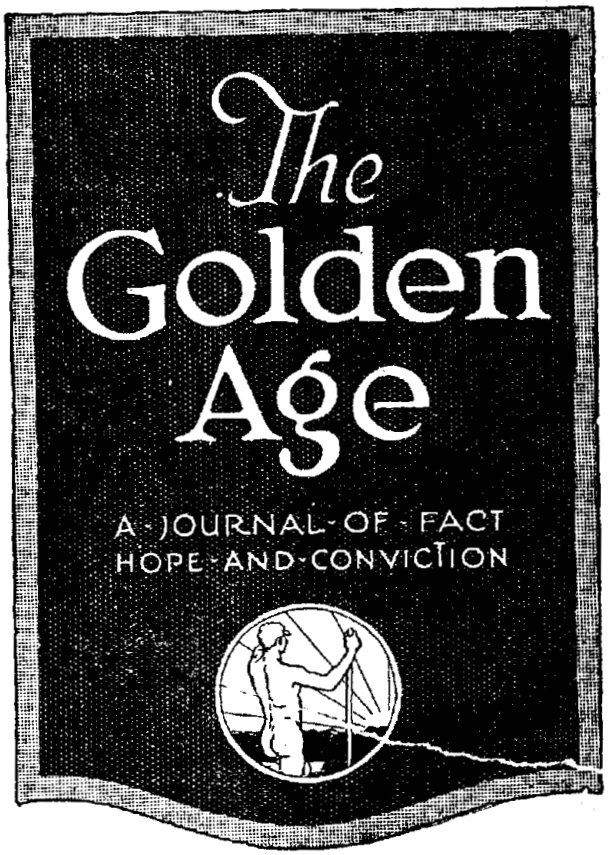
Golden AGE

1921



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A Forest-Denuded Land

PENNSYLVANIA means literally "Penn's Woods", a very good name for what three hundred years ago was an unbroken forest from north to south and from east to west. At that time most of the land from the Missouri River to the Atlantic Ocean and from the timber line of Northern Canada to the Gulf was a primeval forest, and it is small wonder that the early settlers thought they had more forests than they needed and that the country would never amount to anything until these were removed.

Accordingly, within the next few generations, almost all of the great bodies of timber in the country were transferred from public to private hands; and the people who received these grants, not having more wisdom than their rulers, wrought such havoc and destruction in those forests, and are still working to the same end, as to cause those to gasp who perceive what the certain result will be.

Less than a hundred years ago a man's value to the community depended largely upon his ability as a worker in the clearing of land. Great trees that would now be worth fifty dollars each for the lumber they contain were felled and burned where they fell, so that the land they covered could be utilized for crops worth less than that amount for an entire acre.

There are men now living who can remember when black walnut forests in Southern Indiana were disposed of in this way, which, if now standing, would be worth a fabulous sum. When the World War came on, the United States government found the greatest difficulty in locating enough black walnut to make the stocks required for the rifles of its soldiers.

The situation that now confronts America is that eighty percent of the standing merchantable timber is privately owned; and that the people who own it have no interest in it whatever except to obtain from it, as quickly as possible, the wealth which it represents, and with no thought of responsibility as to its replacement.

How the Forests are Going

THE annual cut of lumber in the United States is thirty billion feet. One region after another has been cut over and deserted by the lumber interests, and left a wilderness of stumps and underbrush. Only a few years ago one of the principal sources of lumber was in New England. Today fully thirty percent of all the lumber used in New England is brought in from other parts of the country.

New York was also a great lumber state. Today it is purchasing one hundred and twenty-eight million dollars worth of lumber per year, and eighty million dollars worth of that amount is shipped into the state from other districts.

Less than a generation ago the Lake States were the greatest producers of lumber in the country. Today it is estimated that these states are paying a freight bill of six million dollars a year to bring in lumber and other forest products from outside sources.

The present field of destruction is in the South. One-half of the lumber now cut in the United States is Southern pine, and experts say that it will all be gone in fifteen years. It is now disappearing at the rate of fifty thousand acres a day. Three thousand Southern mills will go out of business in the next five years because they cannot get the timber to keep on. Already Southern pine is being withdrawn from many points as a competitive factor, and its place taken by Western timbers, resulting in added freight charges which the consumer pays.

To be sure there is still the standing timber of Northern California, Oregon and Washington; but this, too, is going. Trees which have stood for four thousand years are being cut up

to make fence posts, stakes for grape vines, railroad ties, etc.; and they can never be replaced. And then there are the forests on the southern shores of Alaska and the eastern shores of Siberia, the latter already in process of exploitation by American lumbermen.

At present the rate of depletion of the forests is more than twice what is produced by growth in a form suitable for other purposes than firewood, and at the present rate of cutting it is estimated that when boys now ten years of age are sixty years old they will be living in a land from which all the merchantable timber has been stripped. The virgin forests of the United States have already been reduced to one-fifth of their original area.

Effect on Wood Industries

WHEN the timber is cut off from a district many of the chief industries of the community perish. Factories cannot operate profitably when their raw materials must be brought from afar, and so it follows that in the wake of the lumberman there are not only idle sawmills but idle box factories, furniture factories and other wood-working establishments.

When a region such as New England has three hundred million dollars invested in the wood and forest industries, and employs in this connection some ninety thousand wage earners, it becomes a matter of immediate interest to the whole of New England as to what is to be done when the forests are all gone. Douglas fir from the Pacific coast is already coming into the New England market, but nobody supposes that the New England wood industries can face modern competition and pay freight charges on raw lumber transported four thousand miles.

Effect on Publishing Business

ALTHOUGH the country might be just as happy and just as well informed without some of its large publishers, yet we could not be certain that in the cramping down of the publishing business the least deserving publishers, those who have done most to mislead and deceive the people, might not find ways to continue, while the most deserving would go to the wall. In any event, if things keep on in the lumber industry the way they have been going, we bid fair to find out what will happen; for something is sure to happen before very long.

The United States uses one-half of the world's supply of white paper, amounting to 5,500,000 cords of pulp-wood yearly. The woods suitable for paper manufacture are chiefly spruce, poplar and balsam firs. The newspapers of New York City alone consume the equivalent of over nine thousand spruce trees daily.

The consumption of print paper in the United States has increased one hundred and fifty-six percent since 1898, while the cost of print paper has increased over six hundred percent. No new paper-mills are being built. There is no use to build them; for they would not be able to find the raw materials with which to operate.

It is estimated that the supply of woods suitable for paper manufacture will all be cut off from the Lake States in eighteen years, and from New York and New England in seventeen years, while Pennsylvania, Maryland, Virginia and North Carolina are worse off. Some of the principal paper concerns have already fortified themselves against the day of reckoning by purchasing large blocks of timber in Canada.

Effect on Agriculture

IN CONSENTING to the cutting off of timber in the semi-arid regions of Southern California, Arizona and New Mexico, the inhabitants of those states have sinned against their own souls. The tree was and is their greatest friend, and now that it is too late some of them are beginning to find this out.

Stretching his branches into the sky the tree caught the rain on leaf and twig, and carried it downward by branch and trunk, and deposited it in the sponge of decayed leaves at his feet. Slowly it trickled down into the ground, and became a fountain for the little stream which supplied the vineyard and orange grove in the valley below. He even picked up water from the fogs, as may be discerned by the wet ground beneath a tree on any foggy morning. He sheltered the vegetation from the hot winds of the desert. His value in the conservation of water, and the consequent prevention of floods, is estimated by experts as worth as much as sixty dollars per tree per year—the interest on a thousand dollars.

With the cutting away of the timber in these sections, which has been encouraged and prose-

cuted as vigorously as elsewhere, the result has followed that the rains which do fall, and which are the very life of the inhabitants, pass away at once in great torrents of water that have widened water courses to ten times their former width, thus not only wasting the water which the fruit grower must have if he is to continue in business, but actually destroying much arable land that until recently produced a profusion of fruits, flowers, grain and vegetables.

Effect Upon Navigation

WE HAVE not the data at hand to write intelligently on this phase of the forest problem, but it is a serious phase of the question nevertheless. The time was when the flow of our great rivers was fairly constant, and this was due to the retention by the forests of much of the water that fell in them in the form of rain and snow. Now we are accustomed to hear of frequent great floods, and many routes of river transportation have had to suspend because the water-courses they once traversed are now so irregular in volume as to make navigation difficult or positively unsafe or impossible. Saginaw, a Michigan port once thronged with vessels, is now high and dry since the timber was cut off. The forest-denuded lands of the Adirondacks have washed down into the upper Hudson River to such an extent as to form mud-flats below Albany, where only a generation ago was fairly deep water.

Timber Losses by Fire

THE loss of timber by forest fires in the United States is estimated at from twenty to one hundred million dollars annually. The area burned each year by these fires totals ten times the devastated region of France after the World War. As the country gets more thickly settled the forest fires, instead of becoming fewer, tend to increase in number.

The states of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas and Missouri average about seventeen thousand forest fires per year, with an average loss per fire of about four hundred dollars. Three of these states, North Carolina, Louisiana and Texas, have organized arrangements for fighting these fires.

The National Government until recently expended the modest sum of two hundred thousand dollars per year on a forest fire patrol. It seems to us a wise investment of the money; but after the World War, which cost the country over fifty thousand million dollars, the House committee which had this matter in hand had a sudden fit of economy and reduced the appropriation to seventy-five thousand dollars per year. This would hire about two dozen first-class men. No wonder the Department of Agriculture has issued a call for volunteers to report forest fires!

Several of the states have their own forest fire commissions. The State Conservation Commission of New York has fifty-four stations for the observation of forest fires, fifty of which are equipped with steel observation towers. During the season of 1919 these stations in the Adirondacks and Catskills reported 266 forest fires the total damage of which was kept down to $3,825, about fifteen dollars per fire. This shows that forest preservation in mountainous regions is a possibility.

Valueless Second Growths

THE fact that there is some woody growth on cut-over land gives a false impression. The new growth is frequently slow-growing, crooked, or valueless because of its variety. Thus in Minnesota hundreds of square miles of wonderful white and red pine, that the Almighty placed there long ago for the use of us savages, have been replaced by bird-cherry and fireweed; in the South the matchless yellow pine has given place to the worthless black-jack oak; Pennsylvania's majestic forests have been replaced by scrub oak; New England's forests have been largely followed by inferior woods of gnarled and ugly shapes.

Private vs. Public Forests

WHEN the practice of giving away the nation's timber lands had been found unwise, and before it was entirely gone, the Government reserved one hundred and fifty-five million acres of timber, all in the western mountains. These public forests are being protected from fire, as well as can be done by the skimped appropriations; the timber is used as called for by economic conditions, and the cutting is conducted by such methods as to leave the land in favorable condition for the next crop of timber. Only three percent of the country's current timber supply comes from this source.

In 1911 the Weeks bill, appropriating eleven million dollars for the purchase of forest lands at the head of navigable streams, became a law; and in carrying out the provisions of this law the United States has come into possession of about one and one-half million acres in the Eastern states—not very much when the size of the country is considered, but something, nevertheless.

There is not much chance that the Government can accomplish anything worth while in attempting to recover from its owners the standing timber now in private hands, although bills are now up before Congress attempting something of the sort. We may as well reconcile ourselves to the fact that the present owners will proceed to cut off the timber now on their lands; and we may as well understand, too, that they will do nothing toward replacement.

The growing of a forest is a long-time investment. Lumbermen are unwilling to stand the cost of planting trees which they do not expect to see come to maturity. Forest profits are slow, in spite of the fact that they are sure, and that they come from lands which are not profitable for other purposes. Therefore it would seem that here is one thing in which communal ownership is better from every point of view than private ownership. The people as a whole can well afford in the interests of the people as a whole to make any investment which is necessary to their well-being.

European Foresters Lead

IT IS to be expected that in the older countries across the sea this matter of forestry would have more attention than in a young country like America. Hence we find that in the countries of central Europe it has been the custom for a long time to cut only the mature trees and to plant a new tree for every one cut. Thus their woodlands bear a perpetual crop, their arable lands are not encroached upon by floods, and the waters carried in the streams are constant in their flow.

We have mentioned in THE GOLDEN AGE the little village of Orsa, Sweden, in which there are no taxes because the communal forest provides all the income necessary to sustain the government of the municipality. Other communities approach this, and more are planning to do so.

The city of Zurich, Switzerland, controls 2,840 acres of land planted to forest, from which the annual sales of firewood and timber are sufficient to bring the city a net income of twenty thousand dollars a year. Not only does this forest provide a perpetual income to the city, but it perpetuates the supply of water, prevents floods, snow slides and earth slides, protects the birds, game and fish, and provides a healthful playground for all the inhabitants, young and old.

The forest area of France is the same as the forest area of New England. Its wood-using industries furnish employment to about eight times as many persons as the wood-using industries of New England, yet the forests of France are so skillfully managed that at the outbreak of the World War she was progressively building up her forest resources, while New England was progressively destroying hers. Moreover, at the outbreak of the war France was importing less lumber from outside than was New England.

French and English forests both suffered terribly in the demands which were suddenly made upon them by the war, but they do not intend to remain forestless. England proposes to plant over a million acres of forest in the next forty years, spending about two million dollars per year in the work.

Golden Age Reforestation

GREAT works of reforestation will be the order of the day in the Golden Age. Men will know that earth is to be their everlasting home, and they will plan together to make it a beautiful and desirable habitation. Notice what the Prophet Isaiah has to say about the matter:

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isaiah 55:13.

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the acacia, the myrtle and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this."—Isaiah 41:18-20.

The Pursuit of Happiness

MEN are endowed with an inalienable right . . . the pursuit of happiness—so runs the Declaration of Independence. Whoever seeks to restrict this right is an enemy of man. Any one that hinders the people, particularly the poor and needy, in the pursuit of happiness knows nothing of true Americanism, is worse than a seditionist, is guilty of a high crime against humanity.

There exists today, in one aspect of the situation, a conspiracy of Big Business, the politicians, and the ecclesiastics, which in effect keeps the common people from this inalienable right—the pursuit of happiness.

Prior to the creation of the existing system of banking, before the World War, the control of credits in the United States was sporadic and ineffective, working in a loose way through national, state and private banking institutions. Now credits are directly subject to the control of, and are immediately responsive to, the regulations dictated by the Federal Reserve system of banks, which exercises the power to regulate credits locally and nationally. By raising the rate of interest on credits or by restricting the amount of credits to be granted, this system regulates the amount of money with which business concerns may be permitted to do business, both nationally and locally. It has power to cause prosperity or depression to whole sections and to the entire nation, as well as to individual concerns. Whether the Federal Reserve system proves a blessing or a curse depends upon the beneficent or the harmful use of its powers. Misuse of its privileges would immediately raise the question of its fitness to survive. It may always be regarded an open question whether it is safe to entrust to a small group of men such vast and unrestricted power over the weal of the common people.

It is an inalienable right of the people to enjoy the fullest measure of prosperity and consequent happiness possible under given circumstances. This means that the people have the right to prevent the harmful activities of any that may, with great power, bring about a less degree of prosperity than might have existed were all to coöperate fully and freely for the promotion of prosperity. Those that hinder the people in their opportunity to have work, wages, and the enjoyment of the fruit of their hands are public enemies.

Evidence exists to the effect that Big Business, working through the great politicians, and with the clergy as silent accomplices, are carrying out a gigantic conspiracy through the Federal Reserve Bank system, the object of the conspiracy being to restrict the employment and consequent happiness of many of the common people.

During the World War, as a result of the larger wages earned by a considerable portion of the working people, labor began to enjoy a greater measure of freedom from the restraints caused by fear of unemployment. Labor grew in independence and in arrogance, as financial circumstances began to look easier. The workers in great numbers effected a partial escape from economic bondage. They participated in a larger measure of enjoyment of the things making for happiness.

Big Business termed their enjoyment of more of the good things of life "an orgy of spending", and likened labor to "a drunken sailor" in expenditures, which of course, were all right for those accustomed to abundance. Big Business became displeased at labor's growing independence, at its increasing "intractability", at the enhanced difficulty of keeping labor "in its place". Labor, however, being ninety percent of the population, believes that its province is to run the country, and that the under-one-percent of bankers should restrict themselves to their proper place of taking care of money entrusted to them, and not usurp the management of everything in sight.

Big Business long ago determined that the time was coming when it would have to "teach labor its place". Seemingly in the pursuance of this purpose, a leading American Association of business men some months ago was reported in the public press as determined to "make labor eat out of its hand". The ultimate object in view evidently was the preservation of Big Business's "inalienable right" to the pursuit of happiness, which was in danger of some limitation, should the seeming abundance enjoyed by labor continue too long.

Following this decision, and apparently as

logical steps in the execution of a definite plan, the following moves have been made:

There came last summer from the Federal Reserve system a sudden edict that credits were to be restricted by the local banks. This diminished the amount of capital available for use by merchants and manufacturers, who found it necessary immediately to diminish the extent of their business operations. An incident was the sudden announcement of bargain prices by stores a few months ago wherein many GOLDEN AGE readers obtained "bargains" which now would be high-priced.

Farm products, never unduly high at the farm, were reduced in price in several ways. Loans to farmers promised through the much heralded Federal Farm Loan System were held up by legal action by political office-holders against the making of such loans; an impasse was reached which is not yet cleared up; and in the meantime the farmers, the most deserving class of the citizenry, have been denied the credit facilities freely granted profiteering manufacturers, miners and merchants. As a result of attacks by the Department of Justice upon the great packers to cause them to lower their prices, the prices paid farmers were cut to a ruinous extent, the farmers being unorganized and unable to protect their interests. After covering immense speculative operations in exports of farm and other products to Europe by Big Business, the domestic prices of the leading farm staples, wheat, corn and other grains and of cotton were permitted to fall to below the cost of production, putting millions of farmers face to face with ruin, and bringing home to the farming fraternity the fact that they, too, must abstain from politics and "keep their place".

Attacks have been made upon trades-unions of miners, steel workers, and railroaders, in part through an unjustified use of a war measure, the Lever Act, to cripple their efforts to obtain higher wages and the better working conditions so badly needed, especially in the steel industry. An industrial court scheme, fathered in Kansas, which in effect enslaves the workers by tying them to their tasks, has been industriously promoted by chambers of commerce and other henchmen of Big Business, "to teach labor its place". In innumerable instances working people have been effectually restrained from "pursuit of happiness" by such measures.

Assaults have been made upon Socialists and others to render them odious, cast them out of places to which they have been duly elected by the franchise, and to prevent them from spreading among the citizenry the facts about the current interferences with inalienable human rights.

The public press is being systematically employed to deceive the reading public, to exalt the enemies of the common weal as friends of the people, to misrepresent truth-tellers as enemies of the state, and to cause the people to fear or despise their true friends, the purpose being to bind the minds of the multitude, the more effectively to bind their activities.

Legitimate business enterprises and ambition have been impeded by restricting of credit at the banks, as suggested foregoing, by hindering the transportation of material needed in manufacturing processes, and by sowing discord among employés to break them up into mutually suspicious groups.

Big Business and the politicians have neglected one of the chief causes of trouble—the inflation of the currency in circulation. This, instead of decreasing, is steadily rising, the average per capita being $59.48 on November 1, 1920, as compared with $55.84 six months ago, and $54.77, $55.76, $48.76, $43.00, $38.48 and $35.50 on the first of the successive Januaries for a number of years back. Only as the volume of currency in circulation is reduced can permanent progress be made in reducing the cost of living, on the principle that when the people as a whole have double the amount of money to spend they pay twice as much as before.

By these and other restraints upon the operation of industries, the object has been attained, and is now well under way, of throwing labor out of work in sufficient numbers to make all feel anxious about their living, thereby rendering them less independent, permitting them to enjoy less of the good things of life, and making them more "tractable". In every part of the country workmen have been discharged, and immediately hired back at two-thirds or even half the former wage—glad to get that. It is considered good policy by Big Business to impoverish the poor still more, to force them into half-time employment and otherwise to reduce their earnings. Months ago this sinister power said that it would bring about in every city bread lines and soup kitchens, knowing that the result-

ing poverty and distress, and especially the FEAR of Big Business would "make labor eat of its hand"—figuratively AND LITERALLY.

Coupled with Big Business in this unholy conspiracy against the welfare of the people have been the great politicians, duly elected to office and sworn to defend the interests of the public, but actually placed by Big Business where they could "do the most good". The ecclesiastics have aided the conspiracy by silence, or by advising the people to endure without attempting to assert constitutional rights, or by denouncing friends of the people who were seeking to rouse a sovereign people to their danger and to cause them to seek again such a kingly independence as was expressed nearly a century and a half ago by the forebears of many of the people: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed". To paraphrase, the true friends of the people, 'appealing to the Supreme Judge of the world for the rectitude of our intentions, do in the name of the common people, solemnly publish and declare, That the Common People are, and of right ought to be, FREE AND INDEPENDENT of Big Business, the Politicians, and the ambitious Clergy; that they are absolved from all subservience to the aforesaid Unholy Trinity, and that the state of partial servitude to them is and ought to be totally dissolved; and that as free and independent people, they have full power to do all lawful acts and things which independent people may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge our lives, our fortunes, and our sacred honor.'

Big Business ought to be the servant and handmaid of the people, not their master, and in this relationship ought to operate for the benefit of all the people at a reasonable profit. It ought to conduct business operations at the maximum capacity possible without ever needlessly restricting them. The public press ought to become, not agencies for blinding the people, but N-E-W-S-papers. The politicians ought to serve the best interests of all the people. The clergy ought to give up the impossible attempt to serve God and Mammon, and serve Him alone unto whom they are set apart, comforting the hearts of the people, guiding them with the Word of God, minding spiritual things and avoiding the earthly and fleshly things which pollute their holy office and drag them down.

Otherwise the divine pronouncement that was made to the Hebrew people and church will apply to the Christian people and their churches. It is not too late, but haste must be made:

"Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel [Christian people of America]. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. Now therefore go to, speak to the men of Judah [Christian people], and to the inhabitants of Jerusalem [adherents of the Unholy Trinity], saying, Thus saith the Lord: Behold I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope [of our changing]: but we will walk after our own devices, and we will every one do the imagination of his evil heart."

If "Christian" America through its leadership in the Unholy Trinity answers the divine appeal in the foregoing manner, then the words of the Lord for them will be as follows:

"Because my people hath forsaken me, they have burned incense [put forth their best endeavors] to vanity [things of no eternal worth], and they have caused them [the trusting common people] to stumble in their ways from the ancient paths [such godly paths as the early Americans took], to walk in paths [like war, profiteering, and oppression], in a way not cast up [not high and noble]; to make their land desolate and a perpetual hissing; everyone that passeth thereby [in memory of it] shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back and not the face [favor] in the day of their calamity."—Jeremiah 18:6-17.

Big Brother Bosses

A WONDERFUL movement—seemingly—is spreading among American employers. In their relations with workers they are no longer to be the "cruel taskmaster", but the Big Brother. After the wage-scale has been suitably depressed through recent credit restrictions and the hard times engineered through the Federal Reserve Bank system, the worker is to be made to appreciate that his boss is really his long-lost brother and that harmony is to reign in the industrial family. No more exactions from people "over" the worker, no more driving by unsympathetic foremen, no more discourtesy, no longer the lack of consideration for human welfare that has marked the industrial past; but it is to be as man to man, as Christian to Christian, if you please, and all is to be on the upgrade toward heaven on earth—except that wages are no longer to be unduly raised, the sad past having been buried, the hatchet entombed.

So read the new proposals of employers to workers, in confidential booklets "just between us", wherein a new gold-plated proposition is set before the workers. In every concern, under the imminent dove-like Republican administration of affairs — which has just had the ground cleared by lowering prices, days' work per week, and wages and by "reducing" workers in one of the most cruel though artificial spells of hard times known in the country —a Company Plan is to be submitted in the interests of peace and harmony, "law and order", and so on. Under this plan an "association" of employés is to be organized. It is to have many attractive features—insurance, cafeterias, pensions, hot coffee, smoking rooms, rest rooms, employés' monthly journal, tennis court, annual workers' picnic, plant hospital, company doctor, maybe a corporation priest and pastor—though this is not mentioned—the right to be "heard" in differences over wages or working conditions, and some of the other "welfare" sugar-coating, that in not a few plants the workers have long paid for out of the difference between their pay and the wage they should have had.

The great employers say, "We MUST have satisfied employés". They claim to be willing, nay anxious, to pay "a fair wage for a fair day's work". They aver that they desire to "do" their workers good. Their speech is to the effect that they intend to rectify all "real" grievances the employés may have. They profess willingness to let their "help" have the "privilege" of collective bargaining over wages and working conditions. They say that always in the past they have been fair and square with the workers. They are glad now to have their people organize into an association limited to the one plant or concern. Where there are laws governing wages and working conditions the employers state that they desire to observe and keep the laws in a fair and above-board spirit. They say they are willing for any employé to continue his membership in any union, but of course prefer him to be in the local association. They announce that they will do nothing to coerce, intimidate or compel any worker to join the company association, or to give up union membership. They are "magnanimous", and will subject no one to evil or harmful influences for his attitude toward the Big Brother proposition.

Inasmuch as when men apply for work, they are judged not by what they say they can and will do, but by what they have done, so it is but fair to place in the balance the employers' past, their deeds in this connection, and their present promises.

In many instances employés have not been permitted to read or to take with them for careful consideration the company booklet on the Big Brother scheme, being expected to be satisfied with oral statements. Employés complain that they have been browbeaten and intimidated by petty officials. They have been threatened with evil in a variety of ways if they did not "go along". Employers have for years back tenaciously fought employés in any attempt by the latter to improve wages and working conditions. They have ignored the wishes of workers. They have positively refused to confer with them on differences affecting such matters. They have pronounced fair innumerable schemes which the workers have declared unfair. When laws existed governing the settlement of disputes they have ignored important provisions of the laws. When decisions and interpretations have been issued they have twisted these into something far different from either the spirit or the letter. They have failed to keep former promises. They

have gone counter to the findings of boards of arbitration and other agencies designed to insure fair play. They have crushed former attempts of employés to organize or have sought unsuccessfully to crush existing organizations in the making. They have kept paid agents and other spies in existing organizations. They have caused their spies to rise to prominent positions in union circles. They have bribed union officials to induce employés who would have won to accept terms insuring ultimate defeat. They have prevented the exercise of the constitutional rights of freedom of speech, press and assemblage. They have "framed up" union leaders and sent the innocent to prison. They have suborned witnesses and paid for perjury which convicted innocent men of even murder. They have corrupted judges, legislatures and public executives to act against poor working people.

All these things, and many more, have been done by employers in connection with their dealings with the workers. Not all employers have done all these things, and some have done none of them, but only a few have repudiated the evil acts of other employers. It is the same men that have thus conducted themselves and are now coming forward with the Big Brother offer. They that have lied in the past will now tell the truth. They that have dealt dishonestly will now be above-board. The deceitful are become truthtellers. The unfair are honorable. Persecutors have turned benefactors. Law breakers are suddenly filled with law and order. Wolves are lambs.

Practically all the advancement made by workers in wages and conditions of work have come through the trades-unions. Bitter experience has taught unfair employers that combat with national unions may result disastrously. Inch by inch the unions have raised their members out of the slough of low pay, up to the high place held by American workers. Employers who have kept unorganized employés beaten down to earth, have had to grant improvements in pay to the same workers when organized in national unions—pay that has meant well-being and happiness, thrift and comfort to hundreds of thousands of homes. In some instances, this power has been perverted by lawless union leaders, which is wrong, but not more so than the lawlessness of unfair employers. Employers dislike and often dread the great unions. They have always sought to destroy them, and to this end have employed every conceivable means. Lately they have attacked the unions through the United States Department of Justice and through state officials, and paralyzed some of the efforts by working men to improve their pay. They have sought the destruction of unions generally by bringing on hard times, with the thought that when tens of thousands of men are out of work, it will be easy to bring down the power of the workers in order the further to establish their own. They believe that they can beguile some workers by a show of beneficence; and in order to catch them and weaken the morale of the unions generally, the employers come forward smilingly with the Big Brother proposition in one hand, and in the other, behind the back, a dagger for the national unions. There may be some prospect of the Big Brother scheme finding acceptance in some concerns. Perhaps many may take it up. At least it may be expected that a more or less general offering of this proposition may be made throughout the country.

Such a move on the part of Big Business is not without precedent; even in Bible times there is recorded such an incident with its outcome:

"King Zedekiah [suggestive of the big politicians] had made a covenant with all the [working] people which were at Jerusalem [then in trouble with the Babylonians, the move being made in hope of getting a little relief] to proclaim liberty unto them; that every man [employer] should let his manservant and every man his maidservant [male and female employés], being an Hebrew or an Hebrewess [corresponding to Christians today] go free; that none [of the employers] should serve themselves [exploit them] of them, to wit, of a Jew his brother [evidently an old-time Big Brother proposition]. Now when the [financial] princes, and all the people, which had entered into the [Big Brother] covenant, heard that every one should let his manservant, and everyone his maidservant go free [have a greater measure of economic freedom] that none should serve themselves of them any more [sounded like a millennium coming], then they obeyed, and let them go [joined the B. B. movement]. But afterward they turned [as might have been expected from employers who were oppressors], and caused the servants and the handmaids, whom they had let go free, to return [the B. B. scheme evidently

was not intended to last], and brought them into subjection for servants and for handmaids."—Jeremiah 34:8-11.

Undoubtedly the Big Brother idea is much closer to the Golden Rule than former methods and is what ought to prevail in every industry from president and directors down. If it were made in good faith, it ought to succeed; but being made by men with such a record as many of the large employers have, the outcome will be the same as with the ancient "Big Brothers" of Jeremiah's day. If the present movement rang true and were "100 percent American", all wool and a yard wide, no doubt many troubles that are surely coming might be averted. But because the men back of the movement know better, the Big Brother plan will bring them only the greater disfavor from God when it is dropped, and the words that God spoke through the old prophet 2,500 years ago will apply again in the modern replica of ancient history:

"Thus saith Jehovah, the God of Israel [of Christendom too, professedly]: I made a covenant with your fathers . . . saying, At the end of seven years let ye go every man his brother an Hebrew [today, a fellow Christian], which hath been sold unto thee [by the existing economic system]; . . . but your fathers [employers of the past] hearkened not unto me, neither inclined their ear [employers used to work poor people sixteen hours a day regularly]. And ye were now turned [in the Big Brother movement]' and had done right in my sight, in proclaiming liberty [economic] every man to his neighbor; and ye had made a [Big Brother] covenant before me in the house [the churches] which is called by my name [Christian]. But ye turned and polluted my name [by dropping a kindly arrangement entered into in God's name] and caused every man his servant, and every man his handmaid, whom he had set at liberty, at their pleasure [if they wanted to make the arrangement], to return, and brought them into subjection, to be unto you for servants and handmaids. Therefore thus saith Jehovah [and He says it again today]: Ye have not hearkened unto me, in proclaiming liberty, every man to his brother, and every man to his neighbor: behold I proclaim a liberty for you, saith Jehovah, to the sword, to the pestilence [now raging in Europe], and to the famine [made inevitable through unfair treatment of American farmers]."—Jeremiah 34:12-17.

When the confusion and obscurity have cleared away and the Golden Age has come, it will be plain that the time of trouble beginning in 1914 and now having some years to run, was not brought about by the workers, nor by the so-called Reds, nor by those who, faithful to the spirit of liberty, have exposed existing evils for their betterment, but by the same kind of people that according to the Bible precipitated trouble upon ancient Jerusalem when it was sacked by the Chaldeans; namely, the financial princes, the clergy and the great politicians of the day in each instance. These men had the power to make things better, to remove causes for divine disfavor; they even did remove one great cause of God's wrath—oppression of the poor—and quickly, with supreme contempt for the Divine Being and for right and justice, kindness and goodness, retraced their steps, proving that they knew better and acted in willful disregard of what they knew they ought to do. It might be hoped that a better course would be followed in the twentieth century; but human nature is unchanged, and it will obviously be necessary for "important people" to learn still more lessons at God's hand.

Forestry Associations Active

THERE are a great many intelligent, active and patriotic men who are now giving much attention to forestry problems in the United States. They have their associations and conventions at which all of the subjects touched on in this issue, and many others, are discussed at great length. They know that something must be done and done soon. They know, for example, that American forests are being removed two or three times as fast as they are being replaced, and that there is not a seedling tree planted to one in ten thousand of those cut down.

New York State already has a communal holding of about two million acres of cut-over lands which it will endeavor to transform into a valuable forest. Michigan also has appointed a commission to study the problem.

There is a bright side to the forestry question; and that is that a young, thrifty, planted forest, handled under the now well-known principles of scientific forestry, will produce in a given time a far larger crop of timber than an old established one, and after once established will return an income of ten percent per year.

Children in Hospitals

MOST human beings cause considerable excitement twice in their lives, once when they arrive and once when they leave. Nowadays many of them arrive in hospitals, and this plan has much to commend it. However, there are some disadvantages also; and one of these is that where there are so many youngsters all of one size they occasionally get mixed. Sometimes the tags come off, and in the general mixup it is not always certain which baby belongs to whom. It is feared by those who know that sometimes young mothers have carried away from hospitals babies which they prized highly, but which did not really belong to them.

In some hospitals the nurses are required to keep a strip of surgeon's plaster on the back of each baby, with its name written thereon. A new plan has been suggested, proposing the compulsory recording of the finger prints of all babies as soon as possible after they are born. There seems to be no objection to this. The finger prints of every human being differ from those of every other, and these finger prints never change, but remain the same from the cradle to the grave. It is pointed out that if a finger print of Charlie Ross had been taken at his birth he would probably have been identified in later life, and that if finger printing were general there would be no cases of persons lost through lapse of memory. It is said that in one year recently sixty persons classed as unidentified dead were identified by finger prints.

An encouraging indication of the essential goodness of the human family, despite the many illustrations of meanness and depravity which abound, is to be seen in the great interest taken in the perpetuation of the life of children. In the United States, during 1919, the decrease in the mortality of children in the largest cities, over previous years, ranged from 8 percent to 24 percent. This was due, in part, to the fact that there was almost no unemployment in the country during that period.

Desperate efforts are being made to save as many as possible of the children of Europe, especially the new babies, it being understood that for many of those born during the war there is little hope that they can be made into strong, healthy, self-supporting men and women. The Children's Bureau of Lower Austria has thirty thousand children under its protection, in the care of 2,500 volunteers. This Bureau gives special protection to children born out of wedlock, of whom there have always been great numbers in "Apostolic" Vienna.

The condition of the children of Eastern Europe is so pathetic that when Harry Perelstein, a furrier of New York, visited the Ukrainian district as a member of the American relief expedition, he brought home with him, as permanent members of his family, nine little orphans that he did not have the heart to leave. God bless Harry Perelstein for his nobility of heart! Mrs. Perelstein must not be forgotten, either; for much of the burden of the care of this brood will fall upon her.

Reverting again to the condition of children in hospitals, there seems to be abundant evidence that in most cases of acute sickness the children are better off in a hospital than elsewhere, because the hospital possesses the necessary nursing skill and appliances to care for really sick babies. But as soon as an infant or young child is convalescent, almost any other place is better than a hospital.

Children in Institutions

EXPERIENCE has proven that an institution is the very worst place for children. Those who know the most about institutions, and who give their experience in the medical magazines, point out that in these institutions it is almost certain that infants and young children will be inadequately fed and that they will be subjected to repeated attacks of infectious diseases which they, of all children, are least able to withstand.

The statistics bear out these conclusions. In the State of New York it was found that during four years the death rate of infants under two years of age, throughout the state, was only one-fifth that of the State institutions included in the same areas. Moreover, about one-half of all the children under two years of age that are discharged from the institutions of New York State go out as corpses.

Of 14,525 children under two years of age

discharged from the institutions of the State of New York during the years 1914 to 1918, the number that went out as corpses was 6,583; and out of a total of 12,437 of these children that were discharged, within one year from the time they were received at the institutions, 6,503 went out as corpses.

The Foster-Mother Plan

NOBLE-MINDED physicians who have made experiments on a large scale have proven that the best place to put an ailing child, one that is not downright sick with an acute attack of some disease, is in the arms of a mother; or, if the little one has no real mother, then in the arms of somebody who has the true motherly spirit, a foster-mother. It has been found that personal loving attention has a therapeutic value, and that it does babies good to be handled.

Experience in the boarding out of children in selected districts of Yonkers and Morristown (suburbs of New York city) has shown that if a woman has motherly instincts and fairly healthy children of her own, children will thrive better in her care, even if there is a certain amount of dirt and disorder about, than they will in hospitals or the homes of immaculate housekeepers who are unmotherly. There is no substitute for love in the life of a child, or in the life of a grown person, for that matter.

There is a certain class of infants that when placed in institutions results in 100 percent of deaths. These are what are known as "chronic cases of extreme atrophy" (a wasting condition). When boarding places for these children were found with good motherly foster-mothers it was found that forty-six percent were saved. These foster-mothers have been paid $18 per month per baby, plus the cost of the best milk, though higher prices are anticipated hereafter.

Child Health and Education

IN ORDER to get along in the complex life of modern civilization children must be educated, and yet no amount of education can compensate for the loss of a child's health. It is a great problem to know how to deal with the undernourished children of whom we now have in the United States many millions. It is impossible for an undernourished child to concentrate on his studies for even a few minutes without fatigue, and as soon as a child exhibits symptoms of tension and over-fatigue his school hours should be reduced.

It would be highly desirable if all the undernourished could be cared for by private tutors, who would regulate their educational loads individually, but unfortunately these are the very ones whose parents cannot afford to send them to tutors. They must be educated in the public schools or not at all.

Under the circumstances, the best arrangement for such children is to have them sent home at the morning recess, and to require them to take rest and refreshment before returning for the afternoon session. Long sessions are very harmful to such children, putting drains upon their constitutions which they cannot meet.

Not infrequently it happens that a child that is undernourished, and therefore does not get on in school, accomplishes more in a half day in school than when required to attend for a full day. In an instance mentioned by an investigator of this subject it was noted that when the child went to school a full day he made no gain in weight, but when his school session was made a half day he gained two pounds in three weeks.

Playing in the Streets

THE boys and girls of New York city have to play in the streets, because there is no other place for most of them to play. In recognition of this a very fine arrangement has been made, effective during the summer season, of closing sections of certain streets to vehicular traffic between the hours of 3 and 8 P. M., and during the vacation season between 9 A. M. and 8 P. M., so that the children may have a safe place to play. Eighty-nine such sections were opened during the summer of 1920.

The fact that a boy has to play in the streets does not mean that he is a bad boy. The Sage Foundation found this out not long ago. They printed a survey of one of the poor sections of New York, and with it a picture of Willie McCue, labeling the lad, "The Toughest Kid in Hell's Kitchen". The boy was a poor boy, and his parents were poor; but it happened that he was a good boy, a choir boy at that, and when he reached young manhood he sued the Foundation for slander and was awarded $3,500 damages.

The police and the fire departments of New York city are quite indulgent, as they should

be, in their treatment of the poor children of New York during hot weather. The kiddies around almost any fire house can be soaked from the hose on any very hot day; and in some sections gigantic shower baths have been arranged, covering considerable areas of certain streets, into which the children can run at certain hours of the morning, afternoon and evening and be soaked as much as they like.

Child Labor Items

LAST July a little girl in New York city, caretaker of three little brothers and two sisters while her parents went to work, committed suicide by jumping from a third story window. She had had some differences with one of these children and anticipated a beating when her father came home. Try to picture, if you can, the burdens that were piled upon that child's body, mind and heart.

The New York State Industrial Commission reports finding in White Plains, a suburb of New York city, during the summer of 1920, scores of children from 4 to 13 years of age, who should have been playing in the open air, engaged—in the interest of wealthy chatelaine manufacturers—in the work of stringing beads at four cents per thousand beads. The work is tedious, involving eye strain, and yields the little workers only about $2 per week for a full week's work.

The District of Columbia has no truancy law; and statistics show that of the 55,000 children in the District only 43,000 are attending school. It has had a child labor law, but not a good one, and virtually all the women's clubs of the District have been laboring for a new law. When the new law came up before Congress, fixing a minimum of 15 years for the employment of children, a minimum of 18 years for girls in hotels, apartments, theaters and places of amusement, 18 years for boys in quarries, tunnels and tobacco warehouses, and 21 years for girls as telegraph messengers, the board of governors of the local Merchants and Manufacturers' Association sent representatives to oppose the bill. They are welcome to this free advertisement.

On the other hand to encourage boys and girls as real farmers, the New York State Bankers' Association, in 1920, offered prizes of calves, boars, gilts, rams, ewes, hens and roosters, to the boys and girls doing the best work along certain agricultural lines, as shown by the exhibits at the State Fair held at Syracuse in the Fall.

England in Time of Stress

By Robert Barham (London)

MR. EDITOR: Things are gradually working to a head in England. The efforts of the capitalist press to weaken the power and influence of labor by the Bolshevist alarms still sway the majority of the professional and commercial classes to support the Government, but the ranks of the labor party and the trades-unions are rapidly increasing in numbers.

The London Town Council has decided that at all the Council's affairs, such as band performances in the park, etc., the "Red Flag", the Socialist song, shall be substituted for the British national anthem. This same municipal authority has taken other drastic steps. It has sanctioned the permission of Sunday games in the Council's parks, and ordered that all employés must become trades-unionists or leave their employment.

In the heated debates at the London Town and Borough Councils on the matter of Sunday games, it became apparent that the average labor man is losing all faith in religion and professed churchianity. Religion is being weighed according to the attitude of its professors; and the attitude of the clergy during the war, and the consistency of that attitude with their profession, is a hard problem for the average man to harmonize.

The fact that the seas and waves are roaring with discontent and anger against the "powers that be" has never been so keenly felt in England as in the past few months, and the British Government is fast losing all the confidence that was once placed in it by the people. Since the last general election the Government has lost ten seats, and a huge proportion of municipal bodies now have labor majorities.

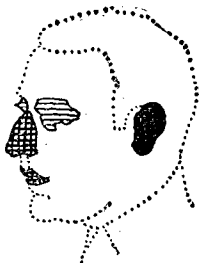
The attitude of the churches in all this, with some remarkable exceptions, is distinctly with the Government and capitalist interests. One of the exceptions is in a South-Eastern London Baptist church, where the minister is a confessed Bolshevist, and his congregations each Sunday are probably the largest in South-East London, if not in London.

COLOR & CHARACTER

Color and Physiognomy

INDIVIDUALITY is polarized in the face. Emotional, mental, moral, and physical states of being are unfailingly mirrored there. Not only are the passing emotions pictured on this sensitive screen, but the four basic principles of all intelligent and morally responsible life have permanent citadels on the visage of man —in perfect man a veritable uninvadable tetrarchy.

The eyes, "the windows of the soul," are the most delicately responsive centers of perception —inquiring, inviting, retiring, inciting. If there is "nobody home" inside there will be no lights at the windows. No one has lived very long who does not know the power of a single glance to ravish the senses of a whole roomful of people. Yellow is the color of wisdom, and yellow in the normal coloring of the eye has from time immemorial been recognized as indicative of sagacity, astuteness, acumen. As a matter of course, there are no wholly yellow eyes, but it will be borne in mind that yellow is one of the principal constitutents of brown and hazel. Furthermore, it is often observed in a gray eye that yellowish rays emanate as from the pupil toward the circumference of the iris.



A "blue nose" is a symbol of austerity, with perhaps a prudish tinge. Both of these qualities are but perversions of justice—lines of conduct wherein conscience predominates over common sense. The *size* of the nose, as also the size of the eyes, is not without significance. The small-nosed man cannot have a judicial mind, whatever his other excellencies may be. And a man whose nose upturns can no more be expected to administer justice than a pug dog can be expected to act as a shepherd.

"Ruby lips" need no introduction as the stronghold of love, the fortress of sensuous perception. Their covering merges from the epidermal tissue of the outer body to the epithelial lining of the inner organism; and on this rosy frontier more of the world's history than is suspected has been fraught. The thick lip is the sensual lip; the large mouth is the generous mouth. The small mouth knows no love.

Now comes the black ear! What maternal solicitude has been directed to its eradication, and here it is justifying its existence as the base of power. It occupies a position about equally distant from the three other poles. But whatever its color, its size and position and setting are certainly indicative of force. The orifice of the ear in the fully balanced man is said to be in the geometric center of the profile head.

Why Don't Farm-Hands Stick?

CASTE lines in pagan India are not more inexorable than those separating the American goats from the sheep—the farm-hand from his "betters"—in many sections of the country. For the city has nothing on the rural districts when it comes to "society". The farms and the country villages of so-called "Christian" America boast their "four hundreds", the élite of farmerdom; and the farm-hand has no place in these charmed circles.

Many a husky city man has bethought him that in "the freedom of fields and forests" he would find rest for his soul, and has hied him, with his unsuspecting wife, away from factory and flat to take a job as a farm-hand. What did the hopeful couple encounter?

Socialdom is woman's sphere even in the country; and the farm-hand's wife may look from without in, but may not enter. The man works, and "the woman pays". If an attack of the "back-to-the-farm fever" gets a city man able to buy a farm, he and his wife may find some social joy; but over the farm-hand's place hangs a sign, "Abandon hope all ye who enter here".

Sixty dollars a month with "cottage" and garden thrown in looks good to many a young couple tired of the grind of factory and a home as a city cave-dweller. The youth "hires out", and comes to a "home", with the windows half out, dilapidated paper on the walls, a leaky roof, a dry well and a tangle of weeds for a "garden". It is woman's work to tidy things up, while "hubby" works from 5:30 a. m. to 8:00 p. m.; and the ambitious graduate of a city school system gets the thing done somehow. Training in household economics and practice

for a few years over a city gas-range has made a proficient housewife, but the neighbor's children may not run in for a cooky or a story without risk of a "licking" at home for wandering over the forbidden social threshold. In education and connections both farm-hand and wife may be the equals of any one, but not in the country.

The itinerant butcher on the weekly round condescends not to turn in to the farm-hand's humble home, but demonstrates his superiority by driving past. Hence no fresh meat to keep up needed strength, except by a tramp to the neighboring village. The farm-owner somehow had a bad memory about getting anything "in town" for the "hand", except once when he acted as though it were a humiliation, after which his comings and goings were known only when finished. The furniture might come to the five-mile-away station and the first lot be teamed in by the farmer, but never again; and though horses and wagons might be out of use for half-days at a time, the second load would have to be trucked out to the "cottage". Garden tools were lying about, but the farm-hand must buy his own. There were plenty of seeds for a garden, but none for the farm-hand's garden. Without a cow skim milk would have been a boon, but it was fed to the hogs. Fruit rotting on the ground would have meant so much. The long tramps to the store seemed needless, with the farm horses idle and the Ford in its shed.

City work has its Sunday rest, but no such relief for the farm worker. Church in the country is for the elect alone. If the "hand" did not have to do some heavy work, there was plenty of odds and ends to be done on days when the farmer and his family went to some outing. An almost universal social aloofness characterized the attitude of farm-owners and their folks toward the farm-hands.

Is it any wonder that on so many farms the work is being carried on by old men, undesirables, loafers and semi-tramps? The self-respecting, able-bodied and able-brained youth and his wife—the equal of any of "the people"—get tired of being social and economic lepers. They hie them to the better conditions of the city and factory; the farm has one less "hand"; and the food problem advances a tiny step toward the inevitable crisis.

Some day the rural districts will become Christianized—not "perhaps", but of a certainty; for the Golden Age is at hand, when all the people will become men and women, when the Golden Rule will be both the law and the custom of city and farm.

Then, however, every farmer will have his own farm to work. Farms will not be so large as now, and will be worked for service and not for profit.

Twenty-Dollar-a-Ton Coal

WITH anthracite $20.00, or thereabouts, a ton and scarce at any price, the coal problem comes right home to every house in the American anthracite-using belt. Coal is still heat, cooking, salvation from death by winter cold, a necessity for the preservation of health and life. Without coal much of America would be uninhabitable in winter; its scarcity is a great hardship.

The per capita use of coal rose from .2 ton in 1850 to 3.55 tons in 1900 and 6.44 tons in 1918, and a slightly larger figure in 1920. Including all coal used for every purpose the amount in pounds for each person in 1918 was:

Industrial	2,123
Railroads	1,736
Domestic	1,158
Coke	902
Electricity	345
Export	324
Coal mines	132
Steamships	118
Gas	42
Total	6,880

The amount of coal in 1919 was: anthracite, 86,200,000 tons, bituminous, 458,063,000 tons. In 1917, when the anthracite production was 82,500,000 tons, it was used—for domestic purposes, 50,000,000 tons, for industrial uses, 20,000,000 tons, for railroads, 6,500,000 tons and for export 6,000,000 tons.

There are plenty of mines, an abundance of coal ready for mining, and more than enough coal miners to extract the coal. The chief causes of scarcity of coal are the low pay of the miners—95 cents a ton in anthracite fields—and the shortage of railroad cars to load with coal and carry it to market. The first difficulty causes strikes and diminished production of coal. It should be easily remedied, with the more than $19.00 additional paid for royalties, mining expenses and profits, railroad freights, and for

middlemen to sell the coal to one another and to the public. A dollar less paid to these parties and given to the miners would probably stop most of the industrial difficulties—and then would be little enough out of the total paid by the consumer. But the persons "above" the coal digger *must* have new automobiles, better houses and palaces, and more and more for other things; for human nature in them, as in others, holds on to the last cent obtainable. Besides, if more coal were mined, the price would fall, and less than the present $19.00 would be distributable. If any of them are profiteering, a profiteer is very hard to find, and still harder to convict of violation of more than the moral law.

The supplying of railroad cars enough is not an immediate possibility, because it takes time to build cars sufficient even to transport the existing 10 percent shortage of coal. The number of new cars needed is estimated at 100,000, to build which would be a formidable task for the car builders to attempt offhand, with other business to be taken care of. One might imagine that when times are as hard as at present and so many men out of work, it would be possible for the railroad equipment concerns that make cars to provide work for the unemployed. But that is not possible in a condition of falling prices; for cars are not built merely to be used, but to make a profit on. The required cars cannot be undertaken until times grow very hard and prices reach the bottom. As soon as that happens, cars can be made at a profit until the next period of declining prices. Meanwhile the coal shortage continues.

It is suggested by mechanical engineers that in stationary-engine plants, using 30.8 percent of the coal, 25 percent of the coal is wasted up the chimney, and that proper training of firemen would save enough to make up half of the 10 percent scarcity of coal—this if only 20 percent to 23 percent of the wasted coal were saved at the grate. So colleges are providing extension courses to teach firemen how to save coal; they are reaching perhaps one or two percent of the coal wasters in the industrial field. Employers are reaching more coal users; and perhaps something may be done immediately in keeping waste down, though this seems scarcely necessary when so many plants are closing down and not using coal, a process which alone should make up much more than the shortage.

It is a very poor way to save coal—to shut down half the plants and put half the men out of work; but it is obvious, too, that men out of work cannot buy as much coal as men at work, which will save considerable coal for those that may retain their jobs. Housewives need no further incentive to be thrifty than the $20.00 price, but few of them know how to apply fuel-saving methods in kitchen practice. As they use 16.8 percent of the coal, missionary work among them might save a little. The railroads, which burn 25.2 percent of the coal, have always been fighting the coal waste problem, but the locomotive is naturally so wasteful a steam-plant that not a great deal can be accomplished in that direction. If exports were shut off by an embargo, it would save half the shortage; but such action would accentuate the foreign trade problem, lose good foreign customers and do more harm than it would help. Very possibly that supreme conserver, the Federal Fuel Administrator, may step in and reduce the coal business to a wartime basis, as the only feasible immediate solution of our present difficulties.

Then there would be the former lobbying by all sorts of concerns to be rated as "essential", and the men with the right influence and enough of it would be able to present sufficiently "convincing" arguments. Another scheme is for coal to be furnished only to efficiently operated plants. This would be good for efficiency engineers, but bad for plants having strong labor unions; for in the present temper of those in power the very name "union" is as a red flag to a bull. It would furnish an opportunity, however, to further reduce the unwelcome power of the trades-unions—almost the supreme present objective of a united manufacturing fraternity. As the Government formula runs: 'Why should this man be allowed, through simple carelessness, to burn twice as much coal as he needs, making his product (if its selling price is based on its cost, as it should be) cost more to its users, using up man-power and railway facilities to get coal to waste while others suffer for the want of it?' Let us hope, however, that it will not be deemed necessary again to fill the land with inquisitors and arbitrary and often venal bureaucrats judging who is "efficient" and who not.

Search for New Sources of Power

EARTH'S gradually failing fuel supplies, whether of wood, coal or oil, and the difficulty which has always existed, and exists more today than ever before, of finding those who wish to cut wood for the rest of us, and to mine our coal and drill for our oil, is stimulating interest in the problem of what mankind is to do when present supplies are exhausted.

There is no question of the need of progress in the direction of finding new sources of power. Everybody knows that present supplies of fuel are being worked out, and that the prices of all kinds of fuel have risen so that we are now paying three to four times as much as we did for the same articles a few years ago.

Thus, in California, for example, the farmers need gas-engines for pumping the water needed in the irrigation of their farms, and they use these engines for washing, churning and other heavy work once done by hand. A few years ago the annual cost for fuel for supplying these engines was around $250 per year per farm; now it is around $1,000 per year per farm and has become a great burden which can scarcely be borne.

Water-Power Development

OBVIOUSLY, one of the first forms of power to receive attention is one with which we have long been familiar and which has been used from earliest history; and, appropriately, we find renewed interest in the construction of hydro-electric plants in many parts of the world.

Water-powers are expensive to install; but once installed in a proper location, they are very economical and efficient. In the combustion of coal only ten percent of the power is available, but in a properly built water-power plant ninety-three percent of the power is utilized.

America has not given the attention to the development of her water-powers that might have been expected, because she has had so much coal, in all parts of the country; but there are nevertheless some very large and widely utilized plants. The plant at Niagara Falls has recently been enlarged by the deepening of its hydraulic canal; and it is estimated that the additional power thus provided each year is as great as would be that obtained from a train of coal four hundred miles long, requiring seven hundred locomotives to haul it.

Argentina, as heretofore explained in THE GOLDEN AGE, has appropriated forty million dollars for the development of the water power of the Iguazu, the streams which fall from the Argentinian plateau into the Amazon basin; and China is installing at the rapids of the Yangtse Kiang river the largest hydro-electric plant in the world.

Bible students are specially interested in the power canal which is proposed to empty a portion of the waters of the Mediterranean into the Dead Sea, a drop of 1,300 feet. The power which would thus be generated would be sufficient to pump the sweet waters of the Sea of Galilee all over Palestine and to turn the land into the garden which its soil shows that it might readily become, and which history shows that it once was, and which prophecy shows that it is yet to be.

The Palestinian project calls for merely enough water to be turned into the Dead Sea to hold its level at a height a few feet above the present level. Evaporation is rapid and will take care of a very considerable body of water every twenty-four hours. But even a rise of a few feet in the waters of the Dead Sea is sure to have a marked effect upon the desert region which surrounds it, even as the flooding of Imperial Valley in Southern California has changed the climate of adjacent regions. Palestine will be benefited not only by the sweet waters which are pumped over the surface of the land, but also by changes in the atmosphere which will bring about a greater natural rainfall and, in general, make the country a more desirable place in which to live.

Power from the Winds

AS WATER powers must be built only where the supply of water is fairly steady, if they are to serve the needs of mankind satisfactorily, and as they have in many places been abandoned because there was either so much water that the dams were washed out or so little that very little power could be obtained from them, so the wind as a source of power is so inconsistent in most places that it is not looked upon as very dependable, and therefore is not used to any extent.

There are certain places where the winds are quite brisk and fairly constant, and in these places windmills are in favor and might be much more widely utilized than they are. The proposition has been made that in places on the seacoast where there are high cliffs and where the winds are fairly constant, giant windmills might be utilized to pump water from the sea into huge impounding reservoirs, the waters from the reservoirs to be used in operating hydro-electric stations at the foot of the cliffs.

On the great plains of the West there are frequent winds, and a windmill for raising water is a feature of almost every farmstead. At Hoople, North Dakota, the home of Governor Frazier is heated and lighted by a windmill. The windmill when in operation drives a dynamo, and the power generated by the dynamo is stored in batteries in the cellar until needed for use. The speed of the windmill is governed by the blades, which open in a gale and close in light breezes.

Power from the Moon

THE hard time which the French government had in getting coal last winter is causing it to give close attention to the problem of utilizing the power of the moon, which every day raises and lowers billions of tons of water in the tides that wash the shores of the French republic.

The plan is to construct huge concrete reservoirs, the locks of which will be thrown open at high tide to receive several hundred thousand horse-power of potential energy in the form or sea-water. Twice each day, as the tide ebbs, the contents of these reservoirs will be transformed into electric power by hydro-electric plants, and stored in accumulators. The tides run very high on the coast of France, and the idea would seem to be quite practical.

It is estimated that a single reservoir of two hundred acres will furnish fifteen thousand horse-power, and that, if the plan is carried out, enough horse-power can be developed in this way from the tides to electrify every factory, railroad and farm in France, heat all the homes and offices, and furnish all the power required.

A more direct device for obtaining power from the tides, but not capable of such wide use, we think, is the work of Joseph Clarkson, a Manchester engineer. This device, which has been tried out in the River Mersey, and found to work, is a tidal turbine consisting of rows of buckets attached to an endless chain, the buckets on the lower side being in the water while those on the upper side are out. The flow of water keeps the chain rotating. The whole is fixed on an anchored floating framework, and is connected in such a way that the rotating chain drives a dynamo.

Power from the Sun

STEAM plants, operated wholly by heat obtained directly from the sun, have been in existence for a long time. One of these is to be seen at Pasadena, California, and another at Cairo, Egypt, both the work of an American inventor.

Great parabolic reflectors, or rotating mirrors, are used to focus the sun's rays on the boiler. The heat thus generated is so intense that water in the boiler boils in a third of the time required when the boiler is mounted over a furnace and heat is applied in the usual way. The obvious difficulty in the way of a wide use of this form of power is that there are not many places where the skies are as free from clouds as at Pasadena and Cairo, and that in the northern latitudes the sun's rays fall so obliquely that their heating power is greatly reduced. The plan would not do at all for cloudy climates.

A sun engine that seems to us to give better promise is that invented by Honoré Wiltsie, editor of the *Delineator*, who has made use of the principle that sulphur dioxide steams at a low temperature and may be caused to do so by the heat imparted by hot water.

In Mr. Wiltsie's engine the water is heated by being caused to run down inclined panes of glass, under glass covers which are exposed to the rays of the sun. This hot water is used to heat sulphur dioxide until the dioxide steams. The dioxide then runs a steam engine, and the latter drives a dynamo from which power may be taken for any desired purpose.

This arrangement of Mr. Wiltsie's produces results. It pumps the sulphur dioxide and the hot water back to the starting point, so that nothing is wasted, and runs day and night furnishing all the light and power needed at the Arizona ranch where it is in operation. It is enabled to run at night because the water heated by the sun remains hot throughout the night, sufficiently hot to cause the dioxide to steam. This device seems to have considerable possibilities.

Another method which it is hoped to utilize in obtaining power from the sun is to convert the sun's heat directly into electricity by the use of what is called the thermopile. It is well known that when several sheets of metal of different kinds are connected together and heat is applied to one or more of the sheets, but not to the others, an electric current is generated. We have not yet heard of any practical applications of this principle, but it is reported that a Philadelphia engineer is giving the matter attention and may produce something worth while along this line in the near future.

Power from the Earth's Interior

WE HAVE before mentioned in THE GOLDEN AGE the plant at Lardarello, Tuscany, Italy, where a heating plant of sixteen thousand horse-power is distributing electric current to Florence, Livorno, and Grosseto. The heat is obtained by boring holes in the earth's crust, in volcanic regions. Although the plant at Lardarello has been utilized to generate power by means of turbines, it is said to be objectionable for this purpose because it contains sulphuric acid and other substances which corrode metals, especially iron. Another deep hole is being sunk near Naples in the hope of obtaining a supply of power for factories in that district.

Readers of THE GOLDEN AGE will remember our mention of the twelve-mile shaft which Sir Charles Parsons has urged the British government to sink in the earth, at an estimated cost of twenty-five million dollars. The cost would not be so great, when it is considered that it was much less than one day's heavy fighting in the World War.

If by the drilling of such a well it should be found that a permanent, stationary and reliable source of intense heat can be established anywhere by the mere drilling of a hole, the problems of heating, lighting, transportation and power will all have been solved. The mining of coal would no longer be necessary, the production of manufactured goods would be simple, and artificial stimulation of vegetation would be possible in any climate.

We have not the specifications as to how Sir Charles would propose to sink a well to such great depth. The deepest oil well ever sunk is less than one and one-half miles deep. Two attempts to go below the one and one-half mile limit have resulted in the loss of the drilling tools, recovery of which was found impossible.

Power from Chemistry

A NEW YORK chemist, P. J. Chasler, announced in April that he had discovered a method of making alcohol by means of which four times as much alcohol can be obtained from the same amount of raw materials as formerly, and the cost reduced to five cents a gallon. His claim is that by his new method four gallons of alcohol is obtained from each one hundred pounds of vegetable matter containing starch, sugar and cellulose. This is a message of some hope to the automobilist, who sees gasoline mounting higher and higher. Dispatches from Webster City, Iowa, state that Arthur Bundy of that city has compounded certain chemicals, which are inexpensive and all about us everywhere, by means of which the oxygen of the air is used for power, and that by means of this power, without a cent's worth of oil or gas, he drove an Overland truck about the city all day at a total expense of five cents; and that, moreover, the chemicals used are not explosive and a child may drink them without injury. We wait to hear more about this.

Power from Magnetism

IT IS the claim of Alfred M. Hubbard, a nineteen-year-old boy of Seattle, that with a small coil of wire about six inches in diameter, surrounding a permanently magnetic core eight inches long, the entire contrivance being easily carried on a man's hand, he has succeeded in intercepting the magnetic force present in the atmosphere, and changing that force into electricity.

The little machine lit an ordinary incandescent lamp to a ruby glow, yielding for a long time an uninterrupted flow of at least eighty volts, and Hubbard claims it would have done this continuously until the insulating material on the wires decayed or the wires rusted off at the terminals. The whole machine is only a little larger than a cigar box and weighs but twelve pounds. The polarity changes at the rate of one hundred and twenty times a second. When connected to a twenty-five horse-power motor the apparatus caused it to jump into life, developing its full capacity and power. An investigation of the work of the machine was made in the presence of a number of Seattle

scientists late in the year 1919. Hubbard has now secured his patents, according to press reports, and is organizing for manufacture.

It is estimated that if Hubbard's machine, built in a length of half a foot, can make a bulb glow, an instrument eighteen feet long would drive the world's largest steamship; and that it would replace every gas and steam engine in the world, put every coal mine and oil well out of business, enable every home to heat and light itself and would fit automobiles and airplanes to develop their own power as they rush along, independent of fuel of every sort.

Recognizing that the earth is really a great dynamo, operating through a field of energy produced by the radiation of the sun, a scientist has recently proposed that if inch or half-inch wires to the number of about two hundred and fifty could be strung from north to south over the earth's surface, the oceans being traversed by cables, enough power could be obtained by tapping these wires to settle the power problem for all time. In this theory the earth is simply an armature in a great electric motor.

Electric Power Transmission

ALL can see that the transmission of the power from the point where it is generated to the point where it is needed is as important as the generation of it. Great progress is being made in this direction. The Chicago, Milwaukee and St. Paul Railroad Company is leading in the transmission of electric power for railroad purposes. It now has a section of 209 continuous miles operated by electricity in the state of Washington and 440 continuous miles operated by electricity in the state of Montana.

Its latest type of electric passenger locomotive has fourteen axles, on each of which are mounted many motors. Each of these axles turns one set of driving wheels. The locomotive is 78 feet long, weighs 267 tons, has a speed of 65 miles per hour and has a horse-power of 3,240. In an actual test one of these electric locomotives, pressing head on against two of the heaviest and fastest passenger engines of the New York Central Lines, pushed them steadily backwards, although both engines, with full steam up, were working as hard as possible in an effort to go ahead. This demonstration took place at the Erie, Pennsylvania, shops of the General Electric Company. When going down hill this great electric engine stores up power to take it up the next hill.

Thomas A. Edison and other engineers are claiming that the time has come for burning all coal at the mines and shipping the power over wires, instead of handling such a bulk of ashes and other useless matter as by the present method.

Belgium recently entered into an agreement with Italy to supply sixty thousand tons of coal per month, which, however, was to be transported by Italy itself. As Italy could not at first furnish either cars or boats for the shipment of the coal an Italian engineer took up the Edison suggestion, urging that the coal be burned in the Belgian mining districts and the power be transported seven hundred miles over the Alps Mountains, at a tension of 150,000 volts. The Italian engineer estimated that, unit for unit, power can be delivered in Italy in this way for a little less than half of the cost of transporting the coal itself. An English company has been set up in South Africa to carry power a like distance from the falls of the Zambesi.

Wireless Power Transmission

IT IS even considered possible to transmit power by wireless, so that vehicles, ships, trains, aircraft and the like may be propelled without having to include a source of power. This it is hoped to do by using ionized light beams as elevated conductors. Wireless energy would be sent vertically into the heavens along the ionized beams sent up by a searchlight. This wireless energy would be in the form of ultra-violet rays. These powerful Tesla currents would result in an ionized stream of air which could be tapped at a considerable distance and utilized by any vessel or plant equipped with proper receiving apparatus. This suggests the possibility of a time coming when work of any kind can be done almost anywhere by the mere pressing of the right button.

In July the largest wireless station in the world was completed at Bordeaux. The French government will use the eight towers of this installation to send messages half way around the world. The towers are eight hundred feet high, and weigh about five hundred and fifty tons apiece. It is estimated that by these towers messages can be picked up from points twelve thousand miles distant, and as the earth

is only twenty-five thousand miles in circumference it virtually means that every point on the earth's surface is within reach of this station.

Atomic Power Greatest of All

THE discovery of radium by Mme. Curie upset all the previous theories regarding the composition of matter. No one has yet been able to break up the atoms of any element; but when Mme. Curie succeeded in isolating radium it was in full process of decomposition, and shows what is possible in the way of providing sources of power infinitely more effective than any man has yet utilized.

By measuring the heat given off by a small quantity it is estimated that one gram of radium, if its energy could be liberated at once, contains as much power as would be derived from the burning of three million tons of coal and its conversion by the usual methods into electrical energy. How the explosion of the atoms of radium occurs is not yet known; but it is conjectured that radium is merely uranium from which certain particles have been ejected, and that after it has become radium the discharge of other particles now under way will convert it into lead. By similar methods of reasoning and investigation it is conjectured that in due time it may be possible to change lead into mercury, mercury into thallium, and thallium into gold.

Professor Frederick Soddy, Lee Professor of Physical Chemistry at Oxford, and other scientists, have made calculations of what could be done with various substances if their atomic energies could be harnessed, all based upon the known characteristics of radium; and their estimates are so extraordinary as to be beyond the pale of comprehension.

It was estimated that a small piece of chalk, such as one might hold in his hand, would furnish enough power to raise a million tons three hundred feet; that an ounce of matter would raise the German fleet from the depths of the sea and place it upon the tops of the mountains; that common substances, such as salt, sugar and clay, would produce a thousand times more energy, bulk for bulk, than the highest explosives known; that a cubic foot of ether, if it could be harnessed, would contain enough power to drive every engine and every furnace in the world for a century.

Noting these facts, the dreamers (and the world owes much to its dreamers) are looking forward to the day when every steam and electrical machine will be junked, replaced by engines of vast power and tiny size; when great flying machines will silently swarm in the skies, traveling with the speed of sound, and supplanting all other forms of travel. It may be so; but it seems to us that the problem of landing safely will be just as great as ever, and that if an engine, propelled by such a power, should backfire it would scatter the engine parts, the airplane, its passengers and its freight generously over a good-sized section of the planet.

Back of all the sources of power is the great God of the universe, the maker of all other forms of energy, and the sustainer of all the laws which keep the planets in their path as they glide about the sun, and which control the comets and suns as they go flying with incredible speed through space. To the extent that He lets man into some of the simpler secrets of His universe, to that extent man will succeed in perfecting these or other sources of power. It is all in God's hands. If He sees that it is for the welfare of the human family to have all their work done for them by atomic energy He can let the light in on the subject; and He will do so at the right time.

More Large Families: *H. A. Seasholtz*

MR. EDITOR: In response to your invitation, I send you particulars of some larger families than that of Mrs. Virginia Neal, mentioned in a former issue of THE GOLDEN AGE. In the first three instances the number of mothers is not stated.

PARENT'S NAME	PLACE	DATE	CHILDREN
Rev. Dr. Erskine	Scotland	1760	33
Mr. Greenhill	Langley	....	39
David Wilson	Indiana	1850	47
Mme. Frescobaldi	Florence	1570	52

Mme. Frescobaldi had never less than three children at a birth.

Fedor Vassileff, Moscow, 1782, had 83 children then living, when pensioned by the Czar. He had 67 children by his first wife, at 27 births. By his second wife he had 18 more children, in 8 births.

Lucas Saez returned to Spain from the United States, in June, 1883, with 37 children, 79 grandchildren and 81 great grandchildren, his eldest son being aged 70. His total descendants then living were 107 males and 90 females.

In Foreign Lands—Egypt and the Great Pyramid: *By J. F. Rutherford*

PALESTINE is designated in the Scriptures as "God's land". In that land God has staged the greater part of His wonderful drama looking to the redemption and restoration of mankind.

Egypt lies adjacent to Palestine. In Biblical symbology Egypt represents the world of mankind under the dominion of Satan, "the god of this world". (Hosea 11:1; 2 Corinthians 4:4) We should expect, therefore, to find in Egypt many things which represent Satan and his works. Other Scriptures and the physical facts show that Satan has attempted to counterfeit every feature of the divine plan; and some of these evidences appear in Egypt to a marked degree, but these have been little understood by the world in general.

Cairo, the capital city of Egypt, is built practically upon the site of the home of the ancient Pharaohs. This city and the land about it have been the scene of much history-making of interest to Christians and non-Christians. The philosophers of the world search the ruins and the monuments of Egypt for relics, and marvel and expatiate upon the greatness of prehistoric man, who produced them. The Christian, in the light of divine prophecy as now revealed, looks upon Egypt, its ruins and monuments, from a far different viewpoint.

The Christian marks that in this land Abraham sojourned for a time; that in Egypt God caused Jacob and his children to reside for a much longer period and finally delivered them out of the land of their oppressors by the hand of Moses; that Joseph, one of the sons of Jacob, there filled a great office next to the king, and by his wisdom and ingenuity saved the people during a time of great famine; that into this land Jehovah sent the babe Jesus and out from this land called Him in due time; and that all these events foreshadowed the coming of other events of far greater importance.

Great numbers of searchers for information visit Egypt and are always invited by the residents to view the ruins, the temples, the pyramids and the museum; but the one object of Egypt that is of such great interest to the Christian, and that shortly will have increased interest for the peoples of the world in general, is the Great Pyramid of Gizeh. And why is this so? Because the prophet of God made a record of this pyramid as being a mighty witness, first to the Christians and later to all the peoples of the world. Even many who claim to be Christians have overlooked the fact that the prophet Isaiah says: "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them."—Isaiah 19:19-22.

This prophecy, in its relation to Egypt, has a two-fold fulfillment. The altar of the Lord here mentioned is the Great Pyramid, builded in the literal land of Egypt. Egypt, as already stated, symbolically means the world of mankind. The prophecy shows that a time would come when the Lord and His plan shall be known in Egypt and that "the Egyptians shall know the Lord in that day". *"In that day"* doubtless means the day of the Messianic reign, which will begin with the passing of the old order. The old world, or old social order, began to end in 1914 and is rapidly passing away, and the Lord has taken unto Himself His great power and now reigns. (Matthew 24:3-14; Revelation 11:17, 18) Since we have come, therefore, to the beginning of "that day", it is quite appropriate to call attention to this Great Pyramid, with the expectation that the peoples of earth will now begin to find a deep interest in it.

Some members of our party had visited the Great Pyramid on former occasions, and some had not before seen it; but all were anxious to examine it. Several days were spent viewing the outside and the inside of this wonderful structure, and pictures were made from different viewpoints, both outside and inside.

There is a number of other pyramids in the vicinity of Cairo and along the Nile; but it is

the Great Pyramid of Gizeh that is referred to by the prophet in the language above quoted. This pyramid is located on an elevation overlooking the Nile, and is situated between eight and ten miles southwest of the present city of Cairo. It is interesting to note that the delta of the Nile forms a seacoast in the shape of a true quarter-circle, with the Great Pyramid situated exactly in the center of that circle.

In 1868 Mr. Mitchell, who was making a coast survey for the United States, discovered the location of the Great Pyramid in this fan-shaped delta. He said: "That stone witness is in a more important physical situation than any other building erected by man". The above prophecy of Isaiah corroborates this statement.

The measurements of the Great Pyramid fix the date of its construction. Professor C. Piazzi Smyth, by astronomical calculations, together with the other measurements, demonstrates that the Great Pyramid was built in the year 2170 B. C., at which time the Dragon star (which is a symbol of evil) was exactly in line with the descending passage of the Pyramid. The inference drawn from this is that the downward passage pictures the course of mankind in sin, under the dominion of Satan, the prince of the power of the air, the god of this world.

The Great Pyramid covers an area of approximately thirteen acres. It is 764 feet broad at its base, and 486 feet high. Its estimated weight is six million tons; and to move it would require six thousand locomotives, each drawing a thousand tons. There are stones in the structure thirty feet in length, weighing approximately 880 tons; and although no mortar was used in laying these stones, their surfaces fit together so closely that the place of union can scarcely be discerned. It is certainly the most remarkable building in the world.

Taking into consideration the nature of its construction and the material used, many have wondered how these great blocks of stone were laid into place. There is no record that at the time it was built there was any powerful machinery for lifting these stones. From the physical facts about the Pyramid I make the following suggestion as to how these stones were placed:

After the first course of stones was laid on the solid rock foundation, the sand could have been piled up even with the top of that course and another course of stones put in place, and then the sand piled up even with that course. Skids laid on the sand would serve as a means for drawing these great stones up. And this process of piling up the sand and drawing up the stones on skids, being continued, would ultimately bring the builders to the top. The great mass of sand and debris around about the Pyramid seems to corroborate this view; and we should find some reasonable way in which the structure was erected. While Christians are fully convinced that it was constructed under the supervision of Jehovah, it is preferable to believe that the Almighty would employ natural means for its erection.

That we have reached the end of the old world and the beginning of the new there can be absolutely no doubt. This journal has heretofore published much proof on this point. That God has a well appointed plan which He is performing in His own good way there can also be no doubt; and He promised that this plan would be made known unto man in His due time. Jehovah stated through His prophet Daniel, with reference to the time of the end where we now are, that then "knowledge shall be increased". (Daniel 12:4) Seeing, then, that we are in the beginning of "that day", and that the Lord promised that the peoples shall know Him *in that day,* we should reasonably expect to find in this Pyramid much corroborative evidence of the divine plan.

The Pharisees claimed to represent Jehovah, occupying a position in the social order of their time as the ecclesiastical leaders and teachers. These Pharisees were blind guides of the blind; i. e., neither the leaders nor the led understood God's purposes, because the Pharisees had forsaken the spirit of the Word of God. When Jesus made His triumphant entry into Jerusalem, the whole multitude began to praise God with a loud voice, and the Pharisees said to Jesus: "Master, rebuke them". And Jesus answered: "I tell you, if these should hold their peace, the stones would immediately cry out".—Luke 19:37-40.

The counterpart of the Pharisees is found in the clergy of the church nominal, Catholic and Protestant, of our day. Foreknowing the course these would take now, the prophet of the Lord wrote: "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes

[of understanding]: the preachers and your rulers, the seers hath he covered, and the vision [understanding of God's plan] of all is become unto you as the words of a book that is sealed. . . . Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men [clergy] shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29: 10-14.

Jesus commissioned His followers to preach the coming of His kingdom as the panacea for the ills of mankind. He taught His followers to pray for its coming. Now at this end of the world we find that the great majority of the clergy have abandoned the teachings of the Lord and have joined hands with Big Business and professional politicians in the formation of a man-made thing, the League of Nations, of which they say: "This is the political expression of the kingdom of God on earth". Verily, the prophecy is fulfilled concerning them; and verily, the time is come for God's great stone in the world (the land of Egypt) to become a witness. With keen interest, then, it should be examined and studied.

The entrance to the Great Pyramid is on the north side, opening upon a long descending passage, which continues downward until it reaches a subterranean chamber in the natural solid rock. That chamber is wide, but has an uneven floor. Symbolically this represents the course of the human race. Shortly after Adam was created he violated God's law and was expelled from Eden; and his course and the course of his offspring have been downward since, even to the present time, when we have reached a condition of trouble and unrest which is pictured by the uneven floor of the subterranean chamber. Now we have come to a time when ecclesiastically, politically, financially and socially, mankind is in trouble and distress. The war, famine, pestilence, distress of nations, perplexity, social unrest, revolution and threatened anarchy are clearly pictured by this subterranean chamber.

The descending passage is nearly 340 feet in length, the greater portion of which is cut through natural solid rock. About one-fourth of the distance from the entrance, this descending passage is intersected by the first ascending passage, which, like the descending passage, is low (about four feet in height) and which continues upward for a distance of 1542 pyramid inches and opens into the grand gallery. The grand gallery is narrow at the bottom, but widens near the top. It is seven times as lofty as the first ascending passage.

Thirty-three and one-half inches from the end of the first ascending passage one encounters the *"well"*. This has the appearance of having been once closed and later opened by an explosion from beneath. The "well" continues downward in an irregular course and intersects the descending passage near its end, in the natural rock. At the intersecting point of the first ascending passage and the grand gallery is a horizontal passage leading into what is designated the Queen's chamber. At the upper end of the grand gallery is a low horizontal passage leading into the ante-chamber; and beyond the ante-chamber, another low horizontal passage which leads into the King's chamber. It is of great interest to notice the symbolic meaning of these passages and how they corroborate, first the downward course of man, then God's provision for man's redemption and restoration, and the exaltation of the church to glory, honor and immortality.

The key to the whole situation is the "well". Since the well has the appearance of having been opened by an explosion, it pictures our Lord's death and resurrection, through which He brought life and immortality to light. A Scotchman, Robert Menzies, in 1868, after examining the Great Pyramid, wrote with reference to the well: "From the north beginning of the grand gallery, in upward progression, begin the years of our Savior's life, expressed at the rate of a year for an inch". The 33½ inches here picture the time from Jesus' birth as a babe at Bethlehem to His death on the cross.

The downward passage, as we have already suggested, pictures the downward course of humanity from the expulsion of Adam and Eve from Eden to the end of the present evil order.

The first ascending passage, which intersects

the entrance or descending passage, together with the granite plug (which closes the lower end of this upward passage), by measurement exactly pictures the length of the Jewish age. The first ascending passage, therefore, represents the covenant God made with the nation of Israel at Mount Sinai, by which covenant He offered to give them life if they would keep it. They were unable to keep the covenant; hence unable to gain life, symbolized by this ascending passage. It was life on the human plane, of course, that had been lost by Adam; and God's plan provides that there is no other name given under heaven whereby men can get life except through Christ Jesus.

Jesus himself said: "I am come that they might have life, and have it more abundantly". (John 10:10) St. Paul said: "Jesus Christ, by the grace of God, tasted death for every man". (Hebrews 2:9) And again: "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified [to all] in due time". (1 Timothy 2:5, 6) The death and resurrection of Jesus constitute a guarantee that *all* men shall have one opportunity for life on the human plane (Acts 17:31): and ultimately those who obey the terms upon which life is offered will be restored to perfection.

This restitution blessing is pictured by the horizontal passage which extends from the upper opening of the well to the Queen's chamber. But these blessings of restitution can come only in God's due time, and will come during the Messianic reign.

Before the beginning of these blessings for mankind the Christ, Jesus the Head and the church His body, must be completed and united in glory. The grand gallery therefore pictures the Gospel dispensation, or period of time in which God has visited the people of earth to take out "a people for his name". (Acts 15:14) Applying the rule of measurement—an inch for a year—the grand gallery indicates the length of the Gospel dispensation. It is narrow and steep of ascent and has been difficult to climb. It, therefore, pictures the narrow way which the Christian must follow—the difficulties through which he passes as a joint-sacrificer with his Redeemer—and which leads to glory.

The grand gallery, then, represents the dispensation of grace or favor to a certain class; but before they can start up that grand gallery they must receive justification, or that which corresponds to human perfection, by the exercise of faith in the merit of Christ's sacrifice, and are then made acceptable as a part of His sacrifice. In other words, by faith these receive at the beginning of the grand gallery what the world will receive at the end of the Messianic reign, with this difference: that the world will be actually restored to perfection of mind and organism, while the members who constitute the church are *counted* as perfect human beings through the imputation of the merit of Christ in order that they might be received as a part of the sacrifice.

The grand gallery ending pictures that the Gospel age will come to an end at some time; that the privilege of walking in the narrow way of self-sacrifice, in Jesus' footsteps, will cease.

We here mention a point that may be of interest. Since the erection of the Great Pyramid the grand gallery has been difficult to ascend; but early in July, 1919, there was begun the construction of a stairway or steps leading from the lower to the upper end of this passage, with an iron handrail on either side. This was completed in October, 1919; and since that time the difficulty of walking up this narrow way has ceased.

From the grand gallery one passes into the ante-chamber, and from that into the King's chamber, which pictures the passing of the members of the church into the condition of glory, honor and immortality, with the Lord Jesus, by participation in the first resurrection and being made members of the royal priesthood on the divine plane with the Master. This is described by the Revelator thus: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years".—Revelation 20:6.

Scientific measurements and calculations demonstrate that the measurement of the Pyramid at its base on the four sides at the level of the cornerstones gives as many pyramid inches as there are days in four years, to the fraction, including the leap-year fraction. The diagonal measurements across the base (from northeast

to southwest, and southeast to northwest) give as many inches as there are years in the precessional cycle of the stars. Astronomers have concluded this cycle to be one of 25,827 years; and the Great Pyramid corroborates this conclusion. The distance from the earth to the sun is indicated by the Pyramid as being 91,840,270 miles, which exactly corresponds with astronomical calculations. The Pyramid also has its own way of indicating a standard of weights and measures, based upon the size and weight of the earth. It has many other scientific features of great interest, to which, however, we cannot here give space for full discussion; nor can we discuss at any length the symbolic meaning of its various passages, chambers, etc., in the light of revealed prophecy. We refer the reader to Volume 3 of STUDIES IN THE SCRIPTURES by Pastor Russell, and to the works of Prof. C. Piazzi Smyth.

Satan's Counterfeit

There has been much discussion among scholars as to the reason for the building of the pyramids. A short distance south and east of the Great Pyramid stands another pyramid, and still others further south. A few miles up the Nile is a number of smaller pyramids. The Sphinx stands to the southeast of the Great Pyramid, and between the Nile and the larger pyramid nearest the Great Pyramid. Near the Sphinx at one time stood a great temple; and extending from that temple to the pyramid standing nearest to the Pyramid of Gizeh was a subterranean passage. The evidence seems conclusive that this temple, the Sphinx, and the pyramid connected with them by the underground passage, as well as all the other pyramids thereabouts, with the exception of the Great Pyramid, were built under the direction of Satan for the specific purpose of diverting the minds of the people from the lessons taught by the "witness unto the Lord", and to blind them as to God's purposes.

In order to distinguish the Great Pyramid of Gizeh from the one nearest to it, that which was connected with the ancient temple, we designate the latter as Pyramid No. 2. An examination of the construction of Pyramid No. 2 was made. From a distance it looks very much like the Great Pyramid of Gizeh. Upon closer inspection, however, it is seen that the stones are not placed in symmetrical order. The entrance is on the north side, just as in the Great Pyramid, and opens upon a downward passage which leads to a vault in the center of the structure, where were buried at one time the remains of the royalty of Egypt. This tomb was connected by a subterranean passage with the temple above mentioned. There are no other passages in this pyramid (No. 2); and the same is true of the other lesser pyramids. Only the Great Pyramid contains the passages hereinbefore described.

Without doubt Pyramid No. 2 and the other lesser pyramids along the Nile were used as tombs for the burial of the royal dead of Egypt. With this indisputable evidence before them, the majority of explorers of the pyramids have reached the conclusion that they were all built by the ancient Egyptians for use as tombs. The proof, however, shows that no one was ever buried in the Great Pyramid of Gizeh. Why, then, should Pyramid No. 2 and the other smaller pyramids have been built in the vicinity of the Great Pyramid? The answer seems to be clear, that Satan, who has at all times opposed the development of the divine plan relative to man, produced those counterfeits for the purpose of blinding mankind to the divine arrangement; and with the building of these pyramids and their use as tombs, in connection with the temple for Satanic worship, he has seemingly accomplished his design of blinding the minds of men to the true interpretation of God's plan as pictured by His stone witness, the Great Pyramid of Gizeh.

The four divine attributes—wisdom, power, justice and love, as shown by the prophet Ezekiel—are pictured, respectively, by the eagle, the ox, the lion and man. Satan has attempted to counterfeit these divine attributes. Examination of the Sphinx reveals that its body represents that of a crouching lion, while the head and face are those of a man, with wings on the sides like unto those of an eagle. It was seemingly impossible here to show the *four* attributes, and Satan showed his "trinity" counterfeit.

The ancient Babylonians, as well as the Egyptians, who worshipped devils, made like figures. In the British Museum, London, are exhibited great stone figures, with the head of a man, the body of a lion, and with wings like

an eagle's; and in some instances the feet are shown to be those of an ox; thus indicating again Satan's attempt to divert the minds of the people from the Lord by his various counterfeits.

Nearly all visitors in Cairo are directed to the museum. We visited it also. Among its exhibits are a great many things of Satanic origin. Much has been said and written about the preservation of dead bodies, called mummies. In this museum may be seen the preserved bodies of men and women, who, it is claimed, were of the old royal line of Egypt—Rameses II and III, for instance; and others. These mummies were taken from the tombs which are found in the numerous pyramids along the Nile.

Here again appears an attempt on the part of Satan to dispute God's purpose concerning sinful man. It was the decree of Jehovah, upon entering His judgment against disobedient Adam, that "dust thou art and unto dust shalt thou return". The preservation of the bodies of these Egyptian rulers who represented Satan was, without doubt, an attempt on the adversary's part to dispute the decree of Jehovah. By these silent mummies Satan has said: "I will prove that the decree of Jehovah is not true; these shall not return to the dust. Their bodies I preserve and exhibit as visible evidences that the decree of Jehovah is not true." And thus he has deceived many. There would seem to be no other reasonable purpose in preserving these human bodies.

The museum in Cairo also contains a large number of statues of rulers of ancient Egypt; and upon the face of each of these figures is an expression of apparent superiority over others and of disdain for others—this doubtless one of Satan's designs to establish the "divine right of kings" to rule over the peoples of earth. Truly Satan, the god of this world, has blinded the minds of men, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". But thanks be to God, the *day* is at hand! The light of Messiah's kingdom is beginning to shine; and soon this fraud and deception will be exposed, the darkness dispelled and the light of truth beam forth upon the faces of men everywhere, until even darkest Egypt shall become a land of light, truth and rejoicing.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

129. *How does the Apostle Paul in Galatians 3 and 4 open up this entire mystery?*

In his letter to the Galatians, Paul opens up the entire mystery, and shows how the Abrahamic Covenant is to be fulfilled. He shows that the law given to Israel did not interfere with the original Covenant (Galatians 3:15-18), and that the seed of Abraham which is to bless all nations is Christ. (Verse 16) Then, carrying out the idea already alluded to, that the Christ includes all anointed of the spirit, he says, "For as many of you as have been baptised *into Christ* have put on Christ; . . . and if ye be Christ's then are YE [together with Jesus] *Abraham's seed*, and heirs, according to the promise" made to Abraham. (Verses 27, 29) Following up the same line of reasoning, he shows (Galatians 4) that Abraham was a type of Jehovah, Sarah a type of the covenant or promise, and Isaac a type of Christ (Head and body); and then adds, "We, brethren, as Isaac was, are the children of promise". (Verse 28) Thus the plan of God was hidden in types until the gospel age began the development of the Christ.

THE NECESSITY FOR KEEPING THE MYSTERY HIDDEN

130. *What was evidently the necessity for keeping this mystery so long hidden?*

There has existed a necessity for keeping this mystery hidden, else it would not have been so kept. It was necessary, because to have revealed the plan in full to mankind would have been to frustrate it. Had men known, they would not have crucified either the Lord of glory or the church which is His body. (1 Corinthians 2:8) Not only would the death of Christ, as the price of man's redemption, have been interfered with, had not the plan been kept a mystery from the world, but the trial of the faith of the church,

as sharer in the sufferings of Christ, would thereby have been prevented also; for "the world knoweth us not [as His joint-heirs] because [for the same reason that] it knew Him not".—1 John 3:1.

131. *Why is the peculiar course in which the "little flock" has been called to walk a mystery to the world?*

Not only is the plan of God and the Christ which is the very embodiment of that plan, a great mystery to the world, but the peculiar course in which this little flock is called to walk marks its members as "peculiar people". It was a mystery to the world that a person of so much ability as Jesus of Nazareth should spend his time and talent as he did, whereas, if he had turned his attention to politics, law, merchandise or popular religion, he might have become great and respected. In the opinion of men he foolishly wasted his life, and they said, "He hath a devil and is mad". His life and teachings were mysteries to them. They could not understand him.

The apostles and their companions were likewise mysteries in the world, in leaving their business prospects, etc., to preach forgiveness of sins through the death of the despised and crucified Jesus. Paul forsook a high station and social influence to labor with his hands, and to preach Christ, and the invisible crown for all believers who should walk in His footsteps. This was so mysterious that some said, "Paul, thou art beside thyself; much learning doth make thee mad". And all who so follow in the Master's footsteps are, like Paul, c o u n t e d fools for Christ's sake.

132. *Will the divine purposes always remain shrouded in mystery?*

But God's plan will not always be shrouded in mystery; the dawn of the Millennial day brings the fuller light of God to men, and "the knowledge of the Lord shall fill the whole earth". The Sun of Righteousness, which shall rise with healing in His wings, dispelling the darkness of ignorance, is the Christ in Millennial glory—not the Head alone, but also the members of His body; for it is written, "If we suffer with him, we shall also be glorified together"; "When Christ, who is our life, shall appear, then shall we also appear with him in glory"; and "Then shall the righteous shine forth as the sun in the kingdom of their Father". — Romans 8:17; 2 Timothy 2:11, 12; Colossians 3:4; Matthew 13:43.

133. *How will the world of mankind during the Millennial age be brought to an understanding of the promises of God, which are now appreciated only by the Lord's "servants and handmaids"?*

Now, to all except those begotten to a new mind, by receiving "the mind of Christ", the promises which we believe, and the hopes which we cherish, seem visionary, and too improbable to be received or acted upon. In the age to come, when God shall "pour out his spirit upon all flesh", as during the present age He pours it upon His "servants and handmaids", then indeed all will understand and appreciate the promises now being grasped by the "little flock"; and they will rejoice in the obedience and exaltation of the church.—Revelation 19:7.

They will rejoice in the glorification of the church, through which blessings will then be flowing to them; and while they will realize that the "exceeding great and precious promises" inherited by the Anointed (Head and body) are not for them, but are fulfilled upon us, they will be blessed by the lesson in the church; and while they run for the blessings then held out to them, they will profit by the example of the church, and glorify God on her behalf. But this knowledge will not bring covetousness; for under the new order of things their calling to perfect human nature will fully satisfy them, and will seem more desirable than a change of nature.

Then the "mystery" will have ended; for the world will have come to see that it was the spirit of God in Christ, and the spirit of Christ in us—God manifest in the flesh—which they had hitherto misunderstood. Then they will see that we were not mad, nor fools; but that we chose the better part when we ran for the riches, honors and crown, unseen by them, but eternal.

134. *What are the two senses in which the "mystery of God" is used, and when will it be "finished"?*

In point of time, the mystery of God will be finished during the period of the sounding of the seventh [symbolic] trumpet. (Revelation 10:7) This applies to the mystery in both senses in which it is used; the mystery or secret features of God's plan will then be made known, and will be clearly seen; and also the "mystery of God", the church, the embodiment of that plan. Both will then be finished. The secret, hidden plan will have sought out the full, complete number of the members of the body of Christ, and hence it, the body of Christ, will be finished.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *If Christ had not been raised from the dead would even dead Christians be raised to life?*

Answer: No; they would be "perished"—that is, utterly dead forever. See 1 Corinthians 15: 17, 18.

2. *Did God raise Jesus from the dead?*

Answer: Yes. See Acts 4:10; 13:30, 34; Rom. 4:24.

3. *Was Christ really dead?*

Answer: See Revelation 1: 18.

4. *What is meant in Isaiah 53:12 when it says: "He hath poured out his soul unto death"?*

Answer: Jesus gave up His being as a man, and became actually dead until "God raised him from the dead" to a higher plane of life, even the divine plane. See Acts 4: 10; Philippians 2: 9 - 11.

5. *Why did Jesus "pour out his soul [being] unto death"?*

Answer: Because He "made his soul [being] an offering for sin"—the sin of Adam—so that He might call from death. See Isa. 53:10; John 5:28, 29; Hos. 13:14.

6. *Did Jesus call the death of Lazarus a sleep?*

Answer: Yes. See John 11: 11 - 14.

7. *Did Jesus call Lazarus down from heaven?*

Answer: No. Jesus called him "forth" from the tomb. See John 11: 43, 44.

8. *Does the Bible say that Lazarus had been in heaven, or does it say that he was dead?*

Answer: "He that was *dead* came forth."

9. *Is death a friend or an enemy?*

Answer: See Jeremiah 31: 15 - 17.

10. *Will Jesus during His thousand-year reign on the earth destroy this enemy death?*

Answer: Yes. See 1 Corinthians 15: 25, 26.

11. *In Jeremiah 31: 15-17 what is the prophet foretelling?*

Answer: See Matthew 2: 16 - 18.

12. *Why does the record (Jeremiah 31: 15, last part) say that these dead children "were not"?*

Answer: Because they were actually dead.

13. *What does it mean when it says: "They shall come forth from the land of the enemy"?*

Answer: It means that Jesus will call them all forth from the grave, from death.

14. *Did St. Paul hope that both the just and the unjust would come back from death and be resurrected?*

Answer: See Acts 24: 15.

COWS, SHEEP and KIDS

When cows fall ill, the government proceeds to take alarm
And sends a veterinarian to sanitate the farm;
The cow herself is put to bed and plied with drugs and pills,
And Uncle Sam comes forward, when she's cured, to pay the bills.
But when a baby falls in need of medicine and care,
The government contends that this is none of its affair.

When pigs and lambs are threatened with a deadly pestilence
Their tender lives are guarded at the government's expense.
They're coddled, nursed and dieted until they're well and fat,
And never reckon of the cost—for Uncle Sam pays that.
But when an epidemic marks the babies for its own,
The government, untroubled, lets them fight it out alone.

Some day, perhaps, when all the pork has lavishly been passed,
When every scrap of patronage is handed out at last,
When all our noble congressmen have got all they desire,
And have attained whatever heights to which they may aspire—
To unknown heights of common sense the government will leap,
And do as much for mothers as it does for cows and sheep.

The Indiana Farmer's Guide

EARTH'S ONLY HOPE

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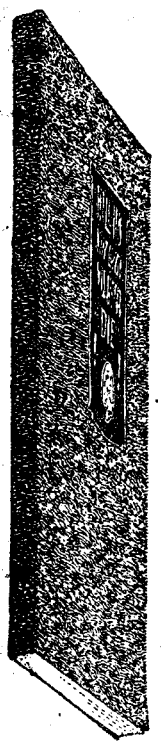

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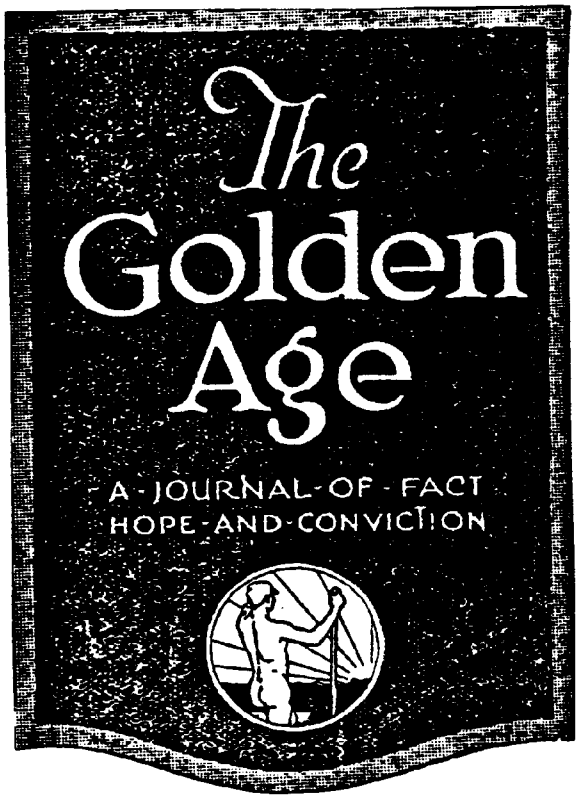

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Something About Hard Times

THAT the people of the United States have been having a hard time cannot be doubted, and that this constitutes hard times is beyond question. A million or more men out of work, an unknown number of women and child workers on the street, and millions more on short time or reduced wages constitute part of the phenomena characteristic of an industrial depression.

There have been hard times in other parts of the world. The first nation to suffer was Japan, which inaugurated its depression with a spectacular panic, of the orthodox money-and-credit variety. Japan had a panic because it possessed an old-fashioned, hide-bound system of banking and currency, which was neither able to contract credits and money when less was needed, nor to expand them when more was urgently demanded by perilous business conditions.

The specific cause of the Japanese money panic was that the country's money and the credit based upon the money became insufficient to hold up the fast-expanding business structure. It was called a mushroom structure, and this was because it was built of no stronger material than the Japanese credit system permitted; for with a properly elastic system of money and credit Japan might today be in a condition of moderate prosperity. But there came a sudden and most urgent need for credit that could not be supplied; business men took fright; all credit—which is merely confidence in payment of debt—withered, and then disappeared; and the nation collapsed into a slough of business uncertainty, from which it can emerge with difficulty and through the exercise of the saving graces of production, thrift and conservatism.

Owing to the war Japan enjoyed an unprecedented economic and industrial boom. Wages went up and enriched the workers. Prices went higher and created daily new millionaires. For three years this continued, and all were confident that prosperity had come to stay. To meet the demand for goods for the suddenly prosperous workers, office men, employés and capitalists, and to provide materials for use in manufacture, the importers overstocked hugely with merchandise from abroad, having the reasonable expectation of ability to sell everything in hand and on the way. Old businesses were enlarged to meet the great demand; new enterprises without limit were started for the endless growth in sight—steel corporations, silk businesses, cotton mills, ship-building concerns, banks and countless other enterprises. Speculation became unbridled in promotions in Manchuria, Korea, China and Formosa. Stocks rose in price, and prices of commodities were foisted to a high figure, to be paid for by the enriched workers.

Suddenly, however, a bank failed, creating a dreadful fear of the stability of the credits based on a slender money basis. More banks went down, and after them in wild ruin practically the businesses of the Empire found themselves unable either to collect from their debtors or to pay their creditors. The contributing causes were an unexpected boycott of Japanese goods in China as reprisal for the loot of Shantung, reduction of the Indian trade, the disappearance of real money in private hoards cutting the bottom from under the financial and credit system, the enormous cost of the government and of the armies in Siberia and Shantung, and of the huge navy. Workmen were discharged by tens of thousands, unemployment prevailed, clerks and efficient workmen were in bread lines, most of the railroad workers were dis-

charged, freight traffic was almost discontinued for want of merchandise to transport, millionaires became poor over night, farmers recently rich on a high-price basis became poverty stricken on the ruinously low prices, and the banks became afraid to loan even 20 percent of the market value of good securities. Labor was suddenly awakened with a jolt, and started to think, to agitate and to fight for their rights against the capitalists whose greed and imprudence brought on the crisis; the socialist and labor-farmer movement gained in strength to champion the cause of labor, and the vote multiplied for anti-government and anti-rich leaders. These have been the incidents and effects of the money-panic in Japan, outlined here at some length as an example of a typical business depression inaugurated by a money panic.

Depression Abroad

OTHER countries are experiencing a post-war depression, thus far without the far-reaching effects of a money-panic. France, which before the war was on the verge of prostration owing to bad financial conditions, is having a depression in retail business, due to the refusal of people to buy things at the very high prices. A quarter of the store-workers are out of work, sales amount to nothing, goods lie on the shelves, and everyone not absolutely compelled to purchase is holding off until prices go down.

The Teutonic nations are in the abyss of a depression, from which they are beginning to raise themselves by hard work, increased production and thrift—a goodly part of which, however, they are expected to turn over to other countries under the reparation claims. On Germany's payments hangs the economic well-being of France; for during the war the pressure of war expense was staved off by not taxing the French people. The descent of unparalleled hard times upon the unfortunate French hangs on the German reparations.

Conditions in South America—in Peru, Chile, Argentina and Brazil—exemplify those of other countries. There has been and is an actual shortage of skilled men, wages have been up and working hours down, and production only three-quarters of pre-war times, doubling productions costs, and there is a housing shortage. Yet men are out of work, depression and unemployment prevail, and things will get worse, until the authorities having the depression in charge decide that an approach to "normalcy" has been made, and the common people can be trusted with work and wages again.

In Spain, so say the Spanish employers, it is imperative for workers to increase production, work harder, and toil for lower wages, or a most serious crisis, like that of Japan, will be reached. The high cost of labor is responsible for the throwing out of work of nearly 300,000 workers—so say the Spanish bankers. But they say nothing about the high cost of profiteers who have bled Spain white. The Spanish people resent American dumping of products; for American manufacturers, owing to inability of the American people to buy at high prices, have increased stocks on hand which they are selling in Spanish markets with prompt delivery. This hits Spanish industries and increases the severity of the hard times.

British Depression

GREAT BRITAIN has a rapidly growing problem which bids fair to rival the Irish question. Inability to buy high-priced goods and the expectation of much lower prices have driven buyers out of the market, factories have closed, and unemployment has broadened in the industrial districts. The hard times are particularly acute in engineering, ship-building, weaving, woolens, linen, lace, leather and shoes, the principal industries outside of coal and transportation. The rubber tire industry has had an unusually bad depression, owing to the dumping of American tires to an extent that has threatened the existence of the industry in Great Britain. Unemployment has been widespread, which on account of the power of labor has taken some serious aspects. Great demonstrations of the out-of-works have been made, and deputations of officials have gone to the government, received promises and returned home, with no particular result. The men in authority do not seem to know what to do.

Demands have been made on the government that it provide money to furnish employment or to pension unemployed people. Firms employing women have been forced to discharge them and hire men. But that course does not help the women, who have to eat the same as men. The

unemployed have demanded that the huge sums lying idle in the Prince-of-Wales Fund, the King's Fund and the United-Service Fund be utilized at once in giving employment to the people. Ex-service men disabled by war and being taught skilled work, ask: What is the use of training more skilled men when the men who are skilled cannot get work? For quite a while the attitude of some of the mayors and other officials was exemplified, when in a momentous conference on ways and means some of the mayors laughed and joked, while others were serious. The net result of this conference, as might have been expected, was "just talk". Some of the mayors declare that if nothing is done trouble will follow, for the unemployed are being driven to desperation.

Hard Times at Home

IN THE United States the depression has assumed large proportions. In Philadelphia the number estimated out of work was about a third of the workers, the same as in Detroit, St. Louis, and other cities—a suggestively uniform proportion. A great part of those remaining at work have been obliged to speed up and to work on half time or less. Wherever possible employers have cut wages down. In many places men have been discharged and promptly hired back at half or two-thirds their recent wages. The wage loss to workers has run into billions of dollars—so much that most workers are glad to get work at reduced wages rather than go hungry. To the farmers the losses have been almost unbelievable; the loss on the 1920 crops, estimated by comparison of the prices obtainable in July and the early winter is believed to run to several billion dollars.

This started with acts of the Department of Justice months ago, when its agents went about to reduce the cost of living; they did reduce it in food products—at the cost of the farmers. Wheat, corn and cotton alone dropped from a figure affording the farmer a reasonable profit to a loss of twenty cents a pound on cotton, thirty cents a bushel on corn and thirty-five cents a bushel on wheat, the three great money crops of the country. Yet the prices of commodities the farmer has to buy have not dropped proportionally—something for which the American farmer wants to know the reason. Compared with a year ago, clothing and foods have shown heavy decreases, while there long remained advances in retail prices of fuel and lighting materials, building materials, house furnishings and other goods not produced by the farmer.

The public press—rather the private press—as usual prostituted to the low uses of its New York owners, had a great deal to say about the depression both before "and during". About New Year's, 1920, the newspapers amenable to "regular" influences began to discuss possible and probable depression. The volume of depression and panic talk gradually increased and reached its peak about May, 1920, at which time something was "pulled off" which will be mentioned later; for in that month there were three times as much anti-panic talk as in any other month. The thought was to get the people's minds inoculated with the idea that economic trouble was brewing, with apprehension of panic and depression, so that when the big thing intended was done, the people would attribute what was done to the causes previously mentioned "in the papers", and not to the actual cause.

The Part of the Prostitute Press

THE press brought out the orthodox old-line theories about panics and depressions. A period of depression in the six, eight, or twelve year business cycle was over a year overdue; it must come soon; the nation was facing a crisis, a depression is always preceded by an orgy of spending—by working girls and young men, of course, who never had anything to spend before. Just before a great depression there are always high interest rates, inflation of credits, and much labor trouble with labor inefficiency.

Panics, said the press, did not cause depressions, but resulted from sudden fright over an impending depression. In February, 1920, the newspapers were helping to get the people ready for something by telling them that the United States was facing the worst financial panic in its history. Then a little later the papers said that the country was panic-proof as long as it had the Federal Reserve Bank system—praising up the new-fangled system and throwing suspicion away from it. Then in April they said—to scare labor—that when the crisis comes, which no Federal Reserve system can stop, thousands will be out of work—getting the

worker's mind used to the idea of soon being out of work, so that when it should come it would be accepted without question because it had previously been mentioned "in the papers". The public were told that money-panics, or depressions, occur when too much liquid capital has been tied up into fixed capital, such as buildings, plants, raw materials, unsold manufactured goods, and not enough money to do business with, and that the Federal Reserve system was intended to prevent a money panic.

In March, 1920, the country was permeated with panic talk, and the date was set for March 15th, when the income tax payments were to withdraw so much money from commercial uses as to upset the money market, depress values, close factories and help right the situation *by reducing wages*. But the date was set a little too soon, and was postponed. Better posted bankers and economists in January, 1920, had said that the country was due for hard times beginning in the fall [after the election, when it would not upset political calculations], when the bottom would drop out from the economic situation, prices and wages fall, employés be thrown out of work, bankruptcy prevail with bread and soup lines, and a period of depression would begin rivalling that after the Civil War. At the same time the same people were predicting panic as the only way to force longer working hours and larger production from labor, as a means for raising the value of money and reducing the prices of commodities.

After it was decided that the March panic would be too soon, the press, in April, 1920, in less volume took up the panic refrain. In April business was headed for a smash on account of profiteering, advancing prices in materials and labor, and from diminishing demand. Others stated that the worst panic ever known was due unless the government cut down expenditures, especially its floating debt of nearly three billion dollars, paid up the short time loans outstanding at high interest, kept the public expenses within public income, stopped war expenses, and began paying up the enormous bond issues, which would eventually constitute a mere fiat basis instead of the existing sound gold basis for the currency. Somebody else found another good panic reason: unless the carrying capacity of the railroads should be greatly increased, the next few years would see the worst financial panic yet, because without an increase in carrying capacity equal to that of manufactures, the increased products could not be hauled to market, and intense business stagnation would ensue. Two or more billion dollars should be invested annually in the railroads; and the fear of panic was a potent argument in forcing through the $1,500,000,000 "raise" for the railroads. The panic of 1873, it was related, was due to overinvestment in roads and underinvestment in industries, and the opposite condition prevailing would produce exactly the same effect as its opposite. The burden of private conversations among the bankers and manufacturers, however, was that *the one big problem was what to do with labor*; and the talk of the press owned by the bankers was the camouflage under whose concealment it was determined to make trouble for labor so serious that labor would cheerfully "eat out of their hands" in order to get work and enough to eat and wear.

Working for "An Honest Day's Work"

THE line of attack plotted by the financiers—one of whose number had said a few years ago that God had entrusted the care of the riches of the world to them—was afterward seen to be to "reawaken the individual worker to his duty to render an honest day's work and to introduce machinery wherever possible to replace men". Nothing was said about the financier's duty, likewise, to render an honest day's work and to return to the people the money stolen through profiteering and the stealings from the United States Shipping Board and through army and other war "business".

For public consumption the financiers published that it was absolutely necessary to reduce the price of commodities. Among themselves they said that the most expensive "commodity" was labor and that *all efforts must be centered on wages*. One of the reasons, however, for the campaign inaugurated, after labor had cast its vote for the Wall Street candidates and the election was safely by, was the employers' zeal to "get back at labor" in reprisal for the (to the employer) many unpleasant experiences with labor during the last few years, when prices were rising faster than wages, and labor was

suffering from "over-prosperity". On the employer side have been heard many brotherly utterances, such as "Speed up, or get out", "Work or starve", and so on, demonstrating the brotherhood of employer and employé. Leaders in the manufacturers' associations favored the importation of coolie labor from China and India, to furnish plenty of common labor at bedrock wages. This was only a few months ago, when it was widely published that the United States was short 2,000,000 laborers. Since this immense shortage has never yet been supplied, some of the simple-minded are wondering why with such a shortage, there is not work for every person in the country willing to work, without bringing a lot of serfs into the country.

The accusation is made that while a slight depression was due in the United States, the great financiers have taken advantage of that condition willfully to precipitate one of the worst periods of hard times yet, force labor to accept a much lower wage scale, and give the workers a good taste of depression with starvation trimmings, and thus gently and tactfully "teach labor its place", so as to be in the proper frame of mind to boost the "Big Brother" movement sponsored by Wall Street and all the churches. Labor says that the depression is needlessly severe, has been carried to an entirely uncalled-for extent, that wealth is reckless with the interests of the common people—and winds up with the expressed determination "to teach wealth its place"; that labor with the farmer constitutes 90 percent of the population, and, as the overwhelming majority, it is labor's place in a republic to run the country, and that it is determined to teach the 1 percent known as "bankers" that their function is to take care of money and credits and not to run everything in sight. But labor finds itself actually checkmated because it cannot interfere—by striking—with the manufacturers' closing down of their plants, this being the great unsolved problem of the labor leaders.

An Artificial Depression

NOT all the bankers speak as though on the inside. According to the well known Charles H. Sabin, president of the Guaranty Trust Company, of New York, "Conditions are so fundamently sound that one wonders what was the necessity of a depression and of the hard times, unless there were some ulterior motive, such as the forced liquidation of labor, for," says he, "the crops are large, transportation congestion is relieved by governmental operation, the railroad system is on a sound financial and operating basis, four years of commercially sound government are assured, the banking system is on a sound and workable basis, the accumulated surplus of five years' corporation prosperity is available, foreign trade demands our products, we have a merchant marine to carry the trade in, and the country has not been overextended or overbuilt in any underlying activity; in a word, the United States is in the soundest financial, industrial and political condition of any important nation in the world."

Were the hard times unavoidable? An outstanding feature of the current depression, differentiating it from any previous periods, and clearly marking it as artificial and needless, is the suddenness with which it came on, with few of the marked premonitory symptoms of a genuine depression. First are the sound conditions mentioned by Mr. Sabin. Second, unfilled orders for steel remained high up to the very last moment, indeed after the "depression" was on; whereas in previous genuine depressions salesmen have been thrown out and every possible inducement offered to the trade to keep orders coming in, none of which preventive steps were taken this time. When depression has impended, prices have always been lowered months beforehand that orders may be secured; but this time, according to Judge Gary, Chairman of the Board of the United States Steel Corporation, "Steel prices will stand. The present base selling prices of all [steel] commodities are to remain in force." Accordingly the prices of steel billets at Pittsburgh, the basic figure of the steel industry, were $55 a ton in April, 1920, $55 in May, $55 in August, $55 in September and $55 in November. Pig iron, too, has been quite well maintained in price, the prices per ton at Chicago having been $36.60 in November, 1919, $43.60 in January, 1920, $45.60 in May, and $40.00 in November, a drop of $5.60, or only 12 percent, whereas in the last previous depression, in 1914, the price fell from $46 down to $24.75, a drop of $21.25, or 46 percent.

Under normal conditions, however, where the

market is not a controlled one, the universal experience has been that the price of pig iron collapses several months before the depression gets under way. The absence of the normal premonitory symptoms leads to the conclusion that the present exaggerated depression, with its suffering, anxiety and starvation for millions in varying degrees, is clearly not one forced upon business men and financiers by actual business conditions, but one which they have forced upon the people of the United States, needlessly, without good cause, and even if inevitable to some extent, certainly not with the severity employed.

Labor and the farmer, of course, bear the brunt of the trouble. The wage earner suffers. Women and children pay. Dealers and manufacturers lose more or less ordinarily; but in this affair, according to State Fair-Price Commissioner Frank B. McClain of Philadelphia, where 200,000 men are out of work, "Investigation discloses that many retailers of essential commodities, such as wearing apparel and footwear, are trying to maintain the peak prices of October and November, 1919, and hoping that they can bluff the thing through and unload their high-cost stuff on the public at a profit, or at best at no loss". Even when prices drop, wages drop still more, taking into account part time as well as actual reductions and lay-offs, and the wage earners are that much worse off. In some instances, as in the flour industry, the prices of the farmer's wheat dropped so much that, after the millers had reduced their flour several dollars a barrel, the profit was greater than before. The farmer pays! The profiteer still profits, though it is a satisfaction to the people to realize that many a profiteer stayed in the market too long and lost practically everything. Most of them, however, through the confidential advance information circulated by Boards of Trade took time by the forelock and were able to limit their losses in advance, by passing them on to others less well informed.

Many Remedies

IN THE face of these monstrous conditions the press, instead of telling the true situation, has since early in 1920 been urging upon the people the cultivation of the patriotic habits most helpful in adversity and depression. "Save money, instead of spending it," they counseled. "It helps depression because money in bank is never idle, and increases the amount of loanable capital, which is the principal thing to pull business out of depression, giving them funds to buy materials with and pay wages with, which the workers in turn use to buy the goods manufactured. Thrift builds buildings, plants, improves roads, builds and maintains railroads, makes machinery, develops water power, gives work and wages to millions, and creates demand for goods on the shelves of merchants, thus furnishing the outlet for the products of farm, mine and mill." The crisis, it was advised in January, 1920, might be softened by increased production and decreased consumption, by concentrated buying through coöperative markets, by saving money, laying up goods, reducing expenses and increasing earnings. One of the remedies is proposed by *Our Sunday Visitor*, which tells why the labor and economic condition in certain parts of Canada is better than anywhere else in Europe or North America:

"This enviable position of affairs, as English-speaking residents of this Province know perfectly well, *is due to the church authority*, who not only uphold an enlightened authority in these matters but, as many employés realize, have an aptness for negotiation and smoothing over labor difficulties, which under other circumstances might eventually result in disastrous strikes. This position of affairs has in the past few years meant much to the Province, and we believe that as the facts become more widely known, it will be an increasingly valuable asset."

However, the recent Shipping Board investigation does not bear out this idea, nor does the general condition of the well-Romanized municipal affairs of the chief American cities. Clergymen far and wide have been handing out to trusting flocks good advice on thrift and other virtues, thus helping Big Business in this depression operation, instead of coming out like all the Hebrew prophets of Bible days with ringing exposures of "the oppressors".

For some time before the election it was common talk among financiers that after the election there would be a general shut-down of factories, laying workers off entirely or putting them on part time, for about three or four months. It was stated that the railroads intended, as soon as the time became opportune, to lay off hundreds of thousands of men, in which direction considerable progress has been

made on the great roads of the country. The purpose was to reduce prices, increase per capita production, enhance efficiency and "reduce" or "liquidate" labor. By the time the anti-worker campaign is over, no doubt, the country will have been made safe for Big Business, Big Politics and the Big Clergy. Seemingly in the estimation of these classes the American house has been infested with rats—speculative rats, political and religious rats and labor rats, and the financiers and their friends have set the house on fire in order to get rid of the rats—bad business and stupid.

Where Did It Start?

WHERE did this unpatriotic and criminal conspiracy against the common people originate?

In the early summer of 1920 the people, impoverished by a long period of high prices, were delighted when in all parts of the country bargain sales were announced in clothing and department stores and in other lines, offering merchandise at retail at a reduction of 20 to 25 percent. It was welcomed as the beginning of a period of lower prices. But the mystery was, Why did it occur? Thoughtful people soon noticed that it was countrywide, which suggested a common origin of the motive to sell goods at low prices.

Soon it leaked out through financial journals that the banks had required merchants and manufacturers to pay up a part of the loans they had secured from the banks. Different concerns were called on for from 20 to 40 percent of their loans, the average being 30 percent. Merchants who had bought part of their goods with money borrowed from the banks, were obliged to get enough money at once to pay up. The banks simultaneously and everywhere called for their money.

Manufacturers that were willing, anxious and financially able to continue operation at full time, began to find their work crippled: Not only were they held down in credits at the bank, but they were unable to obtain raw materials, which a month before had been in ample supply. The railroads professed to be unable to supply cars—the fact being that their banker owners had crippled the operation of the roads so that tens of thousands of cars were held up on sidings, terminals and transfer points. In every conceivable way manufacturing operations began to be restricted, seemingly by design of invisible but all-powerful agents. Was it part of a gigantic conspiracy to lower output, lower prices, lower wages, and incidentally throw millions out of work, with the beneficent purpose of ultimately increasing industrial efficiency and bringing back the good old days of the despotic supremacy of the boss and the banker?

A Conspiracy of Financiers

FROM January, 1920, on, occasional protests appeared in small-city papers to the effect that the Federal Reserve Board should have been able to check the conditions ensuing from inflation, and that the Board was responsible and had failed miserably. The metropolitan press was discreetly silent, being co-conspirators with the bankers. In April it was advanced—the suggestions being made step by step in orderly, well-calculated psychological sequence—that bankers throughout the country should stop further financing except for essentials, especially railroads, public utilities and telephones, etc.—should stop theaters, movies, automobiles, fine fabrics, petroleum and luxuries generally. In March, it was stated that the ordinary bankers were alarmed at the Federal Reserve Bank plan of deflation; there were gloomy forebodings over the policy of the Federal Reserve Board, through the local banks, to reduce credits 25 percent, manufacturers and merchants alike being greatly concerned when told that early that they must reduce their borrowings 25 percent.

The campaign had been launched as early as December, 1919, when one of the Federal Reserve banks officially said: "Our present task is to proceed with the deflation of credits as rapidly and systematically as possible; we repeat, that *credit must be reduced*". On May 11, 1920, the same Federal Reserve Bank announced, as a broad hint to local banks: "We are carefully calculating the basic amount [of credit] for each member bank. You would like to be advised with reference to the basic amount of your bank, and to see how that amount compares with the present column of your loans and rediscounts with us." On June 1 came a still stronger urge for "all banks in this district earnestly and conscientiously to endeavor to limit credits". Again on September

23: "It is in our opinion more important than ever that great conservatism should be used in granting of credit".

Thus is established the fact that the great financiers used the Federal Reserve system to restrict commerce and manufacturing throughout the United States. Even in the island dependencies the sinister hand of Big Business was felt repressing the activities of the people. There the restriction of business was accomplished—much as in New York—by the raising of the interest rate at the banks, and the increased difficulty of obtaining banking accommodations. Manila business men "were puzzled that money should be so tightly held in the face of a favorable trade balance . . . But the chief concern," continued the cable dispatches, "is the high interest rate on loans, *the rate being set by a committee of the Associated Banks of Manila,* an organization which is said to be in contravention of the anti-trust act. The possibility of criminal prosecution is hinted at . . . another alternative being the forfeiture of the charters of the banks involved in the Association."

Why this unanimity throughout widely separated places? It was because the hard times prevailing throughout the world *had their origin in the command of the Wilson League of Nations.* The connection of the League with the hard times came out in Bulletin No. 2 of the First Federal Foreign Banking Association, of 40 Wall Street, New York. On September 27, 1920, this Bulletin said, *"Under authority of the League* a propaganda of international deflation has been launched. This was in advance of an international conference on finance, *but the League seems to be already committed to the policy of drastic credit restriction through existing central banking institutions.* ENGLAND IS OFFICIALLY FORCING UP THE COST OF CREDITS AND FINANCING." Thus is uncovered the astounding and all-important fact that the hard times from which the American people have suffered, originated in the League of Nations, and that back of the League's action is seen the cruel and sinister hand of the British international financiers.

Financier and Worker

HAVE the bankers fared ill in the ruin of the farmers and the working people? In this struggle of the titans the hard workers—farmer and labor—hear the financiers' smug satisfaction over their own unparallelled prosperity. The Comptroller of the Currency speaks for the bankers: "The shrinkage in the value of our principal commodities and articles of production during the fiscal year is the greatest in commercial history not only in amount but in the proportion of the decline to former values. It amounts to many billions of dollars [loss to the common people]. But the national banking system of the United States has not only endured unshaken the phenomenal changes, but has prospered and grown steadily in the midst of them." The same official had just charged the New York banks with extortion and proved the charge. The national banks showed net earnings of 24 percent on their capital, or 13 percent on capital and surplus. The Federal Reserve Banks, which are supposed to operate as near cost as possible, showed net earnings of 150 percent on their capital.

Do these men, rich and comfortable beyond dreams of avarice, able with power and means to help the helpless beyond measure, lend a sympathetic ear to the cry of the oppressed? When, as related in the *Manufacturers' Record,* the representatives of the ruined farmers presented their case to Governor W. P. G. Harding of the Federal Reserve Board, that great official answered:

"Nothing new has been brought out. I do not see why you are coming here so often with complaints we already know. This is the most inopportune time you could come here to take up our time, telling us things we already know, while this other important meeting is going on."

This represented the attitude of the Reserve Bank rulers to the farmers and the common people who had had them appointed to office. What the people object to is that the national bank system, headed by the Federal Reserve system, under government auspices, has been run, apparently, in the interests of the financiers of Great Britain and the United States, and not of the tens of millions of common people, for the greatest good of all. It certainly has not been for the good of the people that the System, at the behest of the League of Nations, has deliberately precipitated one of the worst periods of hard times for ordinary people within memory.

Temptation to Speculate

PLENTY of evidence can be brought forward tending to show that it pays to speculate, and promoters who are always trying to get the money of the wage earners away from them are loaded with facts which apparently prove all they claim. For example, they point out what you could have done with $100 invested in almost any year from 1900 to 1917 inclusive if you had put the money into the right place; and the evidence is most convincing. Here it is. The table shows what $100 invested in the stock named in the year specified, would have yielded in dividends up to 1919 and what it would then be worth.

WHAT YOU COULD HAVE DONE WITH $100

YEAR	STOCK	DIVIDENDS	1919 VALUES
1900	American Car and Foundry	$431.00	$1,341.00
1902	Crucible Steel Company	155.00	8,352.00
1903	Republic Iron & Steel Co.	274.00	2,656.00
1903	American Can Company	?	2,740.00
1904	United States Steel Co., Com.	905.65	1,329.00
1904	International Marine, Preferred	924.00	4,266.00
1904	International Marine, Common	?	10,956.00
1906	American Hide & Leather Co, Com.	?	1,724.00
1906	American Hide & Leather, Pref.	315.00	1,425.00
1907	American Beet Sugar, Common	564.00	1,224.00
1907	Bethlehem Steel Company	?	8,750.00
1908	Central Leather, Common	288.00	932.00
1909	General Asphalt Company	?	5,280.00
1909	Atlantic, Gulf & W.I.S.S. Lines	957.00	5,582.00
1912	General Motor Company	?	16,000.00
1912	Cuban American Sugar Company	862.00	1,200.00
1913	Studebaker Brothers	487.00	2,616.00
1914	American Woolen Company	459.00	1,204.00
1916	American International Corp.	100.00	1,104.00
1917	American Sumatra Tobacco Co.	270.00	863.00

Gentle reader, we do not wish to be inquisitive, but which one of you is there that would not have put $100 into General Motor Company stock in 1912 if you had been perfectly sure that it would bring you $16,000 in the fall of 1919? But there was no one to tell you, and you could not have believed them if they had told you; and, most surprising of all, it would have been to your injury if they had told you and if you had believed them.

If you had made $16,000 in seven years on the investment of $100, it is greatly to be feared that you would have been misled thereby into thinking that you could always thereafter make what is called "easy money". But you would have been mistaken, and would have lost your $16,000, and much more with it.

It is a well known principle of New York's leading gambling district that most people have the speculative instinct, that most people who have a little money are much more inclined to speculate with it than they are to invest it, and that when they do start to speculate they never know when to quit and in the end are sure to lose. It is the knowledge of these facts that keeps the gambling district running. Without their lists of gullible speculators half of the Wall Street sharks would go out of business in a day.

If you have money to invest, do not attempt to judge for yourself what stocks to put it in. It is the business of your local banker to advise you. He may not be an honest man, and he may not advise you right, but your chances are far better in his hands than in any other. It is his business to know something of the permanent value of stocks, based upon the physical value of the properties; and he has a local interest at stake in steering you in the right direction.

Your banker knows that, if you have but a little money to invest, the safest and best place for it is in bonds that have demonstrated their value; and he will never encourage you to speculate with it, i. e., to attempt to guess what the future value of some unproven stock may be. He knows very well that money is as difficult to keep as it is to make, and he might help you to keep what otherwise you stand a splendid chance of losing.

Stock should always be bought outright, if at all, and placed in a safe deposit box. If it has been earning dividends over a term of years no concern need be felt when its market price fluctuates, although, if it increases greatly in price, it might conceivably be good judgment to sell the stock at the high figure and reinvest again in short-term notes or bonds. Even then, it might be as well to hang on to it. Outsiders cannot tell.

Insiders Remain Inside

THE man who has a little money to invest is handicapped by the fact that he is an outsider and must remain an outsider, no matter what kind of proposition is made to him, or what kind of fairy story is told for his entertainment. Take for example the mining business.

It is a common practice for mining engineers to supplement their official report, the report that is given to the public, with a private report to the directors, giving them inside information such as bad news affecting the life and productivity of the enterprise, or good news of discoveries likely to cause a rise in prices.

This gives the real insiders, the directors and the engineer, plenty of time to unload their stocks on the buying public, or quietly to increase their holdings, as the case may be, thus taking advantage of the public, that can only act on the official reports and after the cream of the market has already been removed.

The same thing is true in the oil business. We have before us the prospectus of a Kansas City company which seeks investments in its properties in Texas. We know nothing of its properties, or of the company, other than that there are thousands of such companies in the United States and that the American people are wasting millions of dollars upon them every year. The literature is convincingly gotten up.

It tells all about people that a year ago bought ten-acre oil leases at $10 per acre (only $100 altogether, is the hint) and have since sold those leases in an undeveloped state at $110,000 per acre. Almost anybody would like to make $109,900 in a year on an investment of $100; and so the literature urges the reader to go to the savings bank, draw out his money and put it into oil-wells.

The letter-writer tells that the concern itself is holding 10,000 acres for itself, and has the full hope of getting $1,000 to $50,000 for every acre. Thus, by their own estimates, the concern has almost within its grasp a fortune ranging anywhere between $10,000,000 and $500,000,000 for its own private purse, besides all it hopes to do for those who will send on the $10 per acre which they are seemingly so anxious to get. Of course, the one who gets the letter cannot help but wonder why people who have so much ready money almost within sight should be willing to accept even $10 an acre from anybody, much less ask for it. The real reason is that they want the $10 to pay their rent and to buy their groceries. If there is any left over after their salaries are paid, it may go for development work. If oil is found it will be on their properties and not on yours.

They say, in query form; "Is there ANY other way in which you can invest say $300 to $500, with such a very sound likelihood of getting back from $100,000 to half a million?" And then, for the cautious, is the gentler suggestion, also in query form, "Don't you realize that if you buy several ten-acre tracts you are practically sure of a profit of at least $5 to $10 no matter where they are located on our acreage?"

The teller goes on to tell that "Col. Green and his friends are drilling on every side of our leases". It is well known that Col. Green was the only son of Hetty Green, the richest woman in the world; and of course it is judged that we must be impressed at the thought of practically being in the same business with the Colonel.

Reading further in the letter, it appears that shallow oil has been struck, which obviously means gushers as soon as the wells are deep enough, and clippings are enclosed which tell about the great gushers in the neighborhood, and the fortunes they have made. Maps are enclosed, and blanks to be filled out; and it all looks so comforting and convincing that you almost feel that if you did have a few hundred dollars here is where you could retrieve all of your past mistakes.

But here is where you would be wrong, ninety-nine chances to one; for if you invested you would almost certainly lose every cent you put in. Oil wells cost $20,000 to $60,000 or $100,000 apiece, whether oil is found or not. To buy stocks on the prospect of finding oil is like betting that you can find a bottle tossing in mid-ocean.

It is often claimed that as much money is spent in seeking after mineral resources as the resources are worth after they are developed. This is not strictly true, but there is so much truth in it that the man of small means had far better stay out of the game entirely.

Easy Money for Ponzi

CHARLES PONZI, late of Boston, recently took several million dollars away from American savings-bank depositors. He had an original scheme, in which there was apparently no flaw on the surface. His plan was to take an American dollar, buy with it a dollar's worth of Italian exchange, have the Italian funds used in Italy to buy international reply coupons, bring the reply coupons into the United States, Switzerland, Norway, or some other country where the rate

of exchange is very high, turn the coupons into stamps and the stamps into money. In this way a dollar could, theoretically, be turned into three dollars, owing to the fact that Italian lire, normally exchanging at five for an American dollar, are now exchanging at eighteen for a dollar.

Mr. Ponzi issued agreements guaranteeing to give investors 50 percent profit in ninety days, and he actually paid this profit to the first investors in his scheme. In a short time he had thousands of investors and a bank account running into the millions. Federal agents became suspicious that he was insincere, and a statement was published that he was insolvent.

There was a run upon his office; and in three days he paid out over a million dollars, satisfying all the creditors who then appeared. But when his bank balances had been reduced to less than $250,000 it was discovered that he was paying off depositors with money but recently taken in, and that he did not have in Europe the fund of $8,000,000 which he had claimed. It developed that few if any international reply coupons had ever been purchased or sold, that he had less than $25,000 in Europe, and that he would eventually have come to grief anyway. He made a confession and was imprisoned. But this does not help the poor victims who swallowed the old bait of "something for nothing", and parted with their savings for good.

Board of Trade Gamblers

IN THE Hennepin County, Minnesota, district court, in February, 1920, the Quinn-Shepherdson Company, members of the Minneapolis Chamber of Commerce and the Chicago Board of Trade, shamelessly admitted in open court that the buying and selling of grain for future delivery (in which the transactions of both bodies largely consist) is gambling, pure and simple, and therefore illegal.

This admission, or claim, was made so as to nullify the suit of one of the Quinn-Shepherdson customers, who claimed that he had been forced to accept $285 as his share, whereas his profits on a certain gamble really amounted to $1440. This admission is an extremely interesting one, and has an important bearing upon this matter of speculation. The judge accepted the statement as a truthful one, saying, "The courts all over the country censure such transactions. They are immoral. A man gets something for nothing if he wins." He stated that he could do nothing to help the man who had been mulcted of the $1155, but intimated that he thought the Quinn-Shepherdson Company's fellow gamblers in Minneapolis ought to do something to clear the atmosphere. But it is doubtful that they will. Their way of making a living is much easier in their eyes than plowing, drilling, harvesting, threshing, hauling and marketing wheat; and they have scant sympathy for the farmers who are supporting their useless lives.

Every little while some new method of high-toned gambling shows up. In August the Interstate Commerce commissioners found that in order to create an artificial price for coal in New York city empty cars were being used for storage purposes, and loaded cars held for long periods in demurrage, so that they could not be used for bringing in coal.

In the long run it will be found that the plain, honest people who work for a living are the real nobility of the country. They may not handle as much money, but they are worth far more to the country in the end than the so-called financiers that are resorting to such a variety of contemptible ways to induce or force others to maintain them in luxury.

Notes on Liberty

DECLARATION of Pope Gregory VII at Roman Synod:

"We desire to show the world that we can give or take away at our will kingdoms, duchies, earldoms—in a word, the possessions of all men; for we can bind and loose."

"No more cunning plot was ever divulged against the intelligence, the freedom, the happiness and virtue of mankind, than Romanism."—William E. Gladstone.

"If I could have entertained the slightest apprehension that the Constitution framed in the convention when I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."—George Washington.

Jeffersonian Democracy

MANY good people wonder why everything that Mr. Wilson stood for was completely annihilated in the last election. Let them compare Mr. Wilson's savage autocracy, his many laws for suppressing human thought, and his use of unprincipled and usually Roman Catholic officials for accomplishing his ends, with the following statements of Thomas Jefferson, Third President of the United States; and they will understand the landslide which buried in a well-deserved oblivion Mr. Wilson and his un-American policy of catering to a foreign monarch.

"I consider the government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, disciplines, or exercises."

"Every one must act according to the dictates of his own reason and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents."

"I doubt whether the people of this country would suffer an execution for heresy, or a three months' imprisonment for not comprehending the mysteries of the Trinity. But is the spirit of the people infallible—a permanent reliance? Is is government? Is this the kind of protection we receive in return for the rights we give up? Besides, the spirit of the times may alter —will alter. Our rulers will become corrupt, our people careless. A single zealot may become persecutor, and better men become his victims."

"I am really mortified to be told that, in the United States of America, a fact like this can become a subject of inquiry, and of criminal inquiry too, as an offense against religion that the question about the sale of a book can be carried before the civil magistrate. Is this then our freedom of religion? And are we to have a censor whose imprimatur shall say what books may be sold and what we may buy? And who is thus to dogmatize religious opinions for our citizens? Whose foot is to be the measure to which ours are all to be cut or stretched? Is a priest to be our inquisitor, or shall a layman, simple as ourselves, set up his reason as the rule for what we are to read and what we must believe? It is an insult to our citizens to question whether they are rational beings or not, and blasphemy against religion to suppose it cannot stand the test of truth and reason. If M. de Becourt's book be false in its facts, disprove them; if false in its reasoning, refute it. But, for God's sake, let us freely hear both sides."

Under President Wilson in 1918 the sale of a religious book, "The Finished Mystery," was "carried before civil magistrates", and America saw "a censor [the Attorney General of the United States] whose imprimatur shall say what books may be sold". Priests and parsons became our inquisitors, and Christian citizens were imprisoned for the sole offense of having published a religious book.

It seems quite appropriate that we quote here from a little 25c booklet published by The Statesman Press, 164 East 37th Street, New York City, entitled "The Book of the Prophet Wudro and the Fifth Book of the Kings of Eng" (Page 42):

"And he chose one Thomas, a man of Texas, and he was a Gregorian, and placed him over the lawyers of Amer, who made a man an offender for a word: and laid a snare for him that reproveth at the gate; and turned aside the just for a thing of naught; and caused many to stumble at the law.

"Now at that time there were men in Amer of two sorts, one sort that was prudent and one that was simple, for the prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

Nothing Much Wrong

THERE is nothing much wrong, nothing except the inside and the outside, the top, the bottom and the middle, the front and back and sides, the center, the corners and in between; nothing serious, except that the foundation is on the sand, and the stones are hollow and laid criss-cross any old way without mortar, and a big storm is coming.

At the same time that the cotton farmers of the South are going bankrupt, the cotton mills are making profits as high as 100 percent, and the people are being charged eighteen times the amount the farmer received for his cotton. The Amoskeag Cotton Mfg. Company and the Belton cotton mills are among the 100 percent profit Americans. But they are not the only ones. During the war the American people paid for their coal mines, steel mills and textile factories and packing plants more than their entire net worth in the excessive profits awarded to them for their patriotism. Senator Capper is authority for this statement.

In one year of the war the gross income of American corporations rose from 35½ billions to

84½ billions; 79,642 American corporations averaged profits of more than half a million apiece in a single year. The excess profit surplus of United States Steel aggregated $500,000,000 in five years, despite their great dividends and expenditure of $315,000,000 on improvements.

Is there any money in steel? The Pittsburg Tin Plate and Steel Corporation ought to know, and in inviting some friends to come in with them on more propositions cited holders of the common stock of one of these companies as having made a profit of over one thousand per-cent and assured intending investors that "every operating tin-plate and sheet-steel mill has made enormous fortunes for its stockholders, many of their common shares selling at 1,500 percent premium".

If you do not wear shoes you will be comforted to know that although sole leather has been selling at $2 per pound the farmer who raised the green hides got but 15 cents a pound for it. Where did the difference go? Why ask, neighbor, why ask? The accumulated profits of Central Leather Company rose from 7¾ millions in 1914 to 30½ millions in 1919; the dividends of the American Hide and Leather Company common stock were thirty-five times as great in 1919 as they were in 1915, when they were ample, and the profits of the great Endicott-Johnson Shoe Mfg. Co. were $9,791,580 in 1919 as against $2,174,430 in 1915.

If you do not have a Ford you may not care that during the war the price of crude oil was boosted from 40 cents to $3 a barrel; if you do not eat fruit you may not care that the total surplus which the United Fruit Company piled up in the last four years was 141 percent; if you do not eat anything made of flour you may be indifferent to the fact that the net profits of the Standard Milling Company have been increased 100 percent; and if you don't make a strong-smelling walking-chimney of yourself you certainly won't care because out of every dollar's worth of cigars sold by the General Cigar Company in 1918, 34 cents was profit, while in 1919 it was 38 cents. However, concerning this last item, we rise to explain that 38 cents profit on the dollar was not enough, so the price of this company's 7-cent cigars was increased to 8 cents. Cheer up!

Rebuilding Palestine's Forests

PALESTINE'S population capacity could easily be greatly increased by improving the lands now unsuitable for colonization, according to Prof. E. Kern, noted Russian forestry expert, in a statement prepared in Petrograd and issued by the Zionist Organization of America.

Prof. Kern points out that if Palestine's population of 600,000 were doubled, the present density of population of 13 per square kilometre would then only equal that of European Russia and would be almost 10 times less than the density of population of Belgium.

"By checking the sandy hills on the coast, draining the swamps, fixing the shifting ravines, regulating the mountain streams, re-establishing the destroyed terraces and building up new ones, the present untenantable lands may be transformed into very valuable estates," he declared. "The carrying out of the above works will both improve hygienic conditions and help to restore a regular water supply, in addition to increasing vastly the population capacity of the country."

Prof. Kern, who achieved an international reputation by his sylvi-cultural work for the old Russian government by whom he was frequently sent to other countries, advocates a complete afforestation program for Palestine, not only to improve the land, but to establish the basket-making and paper industries, both of which he claims have great possibilities in the Holy Land.

"Nurseries of willows suitable for basket-making, should be laid out and planted at once," Prof. Kern said. "Basket-making will prove to be a profitable home industry, as willow baskets are better than anything else to ship fruit in and Palestine will have a large fruit industry. It is very essential therefore that a school of basket-making be started at once."

He also urges the cultivation of the Algerian "Alfa" grass for the fixation of the drifting sands and also as a raw material in the paper-making industry.

Prof. Kern expects the afforestation program to be put into effect in a short while through the $10,000,000 Palestine Restoration Fund, which the Zionist Organization has been raising in non-sectarian campaigns throughout

the United States. Because of the urgency of the work of preparing Palestine as soon as possible to absorb the vast mass-migration which will come to it as soon as the British mandate is established, he advised the immediate establishment of a School of Forestry, with a one year's course, to prepare expert foresters to aid in carrying out the proposed work.

"The cedar trees which still stand on the slopes of Lebanon must be preserved as a natural treasure," he concluded, "for in all the reconstruction work planned in the Holy Land, the spots made sacred by their historical and religious connections will not be touched."

For centuries the land of the Jews has lain desolate and bare under the withering hand of the Turk, fields uncultivated, forests gone. Now the bare places are to be covered again with waving grain, with gardens, with green forests. It is a time when the Jew may well be glad; for it marks the time of the complete restoration to divine favor and blessing of a nation that has suffered untold things at the hands of religionists that professed much and lived little. But now the tables are about to be completely turned, as it is written: "O Jacob and Israel; thou are my servant: I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel!"—Isa. 44:21-23.

The Fastest Schedule

THE acompanying time table, taken from the December, 1920, number of the Official Railway Guide is figured out in THE GOLDEN AGE office as the fastest schedule for traversing the United States, entering some part of every state in the Union on one trip.

We offer, free, a year's subscription to THE GOLDEN AGE to any person who sends in a faster schedule, starting at any point, and accurate according to the railway guide for any month past, present or future. Schedule must show return to original starting point.

For convenience the schedule begins on a Friday afternoon at Monroe, Michigan, and terminates at the same place two weeks from the Saturday following, in fifteen days, three hours and eighteen minutes. It could be successfully begun on any day of the week except Saturday, as all the trains shown run daily except those marked B&M.

By taking sixteen days for the schedule it could be begun successfully at any of the points named.

Fourteen trains are used enroute to California and six trains returning to destination, all provided with magnificent sleeping and dining cars except for the short runs to and from Monroe and North Berwick, where they are not needed.

The trip would include much beautiful scenery, and many important cities would be passed through, including the State capitals of New York, Massachusetts, Rhode Island, Georgia, Alabama, Mississippi, Kansas, Utah and Minnesota, and the national capital at Washington. Six hours would be provided at the latter point, two hours each at New York and Boston and an hour each at New Orleans and Chicago.

It would require an experienced traveler to make such a trip, although it could be done without a hitch. The itinerary is published merely as a curiosity, showing the excellent transportation conditions that exist, and what could be done in a two-weeks vacation, if one cared to undertake it.

The trip totals 10,831.2 miles, and from start to finish, including all stops, maintains a speed of 29.8 miles per hour. The railway fares for the trip would be about ~~$110~~, at present rates, not allowing anything for berths or meals.

Without adding anything to the time required to return to destination, 46.2 miles could be added by going from Washington to Atlanta via Richmond, 48.8 miles could be added by going from Memphis to Brinkley instead of Forrest City and 44 miles could be added by changing trains at Brule instead of Julesburg. If this mileage is added the total is 10,970.2, and the speed per hour, including all stops, would be 30.2 miles—truly a remarkable efficiency, and one appreciated by the public.

Miles	Leave	State	Via	CENT. TIME
				Friday
.....	Monroe	Michigan	NYC	3.47 p.m.
23.6	Toledo (Ar.)	Ohio		4.30
.....	Toledo			5.15
				EAST. TIME
113.0	Cleveland			8.35 p.m.
				Saturday
560.0	Albany (Ar.)	New York		6.27 a.m.
.....	Albany		B&M	7.01
44.6	Pownal	Vermont		9.50
151.4	Boston (Ar.)	Massachusetts		3.45 p.m.
.....	Boston			3.55
77.6	North Berwick (Ar.)	Maine		6.53
.....	North Berwick			7.04
17.8	Portsmouth	New Hampshire		7.44
56.9	Boston (Ar.)			9.25
.....	Boston		NYNH&H	11.00
				Sunday
43.3	Providence	Rhode Island		12.09 a.m.
113.0	New Haven	Connecticut		2.57
72.3	New York (Ar.)			5.10
.....	New York		B&O	7.50
11.5	Newark	New Jersey		8.08
81.6	Philadelphia	Pennsylvania		10.16
26.0	Wilmington	Delaware		10.54
70.9	Baltimore	Maryland		12.30 p.m.
93.5	Harper's Ferry (Ar.)	West Virginia		2.57
.....	Harper's Ferry			3.02
55.2	Washington	District Columbia		4.40
.....	Washington		So.Ry.	10.45
				Monday
174.2	Lynchburg	Virginia		4.05 a.m.
207.3	Charlotte	North Carolina		10.30
75.7	Spartanburg	South Carolina		1.00 p.m.
				CENT. TIME
191.7	Atlanta	Georgia		6.10 p.m.
175.0	Montgomery	Alabama		11.20
				Tuesday
119.0	Flomaton (Ar.)	Florida*		3.00 a.m.
.....	Flomaton			3.10
60.0	Mobile			5.05
139.0	New Orleans (Ar.)	Louisiana		9.40
.....	New Orleans		IC	12.30 p.m.
183.1	Jackson	Mississippi		4.40
210.7	Memphis (Ar.)	Tennessee		10.10
.....	Memphis		CRI&P	10.45
				Wednesday
44.2	Forrest City (Ar.)	Arkansas		12.13 a.m.
.....	Forrest City			3.48
44.2	Memphis (Ar.)			6.00

*Station is in Alabama but Florida line is only two minutes walk from the train.

Miles	Leave	State	Via	CENT. TIME
				Wednesday
.....	Memphis		IC	6.40
122.4	Fulton	Kentucky		10.15
404.3	Chicago (Ar.)	Illinois		10.00 p.m.
.....	Chicago		AT&SF	10.30
				Thursday
232.9	Fort Madison	Iowa		4.29 a.m.
218.2	Kansas City	Missouri		10.55
65.8	Topeka	Kansas		1.20 p.m.
277.0	Alva	Oklahoma		10.44
				MONT. TIME
				Friday
226.3	Amarillo	Texas		5.25 a.m.
489.4	Gallup	New Mexico		10.10 p.m.
				Saturday
220.9	Williams	Arizona		4.25 a.m.
				PAC. TIME
368.6	Barstow (Ar.)	California		3.25 p.m.
.....	Barstow		LA&SL	3.45
184.8	Las Vegas	Nevada		9.35
				MONT. TIME
				Sunday
449.5	Salt Lake City	Utah		1.00 p.m.
				Monday
664.0	Julesburg (Ar.)	Colorado		9.10 a.m.
.....	Julesburg		UP	10.37 a.m.
42.0	Sidney	Nebraska		11.35
103.0	Cheyenne	Wyoming		3.25 p.m.
				PAC. TIME
				Tuesday
551.0	Pocatello	Idaho		7.45 a.m.
				Wednesday
500.5	Pendleton (Ar.)	Oregon		1.13 a.m.
.....	Pendleton			8.00
241.1	Spokane (Ar.)	Washington		7.15 p.m.
.....	Spokane		CM&StP	9.10
				MONT. TIME
				Thursday
357.8	Butte	Montana		10.45 a.m.
				Friday
527.4	Marmarth	North Dakota		3.45 a.m.
				CENT. TIME
288.3	Aberdeen	South Dakota		1.50 p.m.
285.6	Minneapolis	Minnesota		10.35
				Saturday
421.5	Milwaukee	Wisconsin		9.35 a.m.
85.0	Chicago (Ar.)			11.45
.....	Chicago		NYC	12.40 p.m.
101.0	Elkhart	Indiana		2.45
143.0	Toledo			5.15
.....	Toledo			6.25
23.6	Monroe			7.05

Liberty and Progress: *By N. E. Nelson*

ACCEPT a word of appreciation for the many good things appearing in THE GOLDEN AGE. Each issue seems to be better than the last. The issue of September 29th is surely God's justice expressed regarding the unfaithful clergy and God's love for the common people.

Your issue of October 13th is replete with good things. The article, "Why America Lost Her Liberties," is deserving of special commendation. The quotations from the various lovers of liberty, contrasted with quotations of the enemies of truth and liberty, bring a great truth clearly to the front.

I regard the quotations of America's ancient lovers of liberty as in a sense bringing forward the teachings of the New Testament. They breathe the spirit and doctrines of the Philadelphian age of the church. The spirit of brotherly love manifest in the religious and political toleration of modern times had its origin in the Reformation. Justification by Faith was the doctrinal keynote of the Reformation, and this is a version of the spirit of Liberty. Luther well said; "The very essence of faith is liberty".

Liberty was a favorite theme of the reformers that followed Luther. Roger Williams was the first to raise in America a voice for free speech. His adopted State, Rhode Island, into the constitution of which his teachings were incorporated, became the foundation of the American Republic. Your quotations from American statesmen have their origin in the gospel of the Reformation.

We are now living in the Laodicean period of the church. The name means and the term implies, "Justice for the People". Your mission is evidently in part, to liberate the people from the Nicolaitanes (the term means "Vanquishers of the People"), who today are represented in the clergy. THE GOLDEN AGE is surely promoting "Justice for the People".

Radium—Earth's Most Valuable Substance

IF SOMEBODY should come to you with a twenty dollar gold-piece in one hand and in the other hand an equal weight of a worthless-looking white powder and ask you which you would rather have, and you should reach out and take the twenty dollar gold-piece, you might lose just $3,611,980.00 by the transaction. That is to say, you might lose that amount if the little pile of white powder happened to be a salt of the metal Radium, but you probably will not need to worry; for they do not carry Radium around in that careless way.

They do not sell Radium by the pound. One reason is that there is not a pound of it in the world. Another reason is that there are not so many people in the world, even since the World War made this new grist of millionaires, that could afford to buy a pound; for a pound of Radium would be worth around $50,000,000.

Radium is sold by the ounce; the last quotation at hand is $3,360,000. Platinum, famed for its scarcity and value, is $150 an ounce. Radium is 200 times more valuable than the most valuable diamonds; it is 2,240 times as valuable as platinum; it is 180,600 times as valuable as gold. A cubic foot of it would be worth $7,000,000,000.

Yes, Radium is sold by the ounce; but as the total amount of refined Radium in the world is only a trifle over three and one-half ounces, no sale of an ounce at a time has ever been made. The actual basis of sale is the gram, which is about the thirtieth part of an ounce. One gram of Radium would make a small-sized thimbleful and would be worth over $100,000.

There are 480 grains in an ounce; and at $3,360,000 per ounce, a single grain of Radium would cost just $7,000, and this is probably the basis upon which the Radium manufacturers figure their costs and prices. A grain is the supposed average weight of a medium-sized grain of wheat, and there are about sixteen of these in a gram. There are 110 grams of Radium in existence, of which about 70 percent was produced in the United States.

Why Radium Is Valuable

RADIUM is so valuable because it is the nearest thing known to perpetual heat. It is an element; but instead of being quiescent like other elements, it is in perpetual motion. It has been compared to a volcano constantly shooting forth stones and ashes. Scientists have calculated that out of every thirty millions of atoms of Radium one atom goes off from the mass each hour with a speed estimated at twelve thousand miles per second.

The discharge of these Radium missiles generates so much heat that a gram of Radium (a small thimbleful) generates in twenty-six days enough heat to raise a pint of water from freezing to boiling. And this is done continuously, day and night, without ceasing. It is estimated that seventeen hundred years would be required for a given quantity of Radium to lose half its potency, so that, to all intents and purposes, as far as we human beings are concerned, it may be said that it is indestructible and lasts forever.

Radium in its natural state is a metal, if any substance can be said to have a natural state that behaves so peculiarly; but it can be hammered into powder, covered with lead, dissolved in acid, heated, frozen or melted, and gives out the same quantity of heat constantly, regardless of what happens to it. With the heat it also gives out a faint light.

Its Use in Treating Cancers

THE use of Radium in the cure of cancers and other malignant growths is still in its experimental stages. Its effectiveness depends upon the kind of cancer, the situation of the cancer, and the promptness with which the cancer is discovered and brought under the radioactive influences. But it has been found helpful and a number of cases have been cured by it.

The unfortunate thing about cancer is that most people do not know they are afflicted until it is too late. This terrible malady, it is claimed, finds as victims one woman in eight and one man in fourteen who pass the age of forty. There are eight thousand deaths a year from this cause in New York alone. It now equals tuberculosis in importance as a cause of death. Moreover, cancer as a cause of death is rapidly increasing, while tuberculosis is gradually declining.

A single Radium preparation may be used in the treatment of thousands of cases. Rays of varying intensity emanate from the metal.

These rays are concentrated to a focus upon diseased areas and the healthy tissues are protected from the burning rays.

In using the Radium in the treatment of cancer the Radium itself is enclosed in a glass tube, which may in turn be enclosed in a gold tube or a silver tube and the latter enclosed in a brass tube. The heat-rays penetrate through the walls of these metals to the surrounding tissues. Sheets of lead are used to cover adjacent parts so that they will not be burned.

In a hospital in which Radium is used, the custom is to apply it for about three hours each week; and while it is applied the patient is constantly under guard, and not allowed to leave the building. This is because he may be wearing upon him several thousand dollars worth of the metal. Even then losses occur.

In one hospital a patient suffering with the heat of the rays, and probably in ignorance of the great value of the appliance he was wearing, threw several thousand dollars worth of Radium down a drain pipe. It was recovered with great difficulty.

In Chicago a $12,000 tube of Radium became unfastened in a bathtub and disappeared. In Philadelphia a tiny gold tube containing $6,000 worth of Radium disappeared between two operations that closely followed one another. It was said to have been the only tube not insured against such loss.

Customers for Radium

OF COURSE every doctor in the country would like to have a gram of Radium, so that he might use it in the softening of scar tissues, the treatment of malignant growths, inoperable cases of goiter, and such forms of cancer as can be treated by it; but not many physicians have the means to make such a large investment.

The Mayo Brothers, Rochester, Minnesota, famous surgeons, have one gram, this being the largest private collection; but their institution is so large and so important that it can hardly be classed as a private one.

A company of physicians in Scranton, Pennsylvania, has purchased for $6,200 three-fourths of a grain of Radium. This amount came enclosed in a glass tube about the size of the lead in a lead pencil, and a quarter of an inch long. The glass tube was enclosed in a silver tube, the silver tube in a brass tube, and the brass tube was tightly sealed in a lead bottle. On account of the great activity of the metal it is necessary to keep it thus enclosed. The package is kept for safe keeping in a safe deposit box.

Realizing that the cost of Radium makes it beyond the reach of even the well-to-do physician, the State of New York has purchased two and one-quarter grams of Radium, at a cost of $225,000, which will be used for the treatment of sufferers from malignant diseases at the State Institution for the Study of Malignant Diseases at Buffalo. Any citizen of the United States will be treated free of charge at Buffalo, but preference will be given to citizens of New York State. Wisconsin has followed the example of New York State and purchased the fifth part of a gram of Radium to be used in the same way. This purchase cost the State $24,000. Like amounts have been sold to Australia and to Japan.

Where Radium Comes From

BEFORE the war almost all the Radium in the world was obtained from the pitchblende of Austria, and it was the gift of a ton of this ore by the Austrian emperor to Madame Curie, the Polish scientist, that enabled her to isolate the element.

Commercially speaking, the headquarters of the Radium business is in New York city, in the hands of two concerns; and six-sevenths of the Radium in the world has been produced by one of these concerns. The smaller of the two concerns is the one that supplied New York State with its Radium, and has its reduction plant at Orange, N. J. The larger plant is located at Canonsburg, near Pittsburgh, Pennsylvania.

At the smaller plant, it required 625 tons of carnotite ore, brought across the continent in twenty-one cars, and an equal bulk of coal and chemicals, to extract the 2¼ grams of Radium which constituted New York's purchase. The larger plant uses a low-grade ore, mined in the desert region near where the four states of Colorado, Utah, New Mexico and Arizona join one another, the only place in the United States, by the way, where four states meet. The ores are carried on mule-back sixty miles to the nearest railroad.

It takes five hundred tons of this ore to produce one gram of Radium. A ton of the ore requires to be treated with a ton of chemicals and thirty tons of water, and finally yields a quantity of Radium about the size of the head of a very small pin. Expert mining engineers have estimated that these Colorado carnotite fields will produce between two and three pounds of Radium before they are exhausted.

A rich deposit of pitchblende has been discovered in the province of Ontario, so that Canada may soon be engaged in making Radium also.

England obtained five grams of Radium after the war by boiling down a number of her great guns. This amounts to about a heaping teaspoonful, and is worth in the neighborhood of $350,000. It is kept at the Middlesex hospital in a lead safe weighing one and one-half tons.

France owns only one gram of the precious substance; but Madame Curie, the discoverer, wife of one of the professors in the University of Paris, has succeeded in collecting and saving the gas which emanates from the Radium constantly, and it is found that this gas is as effective in the cure of cancer as is the Radium.

Others Uses of Radium

IT IS now known that the curative agent in certain baths in Europe which have been famous throughout the world is the Radium which the waters of their springs contain. But it is not only as a curative agent that Radium has become famous. It is estimated that there are now four million watches in use that have illuminated dials because the dials have been painted with luminous paint containing radioactive material. It is estimated that about one gram was used up in the manufacture of these dials.

Some mining corporations have adopted for use in their mines signs that have been painted with luminous paint made from the same substances. These signs are not affected by atmospheric conditions or by accidents, and for that reason are specially desirable in mines, or in the pilot houses of ships, or, indeed, wherever it is necessary to have a light that can be depended upon at all times without the necessity of relying on electric current, oil or gas.

Experimenting with Radium, Dr. T. C. Squance, of Sunderland, England, transformed a sapphire of faint pink hue into a gorgeous ruby and a faint green sapphire into an oriental emerald. These achievements followed the accidental discovery that a diamond when exposed to the rays of Radium glows with a beautiful green light.

The demons that infest the atmosphere of our earth now, just as they did in the days of our Lord (see Mark 5:8-13; Mark 1:23-26; Acts 16:16-18) are said to have made the statement, either through the Ouija boards which they operate, or through the so-called spiritualist mediums whom they control, that in the discovery of Radium humanity has come very close to the secret of life. Of course these "lying spirits", as the Scriptures call them, cannot be trusted; and yet even a liar will sometimes tell the truth, so that he may have the greater influence when he does lie. Moreover, it does seem as though in permitting the discovery of Radium the great God has let humanity peer a little farther into the secrets of the universe than has hitherto been possible. All this is an indication that the dawn of the Golden Age is breaking upon the world. The Lord is letting in the truth on all subjects at just the appropriate time.

Wireless Telegraphy and Telephony

IT WAS but a little while ago that the first report of the possibility of communicating by wireless means was scouted as ridiculous. Now the United Radio Telegraphers' Association has four thousand members scattered all over the globe; and when they wish to discuss the affairs of their organization they transmit their messages from ship to ship, wherever they chance to be. In July last, when there was talk of a strike for higher wages, they handled the matter in this way.

The General Electric Company, of Schenectady, New York, is back of a new twenty million dollar company which has taken over the Marconi interests and will inaugurate commercial wireless service covering North and South America, Western Europe and Eastern Asia. In order to gain a footing it will make its rates

one-third less than are the existing cable rates.

Until recently the speed of wireless transmission was necessarily held down to about ten words per minute. Now a machine that costs about $50,000 speeds up this transmission to thirty or forty times the normal speed of an operator, and the message is received at the other end of the line by another machine which photographs the air waves on a tape. All the receiving operator has to do is to read the tape and transmit the message by typewriter or otherwise as required.

Wireless Telephony

IN THE month of February, 1920, with a new type of transmitter requiring only one-third kilowat of input energy, the De Forest laboratories carried on wireless telephone conversations between Ossining, a city close to New York city, and Chicago, nine hundred miles distant.

In this experiment the same wave length as that permitted for amateur operators—namely, 375-meters—was used; and in the course of several evenings wireless amateurs who happened to be at their instruments in St. Marys and Salem, Ohio, Columbia City, Indiana, Gaffney, South Carolina, and other places, were surprised beyond measure when they suddenly heard voices calling out from New York city.

Wireless conversations have now been held between far distant points in various quarters of the globe. Wireless telephony will soon be making inroads in the business of wireless telegraphy and cable telegraphy.

A wireless telephone outfit, suitable for wireless telephony within ten to twenty miles and wireless telegraphy up to about one hundred miles, is now ready for the market. It gets its power from the ordinary house current, and may be screwed into any alternating current socket. The change from transmitting to receiving is made with a push button.

Wireless Photography

OUR headline seems a misnomer; for in the ordinary sense of the word wires are never used in photography. But experiments which have recently been made suggest the possibility that a way may be worked out by which games, pageants and other spectacles of general interest may be reproduced on screens, anywhere within reasonable distance of the events, and at the very time they occur.

In February last, mysterious repetitions of the letter "G" were picked up by wireless stations in Australia and many other parts of the world, on a wave length from four to six times the wave length of any other wireless messages transmitted on earth, so far as known. Because of the regularity with which these messages came, they are believed to have emanated from some intelligent source; and it has been imagined that they may be the first efforts of supposed dwellers on Mars in attempts to communicate with the earth.

Somewhere in the universe, we have reason to believe, there are one hundred planes of intelligent beings. Our Lord seems to refer to these when he speaks of "the ninety and nine" which went not astray and therefore "need no repentance". (Luke 15:3-7; Matthew 18:12, 13) One thing is sure: "All we like sheep have gone astray" (Isaiah 53:6) and all have need of the redemption obtained through the death of "the Good Shepherd [that] giveth his life for the sheep". (John 10:11) Therefore, the ninety and nine sheep that never sinned are not to be found on this planet. They must be found elsewhere, if at all; and since we humans are all compared to the one sheep that went astray it is imagined that there may be Martians (dwellers on Mars), as its long canals and rows of vegetation seem to indicate, and that they may wish to communicate with us.

In the Golden Age the Lord will no doubt permit communication between some of the planes of intelligence; and if it is done, it may be done by the wireless method, for no other means seems more probable. Meantime, communication with the demons that infest our atmosphere is strictly forbidden in the Scriptures; and Ouija boards, planchettes, spirit mediums and any and all attempts at communication with these unseen "lying spirits" should be shunned by all who wish to keep reason upon its throne. In due time, and shortly, we think, the Lord has promised to dispose of these demons forever. It is these that are responsible for the "doctrines of devils" that have filled the world with fear and horror and hate of an infinitely wise and loving Creator. In due time this matter will be made plain to all.

COLOR & CHARACTER

Color and Sex

GOD is the author and source of every principle in creation; and every principle in creation must inhere in Him, either actively or passively. "He that made the eye; shall he not see: he that made the ear; shall he not hear?" Likewise He that made man in His own image and afterward separated him into two sexes, or sections, must Himself have all the qualities which He gave them, either jointly or severally. His fatherly love exceeds that of the fondest parent, and His motherly care is in no wise equalled by the tenderest nurturer of babes.

MAN WOMAN

Adam and Eve, before their transgression, were each perfect parts of a complete microcosm, whose aggregate qualities were in the same relation to each other as those in God. The separation left the masculine virtues of justice and power largely predominant in man, while the feminine graces of wisdom and love were much more pronounced in woman.

Masculinity is marked by straight lines; femininity abounds in curves. A straight line is the shortest distance between two points, and the direct line is the masculine way of going about things. It is no attempt at facetiousness to say that a curved line is one that changes its direction at every point. The feminine way of doing things is by tact, a deft fitting of self to the circumstances, a bending of self around the sharp masculine corners. True, there are tactful men and hopelessly direct women; but it will be found that one or the other feminine trait is ascendant in such men, or that justice and power lead in such women.

As wisdom and love are the feminine qualities, so yellow and red are feminine colors. Golden hair and rosy cheeks are certainly emblematic of maidenhood; black hair and blue eyes symbolic of virile youth, as black and blue are analogous to power and justice.

The diagrammatic depiction of the sexes shown above is of course abstract and theoretic. It represents the balance which would exist between a perfect couple. Needless to observe, the character outlines of most pairs would be notably divergent from this. If masculinity predominated in both man and woman, they might understand one another well (perhaps too well); but there would be small *complementary* association.

If perchance wisdom and justice prevail in one person and love and power in the other, the character of the first will be marked by reason and that of the second by emotion—not a bad combination for business purposes, but rather unsatisfactory in marriage.

Coming Back

MR. EDITOR: May I suggest that in your item on sexless children you seem to have overlooked one feature of the problem? We know that among the countless millions that have passed away from earth, there are multitudes of children who have been asleep in death many years, some of them many centuries. Will not the redeemed of earth find joy and blessedness in preparing for the return of these little ones and in the training them up in the nurture and admonition of the Lord? Surely, when we consider this, we will say that although natural births will cease, the little ones of the Everlasting Father will be here nearly, if not quite, through the Millennial Age to cheer and bless humanity. I myself have three little ones sleeping for over thirty years. When the natural births have ceased, the time will be near at hand for the sleeping "kiddies" to return; and there will be plenty ready to welcome them. Let us find abundant consolation in these comforting thoughts; for "they shall [surely] come again from the land of the enemy".—Jer. 31:16, 17.

Progress by Sacrifice

MR. EDITOR: I have just been reading your issue of September 29th, and it is certainly an eye-opener. As it always has been of old, so now, it seems that every step of progress must be attended by sacrifices to satisfy the wrath of the clergy and moldy ecclesiasticism. Truly history is repeating itself, but it is sad to a freedom-loving heart to see that such crimes are committed under the cloak of religion and by the representatives of a pretended Christianity.

In Foreign Lands—Palestine: *By J. F. Rutherford*

THE war made it next to impossible for civilians to travel in the war-stricken zones, and although nearly two years have elapsed since the signing of the armistice the difficulties of travel have not been all removed, by any means. Merely a passport does not admit one into a country, but the passport must be examined, reëxamined, viséed and reviséed every time one makes a visit to a country. To enter Egypt and Palestine a special permit must first be obtained, application for which is made to the British Government. Knowing this, our party made application at London as soon as we arrived. After waiting two or three weeks it began to look as though we might not be permitted to go to Palestine. The aid of the American Embassy was asked, and after some efforts and negotiations one of our party received the following letter:

"Embassy of the
United States of America
London, September 7, 1920.

"Sir:

In reply to your letter of the 3rd instant relative to the proposed journey of Judge Rutherford to Egypt and Palestine, I am directed by the Charge d'Affaires ad interim to inform you that a note has been received from the Foreign Office today in which Mr. Wright is apprised that His Majesty's Secretary of State for Foreign Affairs addressed on September 6th, 1920, a request to the British High Commissioners at Cairo and Jerusalem to extend to Judge Rutherford and his companions all the necessary facilities for the accomplishment of their purposes. I am, Sir,

"Your obedient servant,
JOHN F. MARTIN
Secretary of Embassy."

We had letters of introduction to other men in authority, and armed with all the documents obtainable we proceeded to Egypt and Palestine.

A military railway has been constructed from the border of Egypt to the city of Jerusalem. Arriving at Kantara, the border town, we remained in the train, which stood overnight on a siding at that point. Evidently there is some military regulation which prevents trains from operating after night over this road. Next morning we resumed our journey and were soon in the home of the ancient Philistines—a land once very productive, and even yet fertile and productive if properly cultivated. As it is, the land produces much food and vegetation. Even the sandy portions produce.

The railway runs along the border of the Mediterranean Sea for some distance. We noticed nearby finely woven nets strung along the shore for a considerable distance, and on inquiry learned that these were stretched for the purpose of trapping quail. Great flocks of these birds fly across the Mediterranean from the islands to the north and from Europe. By the time they reach the shores of Palestine they are flying very low because tired of wing; on this account their heads strike this net and they are at once entrapped. Great numbers of them are taken in this manner. These nets are not far from the land where the Lord so miraculously fed the children of Israel with quail, and it is very reasonable to conclude that the flocks of quail have been flying across this sea for centuries, year by year. And it was probably during one of these regular migrations that the Lord caused great flocks of them to alight among the Israelites, who used them for food.

On every side were evidences of the war. Trenches are still there. Houses and villages showed that they had been subjected to heavy gunfire; and in the cemeteries are marked the resting places of many soldiers. After a day and part of a night's journey our train pulled into Jerusalem and we were in the midst of a howling, screeching crowd of Arabs, scrambling to get our baggage and make a little *bakshish*. One of the station exits is reserved for officers and another for the "common herd". Our party was ushered out through the latter. We were glad to stand away from the crowd in silence for a moment and contemplate this wonderful city—the sacred spot where Melchisedec met Abraham; where Abraham offered Isaac; the home of David the king; the place where Solomon reigned in all his glory, foreshadowing the glorious reign of the Messiah; the habitation of many of the prophets; the place where Jeremiah was imprisoned, during which time he prophesied so boldly to the Israelites in power concerning what would be the destiny of that nation and people, all of which has peculiar interest now, seeing that the things foreshadowed by Jeremiah are being fulfilled; but above all, the city so favored by Jehovah—where

Jesus taught the message of the coming kingdom; where He cleansed the house of the Lord; where He celebrated the last passover and instituted the memorial; where He was unjustly accused and underwent before the supreme tribunal of that land a trial which was a farce in every particular; where He was condemned and crucified in order that man might be saved and that the church might have life more abundantly and be associated with Him.

It is thrilling to the heart of a Christian to stand in this wonderful place in the earth and contemplate the great things that God here caused to be done. Indeed, we might say that Palestine is the place where Jehovah has staged the greater part of His plan relating to mankind—the place where He caused His people for centuries to make pictures, acting them out in living manner to foretell the future and foreshadow the unfolding of His plan on a grander scale.

We retired in quietness in our rooms at the hotel and gave thanks to God that He had so graciously guided our footsteps through many difficult conditions and brought us safely to this city made famous in sacred poetry and prose, and destined to be even more famous in the future—the glory and joy of the whole earth.

The British now exercise the controlling power in Jerusalem and, in fact, throughout all of Palestine. On every hand is to be seen the uniform of the British soldier. The British armies are encamped round about Jerusalem. There is an encampment just south of the city; another east of the city toward the Jordan; another on the north side; and still another division encamped on the plains in the west. Soldiers are constantly passing through the city and everything has a decidedly military aspect.

Palestine is ruled by the British Government through a High Commissioner, Sir Herbert Samuel, who exercises both legislative and executive authority. An order issued by the High Commissioner is the law of the land and all the army of occupation in Palestine is subject to his control. He is, in fact, the military governor of Palestine in absolute authority. Hence we can properly say that Great Britain is exercising in Palestine absolute ruling power. It is interesting here to note the words of Jesus:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): Then let them which be in Judea flee into the mountains." (Matthew 24:15, 16) "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains." (Mark 13:14) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."—Luke 21:20-22.

Before considering these utterances of the Master let us take notice of the words of the prophet Daniel: "In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate".—Dan. 9:27, *margin*.

While it is true that the substitution of the mass for the one sacrifice of our Lord is abominable in God's sight, yet there seems to be something more connected with it. We quote from Volume 4 of STUDIES IN THE SCRIPTURES:

"This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the ransom-sacrifice given once for all; and the result of its over-spreading influence would be the desolation of rejected Christendom. . . . The rejection of the doctrine of the ransom and the acceptance of either masses or good works or penances instead, is abomination in God's sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical."—Pages 571, 572.

The substitution of the mass is a part of the general scheme of the adversary to blind the people to the true plan of salvation. Satan, of course, is the author of the entire abominable system. He organized the Papal system. It has its head, the Pope, claiming to be the vicegerent of Christ; its cardinals and clergy, claiming to be the "little flock"; and its children, the followers of the Papacy, who are substituted for the people of mankind in general who will

be children of the Christ during the Millennium.

But this religious system alone and of itself could never have exercised the devastating power that has been exercised and that seems clearly to be implied in this text. The ecclesiastical system formed an alliance with the civil powers of Rome and was long designated as the Holy Roman Empire. The power and influence exercised by this combination tended to make desolate the teachings of the truth *concerning Messiah's kingdom*, because an earth-made, man-made kingdom was substituted for God's kingdom.

The words of the prophet Daniel seem clearly to indicate that this devastating condition would continue until the complete ending of the old order, which is now in process of disintegration. The fact that Jesus referred to it in answer to the question of the disciples as to how they might know when the end of the world was reached shows that it would have a special application and would be due to be clearly understood at the end of the world. The world did not begin to end until 1914. It should be expected, then, that since that time the Lord would be pleased to give a clearer understanding of this "abomination that maketh desolate".

Jesus began His ministry by teaching the coming kingdom of God. The apostles held the same thought prominently before the minds of Bible students; and throughout the gospel age Christians have been looking with hope and praying for the coming of God's kingdom, when His will shall be done on earth as in heaven. Satan has attempted a counterfeit of everything in the divine arrangement. A man-made arrangement, dictated by Satan and spreading over the earth, would have a tendency to destroy faith in Messiah's kingdom and necessarily would be abominable in God's sight.

The book of Revelation (chapters 13 and 17) describes three beasts: One which came up out of the sea, another which came up out of the earth, and a third which reappeared from the pit. Through the columns of THE GOLDEN AGE we have heretofore shown that a beast symbolizes a ruling power, viz., a rule by violence. Detailed proof as to how these beasts are formed is set forth in the January 1, 1921, issue of THE WATCH TOWER. Here we speak of the matter in a more general way.

It will be observed that in each instance there are three component parts or elements of society that go to make up the beast; viz., ecclesiastical, financial and political. These operating together first coerce the conscience of man to render allegiance and devotion to the order arranged; and failing in that, compel allegiance and devotion by a resort to violence.

The first beast consisted of the Roman Empire, which was organized of these three component elements, and which for a long while exercised dominion over the peoples of earth. This is the beast that came up out of the sea—the *sea* symbolizing the ungodly, disorganized elements of the earth. Pagan Rome held sway until what is known generally as the Holy Roman Empire was organized. (The real name should be the un-Holy Roman Empire.) This combination taught the people the divine right of kings to rule and the divine right of the clergy to rule the people in religious matters.

The purpose of a government symbolized by a beast is to rule the people without regard to the rights and liberties of the governed.

This first beast, then, was wounded and lost its power about 1799 A.D., when Napoleon made the great stroke against the divine right of kings and the divine right of the clergy; and when the American independence was declared and the government of the United States established. Liberty-loving men have always insisted that there could be no just government without the consent of the governed. This is diametrically opposed to the policy of a beastly order. The British Empire was exercising oppressive power over its American colonies when the stroke for liberty was made and gained.

The Revelator then describes another beast, which came up out of the earth, having two horns like a lamb, and which spake like a dragon. The word *earth* as here used symbolizes organized society. The British Empire rose out of an organized condition of society. The *dragon* is a symbol of civil power. The horns of this beast are likened unto those of a lamb. The two horns symbolize a dual power. It is to be noted that these horns are like a lamb's. A lamb's horns are just beginning to sprout; they are not very much in evidence. This would seem to suggest that the power exercised by the British Empire would be exer-

cised in an apparently innocent way. A lamb is an inoffensive beastie. It is well known that the British are pastmasters at diplomacy. They are suave and exercise their power in a diplomatic manner. In other words, this "beast" has tremendous forces at work, silently exercising influence where few suspect it is active. The Revelator says that this "beast" spake as a dragon. A dragon symbolizes a civil power. The main purpose of Great Britain is to control the world financially and politically. But she is quietly and secretly using all the ecclesiastical power she can to accomplish this one purpose. As the horns of a lamb are scarcely discernible, so does Britain exercise her power so adroitly that it is hardly discernible that she is attempting to control both from an ecclesiastical and a political viewpoint. When she speaks it is always as a dragon; i. e., as though strictly a political or civil power.

The beast that ascends out of the pit we designate as the third; and according to Revelation 13:15 this beast is given power by beast No. 2. It is also designated as an image of the beast.

An image, of course, would be a likeness of the original beast. This image of the beast is made up of the combined elements embraced within the League of Nations. Whatever may be said about Mr. Wilson's effort at the Peace Conference, beyond all peradventure of doubt the League of Nations originated in the fertile brains of British diplomats and was born as an offspring of British diplomacy;and the other nations of earth formed the League at the dictation of Great Britain, while she stood by as a little lamb, apparently inoffensive, yet with great power, and caused Mr. Wilson and other tools to proclaim loudly the virtues of a League of Nations, which League was hailed by the combined elements of ecclesiastisicm as "the political expression of God's kingdom on earth". Like wise diplomats, Britain's representatives were willing for Mr. Wilson to have all the outward honor and to be the first President of the League of Nations; but it will be noticed that in her lamblike exercise of power it was so arranged that Britain would have a majority of the votes in that League of Nations.

The Revelator continues: "And he [the other beast, Great Britain] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed". In other words, Great Britain, in a lamblike manner, exercised her power to give life to the unholy alliance, the League of Nations—the combined elements of financiers, politicians, and unfaithful clergy—and in a beastly manner to cause all who would not conform to its dictates to be rendered *hors de combat*—made useless, without ability to exercise power.

Diplomacy is another name for smart politics. Satan is the pastmaster at the political game. He is the god of this world. He has used the keenness of mind of British politicians to carry out his design and has followed his time-honored custom of deceiving the people to accomplish his end.

It is well known that during the war the British Empire maintained in the United States a large force of secret service men, not only working in the interest of Great Britain, but engineering the prosecution and punishment of any one who expressed views against the war. Its operations, however, were secret.

This coercive or beastly power was exercised not only in the United States, but in Canada and many other parts of the world; but through it all Great Britain stood with an innocent, lamblike face, her horns hidden, and claimed to be exercising all power, together with Mr. Wilson and others, to make the world "safe for democracy".

All this power has been supported by ecclesiasticism, Catholic and Protestant; and the beastly rule that has been carried on in the name and under the cloak of Christianity surely comes within the definition of the prophet Daniel as the abomination that makes desolate. It sets itself up in opposition to the kingdom of God; and while willing that the people should call upon the Lord with their mouths, yet with their hearts and hands and money they are required to serve the earthly power—saying in effect: 'The earth is ours and the fulness thereof. Let God keep His hands off'— thereby attempting to cause and causing both small and great, rich and poor, free and bond, to worship (do homage to) the beast, arrogating to these earthly powers that homage, devotion and obedience to which only the Lord Jehovah is justly and properly entitled. They cause the

peoples of earth to receive the mark of the beast in their hands (to exercise their energies in behalf of the selfish and unrighteous systems) and in their foreheads—to give full assent to and to sympathize with the beastly order. Can any one doubt that this is the abomination spoken of by Daniel the prophet which makes desolate and which is continuing unto the very end?

Again referring to the Master's answer to the question concerning the proof of the end of the world, we note: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where *it ought not* [to stand]" —in other words, when we see this beastly power exercised in the land that God has designated *His land*, then surely it is standing *where it ought not to stand.*

In connection with the law governing the jubilee Jehovah declared: "The land shall not be sold for a permanence unto the purchaser, for the land is mine". When we remember that the Gentile times have ended and that since the spring of 1918 God's favor has particularly come to the Jews and that this return marked the beginning of the time for their restoration to the land, and since the land belongs to Jehovah, it follows that the beasts in question have no authority to exercise a controlling power over the land of Palestine; and their man-made thing, the League of Nations (under the authority of which the British Empire holds a mandate over Palestine), is an abomination unto the Lord. This abomination, therefore, is standing where it *ought not to stand.* We are of the opinion that the British Government is not holding Palestine with a sincere desire to benefit the Jew, but for a selfish purpose which will come to naught.

Mark, then, the further corroborative evidence that we have reached the end of the world; viz., the abomination of desolation standing where *it ought not to stand*—"standing in the holy place", the Holy Land, God's own land; and seeing Jerusalem "compassed with armies"—the armies of the other beast; —let him who is able to *read* understand and know that we have reached the end of the world. Let them which are in Judea (the truly consecrated Christians in Christendom) flee to the kingdom, give their loyalty, their love, their support and devotion to the King of kings who is now present inaugurating His kingdom of righteousness.

The British Empire occupies a unique position. By reason of the covenant of the League of Nations she is given a mandate over Palestine and rules it. In the eyes of many the purpose of this rule is to make it possible for the Jews to build a homeland. But Great Britain is not so much interested in the Jews that she would maintain a great army in this small space of territory. Her armies guard every avenue of entrance to Palestine. The evident reason is that the loss of Palestine now might lead to the loss of the Suez Canal, to the loss of Egypt, and to the loss of dominion in India.

The holding of Palestine is much more important to the British Empire than many people really think. The formation of the League of Nations was really for the purpose of aiding the British Empire in carrying out her schemes. It was an easy matter to inveigle the financiers of other nations into the formation of this League on the theory that such an association was and is necessary to make it possible for the financiers to collect their bonds issued and floated because of the war. Professional politicians of the lesser order fell ready victims to this scheme and joined hands with it because they know that money is power and that the financiers exercise the power. It is reprehensible for the financiers and the politicians to engage in the formation of such a combine for a selfish purpose; but since these do not make a profession of following the Lord is could not be said that such a combination would be an abomination in God's sight until something else took place—the support by ecclesiasticism.

Ecclesiastical leaders have stood as the teachers of Christianity. The commission of every Christian is to proclaim the message of Messiah's kingdom, which will bless all the families of the earth. When the League of Nations was formed, the Federated Council of Churches not only hailed it as the greatest thing that had transpired since the birth of Jesus at Bethlehem, but designated it as "the political expression of the kingdom of God on earth". In other words they said, "We have abandoned the idea of the fulfillment of the Lord's prayer; and now we willingly join hands

with Big Business and professional politicians in the formation of a League of Nations which will dominate the earth, and which we will recognize as instead of Messiah's kingdom". For this reason the whole arrangement becomes an abomination in the sight of God; and by forcibly taking possession of Palestine under any pretext, or through any of its branches, this man-made combination brings itself within the scope of the meaning of Daniel's words.—Daniel 9:27.

We may yet expect great things to transpire in Palestine in the next few years, in which many of the greedy nations and selfish people will be involved and will combine against the Jew. But the Jew, as we will show in subsequent articles, is absolutely certain to possess Palestine ultimately as his homeland, to build it up and to live there in peace and happiness.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

135. *What does the greatness of this mystery, so long kept secret, suggest respecting the work to follow its completion?*

The plan will then cease to be a mystery, because there will be no further object in perpetuating its secrecy. The greatness of the mystery, so long kept secret, and hidden in promises, types and figures, and the wonderful grace bestowed on those called to fellowship in this mystery (Ephesians 3:9) suggest to us that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. What may we not expect in blessings upon the world when the veil of mystery is withdrawn and the showers of blessing descend! It is this for which the whole creation groans and travails in pain together until now, waiting for the completion of this mystery — for the manifestation of the sons of God, the promised "seed", in whom they shall all be blessed. — Romans 8:19, 21, 22.

136. *Upon what Scriptures is based the church's hope of her Lord's second personal coming?*

That our Lord intended His disciples to understand that for some purpose, in some manner, and at some time, He would come again, is, we presume, admitted and believed by all familiar with the Scriptures. True, Jesus said: "Lo, I am with you alway, even unto the end of the age" (Matthew 28:20); and by His spirit and by His Word He has been with the church continually, guiding, directing, comforting and sustaining His saints, and cheering them in the midst of all their afflictions. But though the church has been blessedly conscious of the Lord's knowledge of all her ways and of His constant care and love, yet she longs for His promised personal return; for when He said: "If I go, I will come again" (John 14:3), He certainly referred to a second personal coming.

137. *What is the Scriptural proof that the outpouring of the holy spirit at Pentecost, or the destruction of Jerusalem, was not the fulfillment of Christ's promised return?*

Some think He referred to the descent of the holy spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but these apparently overlook the fact that in the last book of the Bible, written some sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, He that was dead and is alive speaks of the event as yet future, saying, "Behold, I come quickly, and my reward is with me". And the inspired John replies, "Even so, come, Lord Jesus".—Revelation 22:12, 20.

138. *How do the Scriptures contradict the popular thought that the conversion of sinners is a part of the second coming of the Lord?*

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so He will continue coming until all the world is converted. Then, say they, He will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declares the reverse of their expectation; that at the time of our Lord's second coming the world will be far from converted to God; that "in the last days perilous times shall come, for men shall be

lovers of pleasure more than lovers of God" (2 Timothy 3:1-4); that "evil men and seducers shall wax worse and worse, deceiving and being deceived".—Verse 13.

They forget the Master's special warning to His little flock—"Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come on all them [not taking heed] that dwell on the face of the whole earth". (Luke 21:34, 35) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him", when they see Him coming (Revelation 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love His appearing, as they certainly would do if all were converted.

CHRIST COMES BEFORE CONVERSION OF WORLD AND REIGNS FOR PURPOSE OF THEIR CONVERSION

139. *What is the claim of the post-millennialists regarding the time and conditions of the second advent?*

Some expect an actual coming and presence of the Lord, but set the time of the event a long way off, claiming that through the efforts of the church in its present condition the world must be converted, and thus the Millennial age be introduced. They claim that when the world has been converted, Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the church in her present condition will be ended; and that when she has accomplished this great and difficult task, the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

140. *Do the Scriptures favor this view, or the opposite one, viz., that Christ must come before the conversion of the world?*

Some scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole, these will all be found to favor the opposite view, viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: "To him that overcometh will I grant to sit with me in my throne". (Revelation 3:21) "And they lived and reigned with Christ a thousand years." —Revelation 20:4.

GOSPEL MESSAGE TO SERVE MERELY AS A WITNESS IN THIS AGE

141. *Quote one of the texts chiefly relied upon by post-millennialists, and show why this text does not support their claim.*

There are two texts chiefly relied upon by those who claim that the Lord will not come until after the Millennium, to which we would here call attention. One is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". (Matthew 24:14) They claim this as having reference to the conversion of the world before the end of the gospel age. But witnessing to the world does not imply the conversion of the world. The text says nothing about how the testimony will be received. This witness has already been given. In 1861 the reports of the Bible societies showed that the gospel had been published in every language of earth, though not all of earth's millions had received it. No, not one-half of the sixteen hundred millions living have ever heard the name of Jesus. Yet the condition of the text is fulfilled —the gospel has been preached in all the world for a witness—to every nation.

142. *What is the main object of the gospel age?*

The Apostle (Acts 15:14) tells that the main object of the gospel in the present age is "to take out a people" for Christ's name—the overcoming church which, at His second advent, will be united to Him and receive His name. The witnessing to the world during this age is a secondary object.

143. *What is the other text specially quoted by post-millennialists in support of their theory? What is the proper interpretation of this text?*

The other text is, "Sit thou on my right hand, until I make thine enemies thy footstool". (Psalm 110:1) The vague, indefinite idea regarding this text seems to be that Christ sits on a material throne somewhere in the heavens until the work of subduing all things is accomplished for Him through the church, and that then He comes to reign. This is a misconception. The throne of God referred to is not a material one, but means His supreme authority and rulership; and the Lord Jesus has been exalted to a share in that rulership.

Paul declares: "God hath highly exalted him [Jesus] and given him a name above every name". He hath given Him authority above every other, next to the Father. If Christ sits upon a material throne until His enemies are made His footstool [all subdued], then, of course, He cannot come until all things are subdued. But if "right hand" in this text refers not to a fixed locality and bench, but as we claim, to power, authority, rulership, it follows that the text under consideration would in no wise conflict with the other scripture which teaches that He comes to "subdue all things unto himself" (Philippians 3:21), by virtue of the power vested in Him.

To illustrate: Emperor William was on the throne of Germany, we say, yet we do not refer to the royal bench, and, as a matter of fact, he seldom occupied it. When we say that he was on the throne, we mean that he ruled Germany. Right hand signifies the chief place, position of excellence or favor, next to the chief ruler. Thus Prince Bismarck was exalted or seated at the right hand of power, by the German Emperor; and Joseph was at the right hand of Pharaoh in the kingdom of Egypt—not literally, but after the customary figure of speech. Jesus' words to Caiaphas agree with this thought—"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven". (Matt. 26:64) He will be on the right hand when coming, and will remain on the right hand during the Millennial age, and forever.

144. *What is the object of the first and second advents, respectively, and how are they logically related to the divine plan?*

A further examination of God's revealed plans will give a broader view of the object of both first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to redeem men; and that of the second is to restore, and bless, and liberate the redeemed. Having given His life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the bride, the Lamb's wife," who, to be accounted worthy of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and He will come forth to bless all the families of the earth.

145. *Could not the restoration and blessing of the world have immediately followed the giving of the ransom-price?*

True, the restoring and blessing could have commenced at once, when the ransom-price was provided by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (Acts 1:6) But God had provided "some better thing for us"—the Christian church (Hebrews 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these nineteen centuries.

146. *What is the object of the long period intervening between the first and second advents? Had not Jehovah purposed the selection of the church, at what time would the first advent have occurred?*

This period between the first and second advents, between the ransom provided for all and the blessing of all, is for the trial and selection of the church, the body of Christ. Otherwise there would have been only the one advent, and the work which will be done during the period of His second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had Jehovah not purposed the selection of the "little flock", "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of His "little flock" of "joint-heirs". This will account to some for the apparent delay on God's part, in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was provided longer beforehand than men would have expected.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What does "restitution" (Acts 3:19-21) mean?*

Answer: The bringing back of what was lost or taken away.

2. *What have we learned was lost by Adam's disobedience?*

Answer. Perfect life, perfect food, a perfectly beautiful home and power over all the lower animals. See Genesis 1:31: 2:8, 9; 1:26.

3. *If God is to bring back all that was lost (Acts 3:19-21) then what will happen to Adam and all the human race?*

Answer: They must be awakened from their sleep in death.

4. *If the perfect food and the beautiful plants, trees and flowers in the Garden of Eden were taken from Adam, will they also be restored?*

Answer: Yes; it will be "the restitution of all things". See Acts 3:19-21.

5. *If God restores to mankind the perfect life and the perfect food lost by disobedience, how long, if obedient, would man live?*

Answer: He would live forever.

6. *Does the Bible say there would come a time when some of the living ones would not have to go "down to the pit"; that is, would not have to die?*

Answer: Yes. See Job 33:24.

7. *What will be necessary for them to do so as not to go "down to the pit"?*

Answer: To find "a ransom". Job 33:24, last part.

8. *Did Jesus give "himself a ransom for all"?*

Answer: Yes. See 1 Timothy 2:5, 6.

9. *What does it mean then, "I have found a ransom"?*

Answer: I have found that Jesus gave Himself a ransom for me; and I believe in Him and accept Him as my Savior and Redeemer.

10. *What is said about this matter in Hosea 13:14?*

Answer: "I will ransom them [bring them back] from the power of the grave; I will redeem them from death." Consequently the living ones, when the due time comes, will not have to go into death.

11. *Besides being delivered from going into "the pit", the grave, what else will happen to those who find a ransom—accept Jesus—in that day?*

Answer: See Job 33:24, 25.

12. *If their flesh becomes "fresher than a child's" and "they return to the days of their youth," would that be "restitution" for the living ones?*

Answer: Yes; for life in its fullness is what was lost in Eden.

13. *Are we near the time when some of the dead will be raised to life, and for that reason it will no longer be necessary for the living ones to die?*

Answer: Yes; very near; for it is to begin when "Michael [Jesus] stands up" (Daniel 12:1, 2), takes His power and begins His reign. See Revelation 11:17, 18.

14. *How do we know that this time is very near at hand?*

Answer: Because we are in the midst of "the great time of trouble" (Daniel 12:1), and immediately following it shall "many of them that sleep in the dust of the earth awake". See Daniel 12:1, 2.

THE ANCIENT WAYS

Do we mourn the passing of the ancient ways,
And shake our heads and speak of "Good Old Times"?
Well, God has granted us a taste of olden days:
Savage wars, and lust, and loot, and brutal crimes.

We bow our heads before the holy shrines,
View with awe some vast cathedral's lofty height:
We thrill with ecstasy at sound of solemn chimes,
And say, Such beauty could only spring from Right.

But alas! When, unadorned, the Truth appears,
We see the multitudes who toiled the while,
Throughout unnumbered, cruel, hopeless years,
To cement with sweat and blood that mighty pile.

When we gaze on yon old historic castle,
We conjure scenes of its departed glory:
Of love and laughter, music, wine, and wassail:
Such things as are embalmed in song and story.

We forget the dark background, the crimson stains,
The foul, dank, reeking dungeons far below,
Where human beings rotted alive in chains,
Or, witless, howled like wild beasts in their woe.

Behold the wretched hinds doomed, by their birth,
To life-long labor for the manor's lord!
And, while he spent his days in idle mirth,
They bowed to what they thought the will of God.

For so taught lying priests the ignorant herd,
To kiss the foot that stamped them in the mire:
Serve hateful tyrants according to their word,
Or become asbestos fuel for hell-fire.

Thus was Jehovah mocked, His Name blasphemed,
While wolves disguised as sheep devoured the flock:
And He whose precious blood mankind redeemed
Was not revealed as hope's foundation Rock.

Nay, Earth's glorious Day, blessed, happy time,
Is not recorded yet on history's page:
But, just ahead, the prophet's theme sublime,
Our eager eyes behold the Golden Age.

JOSIAH H. MOFFATT

The Message of the Hour

Millions Now Living will Never Die!

You may be one of them!

Do these things appeal to you? Unending human life, perpetual health; lasting and satisfying political adjustments; comprehensive economic arrangements; no more fear of the landlord, the doctor, the sheriff, the employer, of evil men and angels, of vicious animals, of dependent old age; no more blindness, lameness, deafness, dumbness; no more bald heads, glass eyes, false teeth, or wooden legs; no more sickness, disease, or pestilence; no more ignorance or superstition; no more sorrow; no more tears!

No, we are not trifling: these things and more are absolutely sure, because promised by the Word of God. The world has already ended, in the Bible and only proper sense of that term; and the antitypical Jubilee, earth's times of restitution, its springtime, begins to count in 1926.

When that time comes, all the above blessings will not come instantaneously, but will come *speedily* on those who live through the next five or six years of trouble. Suppose nine of every ten people now living on earth should die of famine, pestilence, customary disease, and violence during the next five years (surely a much too extreme estimate), there would still be living 160,000,000 people to be the first human beneficiaries of the promise of Jesus: "Whosoever liveth and believeth on me, shall never die". — John 11:26.

This topic, in lecture form, has been recently treated by Judge Rutherford before gatherings in most of the large cities of the United States, Great Britain, Continental Europe, Egypt & Palestine. The attendances have been phenomenal and the interest profound.

Because of this great interest, and in response to repeated requests to have the lecture in print, Judge Rutherford has arranged it in amplified form, with elaborate substantiation, both from Scripture and from current events.

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Japan—The Frankenstein of Christendom (*Part One*)

GOD'S promise of a Messiah that should eventually bear rule over all the earth, conveyed to the Jews, and borne by them into all quarters, has been a distinct blessing to those to whom this message has come in its purity, and a curse to those to whom it has come in polluted form.

It was this promise of a world-wide king that led Nebuchadnezzar, the Babylonian, to become the first successful aspirant for universal dominion; the same widespread information that brought in Cyrus, the Medo-Persian, as the head of the second world-empire; Alexander, the Grecian, as the head of the third; and Cæsar, and later the Pope, as the head of the fourth. It was this idea of assuming to take the place reserved for Messiah that made the Kaiser aspire similarly, and that caused the ruin of the German people. Mistaught, a great and honest people were led to believe that their ruler was in special relationship with the Almighty; and that they, with him, were to be God's elect "little flock", rulers over the earth.

> A YOUNG medical student is supposed to have created, out of materials at hand, a great living organism, unlike any other living thing, which, being rendered furious by cravings which could not be appeased, committed numerous atrocities and finally slew his maker. Will Japan complete the work of destroying Christendom, her maker!

This same idea of assuming Messiah's functions lingers to some extent even in the United States. During the World War Catholic inquisitors called upon America's greatest religious speaker and demanded to know where he would speak on the four succeeding Sundays. Knowing that his own motives and addresses on Bible themes were irreproachable, and not the legitimate concern of meddling politicians, he declined to give the information, advising his interrogators to return to the person who sent them and tell him that it was none of his business. In an awe-struck voice the spokesman said: "But it is the Government that wants to know". Back came the answer; "Who are the Government? Men, are they not?" This was a revelation to the questioner; but it closed the discussion and illustrates the point, that the Governments of our day are not blessed with "all power in heaven and in earth" and should not assume it. On the other hand they should be very particular to see that they do not trespass upon or in any way interfere with the things that pertain to God.

With this thought of earth's false Messiahs in mind, consider the following statement which appeared in *Niroku*, a Japanese newspaper, and you have the root of the Japanese problem that is now engaging the attention of thoughtful men in every quarter of the globe:

"The Imperial Family of Japan is as worthy of respect as is God, and is the embodiment of benevolence and justice. The Imperial Family of Japan is parent not only over 60,000,000 people, but of all mankind on earth. In the eyes of the Imperial Family all races are but one and the same. It stands above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, which is proposed to save mankind from war, can attain its real object only by placing the Imperial Family of Japan at its head. To attain its object the League must have a strong punitive force of superior national and superior racial character, and this force can only be found in the Imperial Family of Japan."

As a matter of fact, at the first session of the League of Nations Assembly the Japanese had two or three times as many persons present as had any other nation. Their monopolization of many of Geneva's hotels and automobiles

brought them much notoriety, but the reverse of popularity.

Worship of the Mikado

IT HAS always been a favorite device of rulers to maintain themselves in power by hornswoggling the people into special reverence for them, but in Japan this goes to the extreme form of actual worship. The imperial family is supposed to have been of divine origin, having landed in Japan about 660 B. C., when the present dynasty came into power.

Every year thousands of the school children of Japan are taken to worship at the shrine of the Mikado: and not only are their school books carefully prepared by the Government to instill into their minds the conviction that the emperor is a god, but the theaters, story-tellers and motion pictures are all utilized to exalt the same idea.

When the crown prince enters the presence of the emperor he is compelled to enter the throne room through a side door and to crawl into the presence of the emperor on his hands and knees. Hirohito, the present crown prince, by the way, is now nineteen years of age and his education will be rounded out in 1921 by a ten-months sight-seeing trip that will embrace the United States, Europe and India. His marriage will occur when he returns.

It would be considered profanation by the Japanese to show the face of their emperor on a coin. Fifty years ago it was illegal for a citizen to look upon him at all. The emperor helps the program along by making a pilgrimage every little while to one of the shrines of Ise, or dispatches special messengers to pay respects to his ancestors and acquaint them with important affairs of state.

As a ruler the emperor has almost no actual power. The Government is really an oligarchy of Big Business, a group of professional rulers that use the Mikado as a figurehead. In times of famine it is, theoretically, the emperor that comes forward with millions of dollars for the relief of the poor. Always he is set before the people in the best of lights. Actually he is a poor old man, ill with diabetes and with weakened mind, unable longer to attend ceremonies or grant audiences.

Slowly the Japanese masses are emerging from the shadow of this colossal superstition. Formerly all street traffic was suspended for an hour before the Mikado passed through the streets, and even then the passage was through cordons of troops drawn up the length of the route. Now this suspension has been reduced to fifteen minutes and the guard is merely a police guard. Occupants of upper floors along the route, however, must still vacate their rooms, or close their blinds tightly at such times, as no one is allowed to look down upon the emperor, literally or figuratively.

Formerly the emperor travelled by special train, with the railroad lined on both sides by school children, compelled to stand for hours until the train passed. But now, in view of the very crowded condition of traffic, the emperor's coach is occasionally attached to a regular train and the people need not, as formerly, leave the station when he alights. This gradual climbing down out of the clouds must seem like an odd business to the Mikado, but he probably figures that it is better to climb down than to fall.

Japanese Education

AT THE very time that Germany was giving closest attention to the Kaiser's claim of divine right to rule, Germany had the reputation of having the best schools in the world. Those schools were carefully planned to exalt the Kaiser in the minds of the pupils and to lead them to think that death in his behalf would be a privilege.

It is not much wonder, then, that Japanese ruling classes early perceived that the German educational system was best adapted to their scheme of rulership; and as the Japanese are the most perfect of imitators they have built up a system, after German models, designed to do for Japanese youths exactly what German education did for German youths.

In the first seven books which the Japanese child uses in his studies there is but one reference to any foreign country, and that is an uncomplimentary one. Uniformity of thought is aimed at in art, literature, religion and politics, and that uniformity must be in line with the Government's ideas. (America has had some of that in late years, too; so do not become too much excited over the way the poor Japanese have been hoodwinked) Multitudes of the child-

ren have been led to believe, and do believe, that the electric light, steamboat and street car are all Japanese inventions which have been copied by foreigners.

As students the Japanese are famous for their industry and ability. When at school, in their own country or abroad, they never allow athletics or social affairs to come between them and their studies.

When a Japanese boy goes away to school in America or Europe he is conducted to the railway station by all his relatives and all their friends and acquaintances, and they bestow presents upon him according to their means and their intimacy of acquaintance. When he returns, the youth must remember each of these gifts appropriately, and woe betide him if the return gifts omit anybody or fail of substantially equalling in value those which he received at departure.

As missionary efforts in all eastern countries are largely along the lines of secular education, the Japanese apparently concluded that in some way the uniting of religion and education made for the prosperity of the white races, and have attempted, as in other lines, to steal the white man's thunder. They have done this, in part, by printing Buddhist "Bibles", many passages in which are copied from the Holy Scriptures, with the name "Buddha" inserted in place of the name "Jesus". Little children are also taught to sing, "Buddha loves me, this I know", etc., in place of "Jesus loves me, this I know, for the Bible tells me so".

Once each year, in August, the Japanese have a feast in honor of the devil. At that time everything is done to propitiate him, so as to induce him to favor relatives who are supposedly already in hell, as well as to make him good humored toward themselves when they arrive.

As in America, so in Japan there is a press, engaged in doing about the same class of work that the American press did during the war. Many of these papers are largely devoted to fanning resentment against whatever people the Government is at the time fighting or planning to fight. There is a censorship, always in operation, controlling incoming and outgoing news to suit the purposes of the hour.

Under the guise of the governmentally-fostered "religious" scheme, called Shintoism (ancestor-worship), numerous priests who have become enamored of Bolshevism are now discussing economic questions in a way that causes the Japanese financial powers great alarm. Under the cloak of loyalty to the imperial house this new cult, called Omotokyo, is making great inroads among the officers and men of the army, especially the reservists; and present laws are such that the Government cannot conveniently interfere.

Such doctrines, if taught by politicians, would be stopped; but the priests are not so easy to handle. They find ready converts among students and farmers who do not own the land they till. Collections are taken up "for God", and the money is spent for advertising space in the press, so that the new doctrines may be more widely spread.

Japanese Militarism

APOLOGISTS point out that, in the twenty-five hundred years in which it has existed as an empire, Japan has engaged in only three foreign wars, all of which have been within the last thirty years; and that for two hundred years before Commodore Perry opened Japan to intercourse with other nations, in 1853, she had not had any kind of war, civil or foreign. However, this does not change the fact that the ancient heroes of Japan, the Samurai, so-called, were all militarists, supposedly mighty with the sword.

As was somewhat similarly the case in Germany, it is still the rule in Japan, that the toys of the boy babies are military toys, tiny swords, spears, bows and arrows, sold on certain days at certain shrines as a part of the "worship"; and the boys wear caps of military form to impress upon them the idea that when they grow up they are to be soldiers of the Mikado, fighting for the Japanese variety of the "Me und Gott" swindle.

Japan has been under military instruction since 1870, and is saturated with the philosophy of "Kultur" that "might makes right". During the war, although they drove the Germans out of Kiao Chau in accordance with their treaty with Great Britain, the people as a whole were fully in sympathy with Germany and fully expected her to win the war. While in Japan, the German prisoners of war were treated with

marked consideration, and when the German flag was again recently raised over the Yokohama consulate there was a public celebration of large proportions.

As was the case in Germany, so in Japan, there is an overbearing military caste, bent on committing the nation to great foreign undertakings. The men in charge of this machine are not, as was the Kaiser, ordained ministers in the Lutheran Church, nor in any church. They accept none of the principles of the Christian religion and literally fear neither God, man, nor the devil. They admire frightfulness, too.

As was the case in Germany, so in Japan, there is universal conscription (the only country on the Pacific practising conscription, moreover) and there is the same theory that once a citizen of the fatherland always a citizen. If a Japanese living outside of Japan, China, or Siberia, returns to Japan and remains over thirty days he may be conscripted for immediate military service if less than 37 years old. Wherever he goes he is still a Japanese citizen, registered and card indexed, and subject to the call of the Mikado.

As was the case in Germany, so in Japan, the sword clankers have been everywhere. It is scarcely a year since railway officials and station-masters ceased wearing swords, and military men keep coming and going constantly.

Among the great masses of the people is the settled conviction (due to belief in the military teachers and the successful prosecution of wars against China, Russia and Germany) that Japan holds the place she has among the nations because of her capacity for war. This is literally true. The hyenas masquerading as Christian nations have all shown by their acts that their chief reliance is not upon God but upon *force*, and this applies all the way down from Great Britain with her mighty battleships to the Pope with his machine-gun battalion of Swiss Guards.

Japan's Mighty Navy

HAVING the conviction that there is no future for a Japan that does not possess a powerful fleet, and having a defenseless coast line of seven thousand miles in the islands which constitute her possessions, Japan has created a navy that makes her now the third maritime power of the world. Great Britain comes first with 846 ships; the United States second with 560; and Japan has 332, now considerably more than France.

Shipbuilders concede that no nation in the world can surpass the Japanese in shipbuilding, their record of building and delivering the Kaifuku Maru, of 5,800 tons, in twenty-nine days, having been approached only by the next best record, that of a Michigan shipbuilding firm, which constructed a vessel of less than half the size in the same number of days.

Japan has the most powerful and the most expensive battleship in the world, the Muts costing $40,000,000. She has completed, or nearly so, sixteen battleships each one of which will carry main batteries exceeding twelve inches in calibre. Some of these ships have as many as ten sixteen-inch guns on them. The Japanese know how to use them, too, as they showed in the quick disposition which they made of the Russian fleet twenty years ago.

Japan's budget for 1921-1922 amounted to $781,000,000, of which $321,000,000 is for the navy, $122,500,000 for the army, and the balance, 44 percent, is for other purposes. Concerning the army estimate, the New York *Times* for November 25, 1920, said that it showed a *decrease* of $5,000,000 from the current military budget, and two days later, that it represented an *increase* of 50 percent. This is characteristic of news from Japan.

One who would judge the meaning of news from Japan must read the various contradictory statements, and then judge from past performances what is most reasonable to believe and to expect. Baron Sadakichi Kato, Chief of the Japanese Naval Board of Education, recently said that Japan cannot continue her naval expansion, being unable to build more than the eight capital ships authorized by the last regular Diet; while Viscount Ishii, at the League of Nations Assembly, Geneva, December 11, 1920, made the statement that Japan will continue the expansion of her navy until the United States reduces its naval program.

Militarism is said to be much less popular with the common people in Japan than it was some years ago. The defeat of Germany was a setback for the militarists, and popular sentiment is against the extensive use of the Japanese army on the Asiatic continent. Applications

for admission to the officers' training schools have also fallen off materially.

Nevertheless, the mass of the people are still with the militarists; and the General Staff can and does undertake operations without the consent or even the knowledge of the Premier, so that his most solemn promise on any subject affecting their movements counts for no more than did their own lightly-held promises.

Years ago, foreseeing the partial awakening of the people, the military party of Japan had the ministers of War and Navy made responsible, not to the Premier, but directly to the emperor, or those who represent him, so that any criticism of either army or navy becomes a criticism of the emperor and thus of God—a long-headed scheme to continue the time-honored policy of Satan to make independent thinkers guilty of blasphemy and sedition.

Japanese Liberties

THE Japanese constitution is modeled after the German constitution; and Japan has therefore a restricted franchise, the same as had Germany. Only the payers of taxes may vote, and these constitute only about 3,500,000, or six percent of the population. Several attempts at universal suffrage have failed, and will continue to fail as long as the military and ruling classes persist in following in the way to ruin trod by the German, Austrian and Russian monarchies.

The present regime is the most liberal that Japan has ever enjoyed, but it still leaves much to be desired by foreigners. No foreigner may open a law office in Japan, although there are Japanese barristers in America and Great Britain. No foreign ships are allowed to carry passengers or freight between ports of Japan, although Japanese boats ply between the ports of other nations; and a foreigner in Japan may not even own a motor boat in his own name.

Japanese Characteristics

THE Japanese while in many respects the most remarkable people in the world are, like all other members of our fallen race, full of inconsistencies. They have no swear-words in their language, and seldom give vent to words of anger or irritation; yet they have shown that they can be extremely vindictive and cruel.

There has not been a holdup in the streets of Tokio in twenty years; and yet suicide is so common that a few years ago it became necessary to drain a lake in Kobe, because of the immense number of people who had drowned themselves in its waters.

Rape is never known in Japan, but fathers will rent their daughters to foreigners or others as temporary wives; and in connection with the houses of ill-fame, which are officially recognized or permitted by the Government, the girl inmates are displayed in cages to facilitate selections.

The Japan *Chronicle* reports that in the Siberian campaign the Japanese on one occasion politely requested and accepted as a favor the use of a wireless station from which they sent out instruction how to destroy the very people whose hospitality they were then enjoying.

A Japanese has by instinct a natural aversion to saying anything that he thinks will be disagreeable to the hearer; and yet he has succeeded in a brief time in getting himself disliked throughout Asia, Australia and America by a series of acts which have seemed to those peoples disagreeable in the extreme.

The Japanese are the greatest laughter-loving people of Asia, and yet their inability to appreciate humor has been noted by all observers. They are docile in the extreme, and yet they have no regard for patents, copyrights, or anything else that they can imitate. They are great manufacturers and merchants but are said to have lost many customers in Eastern Asia by making and selling inferior fabrics, loosely woven and loaded with paste to simulate heavy, durable goods.

Japanese fathers and mothers do not kiss their children, and yet there is no land where the obedience of children to parents is more marked or where ancestor worship has gone to greater lengths. They are severely anti-foreign, and yet they take instinctively to Western dress and ways.

The Japanese are so industrious and frugal that the average American cannot compete with them. Japan has no tramps, no drunkards, no bomb throwers, no mob organizers. As a people, the Japanese are proud, sensitive, cleanly, hospitable and ambitious.

Although they occasionally get into trouble

for gambling and fighting among themselves; yet they are never found implicated in thefts or robberies. They have great loyalty to rulers and give the ruling classes very little trouble in any quarter of the globe. They are one of the most self-reliant peoples in the world, and regard themselves as superior to any other humans.

Japan's Wonderful Growth

ONE of the men who were with Commodore Perry when Japan was brought into the family of nations has just died, and there are plenty of men now living who can remember when the Nipponese islands were cut off from all outside intercourse. It was only twenty-one years ago, in 1899, that the Japanese were first permitted to try foreigners in their own courts.

Here is a land that is practically without homes, in the sense in which Westerners understand the term. The houses are without solid walls, ceilings, doors or windows, tables or chairs, beds or cookstoves, pots or pans. The people get along without boots or shoes and without bread. Rice and fish are the food, and mats suffice for beds. There are no "home fires burning", and in the winter the people suffer terribly with the cold.

Here is a country that jumped at one moment from barbarism to civilization. Is it any wonder that they still have something to learn, or that they have absorbed all too well the hypocrisies for which the Christian people of this age will some day be noted when the weight of their armaments is balanced against the brotherly love they have claimed in Christ's name?

The total area of Japan proper (excluding Korea and Formosa) is a little less than the state of California. It is about one-half the area of that part of the United States north of the Ohio and Potomac Rivers and east of the Mississippi. Yet in that area 57,150,000 people find their maintenance, or one-tenth more than the American population of the whole area mentioned.

On account of the mountainous nature of the country, only one-seventh of the superficial area of Japan is susceptible of cultivation: yet more than 30,000,000 of the people are engaged in farming, and the farms have steadily shrunk until they average less than three acres each.

The Japanese population is increasing at the rate of 700,000 per year; so here we have a density of population of about 2,688 per square mile of cultivable land, a condition unlike that to be found elsewhere in the world, the inhabitants obtaining their food from about one-quarter of an acre per capita.

Japan's density of population as compared with her total area is surpassed by England, Belgium and Holland, but there is very little land in any of these countries that cannot be cultivated. Her first census took place on October 1, 1920. Many of the citizens were much perturbed at this, not understanding clearly its significance.

Japanese Industries

IN A very brief time Japan has become one of the great manufacturing countries of the world. She has a few very large corporations which combine banking, shipping, mining, manufacturing and continental exploitation in their activities. These, with the army and navy, really constitute the government. Thus Big Business, with a few men, operates the government and controls the people.

There are a half-dozen large steel works in Japan, the principal one being a government plant employing 15,000 men. This plant produces about 400,000 tons per year, and all other plants together about 600,000 tons more. This is a large output, especially when one considers the shortness of the time that Japan has been engaged in the iron business. The ore for these works is almost all imported from China and Manchuria.

The number of persons employed in all branches of the electric industry in Japan is over 30,000. The profits in this line of business and in all other lines were very large during the war. In 1918 the average dividend of the thirty-three cotton spinning companies for the first six months was 50.27 percent, or at the rate of 100 percent per year; and although the growth the previous year had been very great, yet in the year 1918 the total number of factories of all kinds in Tokio doubled. The exports of the United States to Japan increased twelvefold from 1909 to 1919.

The war caused Japan to produce at home many things which she formerly imported, thereby greatly stimulating her development.

One of her great steamship companies, the Nippon Yusen Kaisha (Japanese Mail Steamship Company) has vessels running to most of the principal ports of the world, and distributed in 1919 dividends of 100 percent, of which 50 percent was in cash and 50 percent in stock.

The wave of prosperity caused by the war made many Asiatic and African millionaires, hundreds of whom came to Europe after the war to spend their money. They seem especially to have made Germany their objective, perhaps thinking thus to participate further in some of the business which Germany has lost.

Japan is up to the minute in mining, electrical, photographic and surgical work. She has a wireless station that sends and receives messages direct to and from Germany, and is able to communicate with Buenos Aires.

Japanese Labor and Economics

THERE is a great deal of poverty in the large cities and much discontent. In the last five years the cost of living has risen approximately three hundred percent. Rice costs twelve times what it did thirty years ago and three times what it did at the outbreak of the war.

The standard of living is rising, accompanied by the usual resistance of those who would like to continue to earn 100 percent dividends on their investments every year. In the country districts, peasant proprietorship is on the wane and absentee landownership is on the increase. It seems strange to read of two thousand indignant citizens raiding the residences of directors of an electric light company as a protest against an unwarranted increase in electric light rates. In America, instead of raiding such men, we put their names and their pictures on the front pages of the newspapers and send them to Congress as patriots and savers of the nation.

Wages in Japan, even in the face of the 100 percent dividends, remain, for the most part, far below $1 per day. Carpenters receive 65 cents to $1.25 per day; laborers 50 cents to 75 cents. And the labor, although cheap in price, is said in American financial papers to be poor in quality. It is claimed that machinery made for Japan has to be virtually "fool-proof".

The factory laws, modeled after some of those in effect in Western countries, are said to have been enacted merely to enable the Japanese to explain to visitors what their laws are. The operation of these laws was postponed by legislation until 1931, twelve years after their passage, to give time for "adjustment" of capital and labor.

Cotton mill operatives have been working twelve-hour shifts, recently reduced somewhat. The mill supplies bed and board, paying, additionally, a maximum of about fifty cents per day. Of these operatives, 43.7 percent receive less than twenty-five cents per day.

Until 1919 the right of labor to organize was denied by the Government, and strikes can be and sometimes are checked by the police; but labor is becoming more restless, alert, aggressive and determined. In 1914 there were fifty strikes, in 1918 there were four hundred and seventeen, in 1919 there were over a thousand, and in 1920 there were still more.

In one of these strikes the street-car employés of Tokio secured a six-hour day. In that strike, and in others, the strikers reported for work, but operated every machine as slowly and inefficiently as possible until their demands were granted. In some cases they have demanded the right to elect and to discharge foremen. Strange news, strange world.

Japanese Transportation

AS WILL be hereafter shown, the Japanese are doing some migrating, but they are essentially a non-migratory people. The people wish to live and work in Japan, and in the warmer islands belonging to her. One large island in the group, Hokkaido, with a climate about the same at that of New England, is quite sparsely populated, owing to the fact that the people do not like to live there during winter.

These conditions make Japan a manufacturing and, of necessity, an importing nation, but though she can make steel, and is making it in large quantities, yet at present it can be purchased more cheaply in America than it can be made at home. Japan has hardly any iron of her own, and the coal is of inferior quality. Her basis of supply for both coal and iron is and must be China and China's neighbors to the north. This means that the coal and ores must be imported, and they cannot be imported without ships.

Japan has no cotton or wool or hides or oil. All of these must be imported. In this respect she is in the same position in the Orient that Great Britain is in the Occident, but is without the raw materials that gave Britain a start, and is without other of the things that make for efficient industrial life.

Japan needs to develop good roads, needs many more trolley lines, and has a railroad system that is utterly inadequate to her needs. At present there are barely six thousand miles of railway in the empire; but the roads are being extended and modernized, so as to enable them to handle the traffic they must bear.

Along with all the other demands on the transportation systems is that of handling great quantities of building materials for the modern buildings, constructed after the Western manner, which are driving out the old wooden and paper buildings of the Japan of yesterday.

Ship captains complain that in Japanese ports the officials deliberately delay foreign vessels, while all Japanese ships are promptly handled. This is no way to build up a permanent commerce. Letters posted to people in the vicinity often take days or weeks to deliver. Telephones can hardly be secured at all, many firms having waited years for installations.

Japanese Women

THE condition of women in the Orient is gradually improving. Many Japanese women are engaging in business as clerks, stenographers and saleswomen. Many of them, too, are now turning up their noses at cotton and are demanding silk kimonos and silk stockings, while the men demand the latest Broadway styles. All the bus lines in Tokio are served by women conductresses.

Two hundred thousand young girls a year are brought from the country into the textile factories. It is estimated that only eighty thousand of these ever return to the paternal roof, quite a few with consumption, due to long hours and insufficient food. Of the female workers in the textile factories, 15 percent are under 15 years of age, 42 percent are between the ages of 15 and 20, and 43 percent over 20 years of age.

Japanese men are supposed to be very polite, but are reported as not hesitating to crowd working girls off the sidewalks, though they think more of their own women folk than of the women of other races and nationalities, and seldom marry white women or vice versa.

A poster published by women in Japan asks husbands to get up at the same time as wives; not to scold wives in the presence of visitors or children; to let wives know when they leave home, where they go, and when they will return; to fix sums for wives' personal use; to refrain from demanding services which they can perform for themselves; to avoid setting children a bad example; to allow wives certain hours for reading and studying, and to avoid calling wives disrespectful names. The attention of American husbands is called to these suggestions. They will bear study.

It has always been the custom in Japan for both sexes to bathe together, naked, in public. When the attention of Japanese statesmen was called to the fact that Western visitors considered this scandalous, the matter was rectified by compelling the males to bathe on one side of a rope and the females on the other; that was all.

Japanese Finance

JAPANESE achievements in finance have been remarkable. In one year they switched over from the silver standard to the gold standard. They have a western banking system. The total registered capital of all banks and corporations at the end of last May amounted to $6,133,475,000, or more than three times what it was in 1916. They have redeemed their external debt and are now able to lend large sums to the old world. They have large cash deposits in America, including investments in U.S. bonds.

Japan recently had a severe financial pinch, in April, 1920, caused by a coterie of New York bankers suddenly calling huge loans that had been made to silk exporters. As a result, the price of silk fell from $18 to $9 per pound, there were many bankruptcies, and one bank failure, But conditions are as good there now as anywhere—which is not saying very much.

When the pinch came, thousands of tons of American goods, worth millions of dollars, were compelled to accumulate in the warehouses because the consignees could not accept them. Piers and lighters were filled with them, and the storehouses in the interior of the country were in the same condition.

(To be continued)

Banking and Pawnbroking

EARLY in 1920 the Security National Bank of Dallas loaned $55 (presumably on a $55 note and at 6 percent per annum), to two girls of Koppell, Texas, respectively 11 and 13 years of age, for the purchase of a hog. During the season the girls raised a family of porkers, expended $66 more for feed, and at the end of the season disposed of their brood for $418.50. All can see that in this transaction the supplying of the hog and its feed were necessary parts of the production of the bacon. The supplying of this money to these girls was banking in one of its simplest, most helpful forms. It is such an act as any prosperous farmer in the neighborhood who had confidence in the girls might have performed.

If the bank above named, not knowing of the reliability of the two girls, and not taking the pains to inform themselves, and not sufficiently acquainted with the possibility of making money out of pork, had required a chattel mortgage on the hog and its family before lending the money, the transaction would have been pawnbroking. In the banking business in the United States there are some bankers and some pawnbrokers. A real banker is a blessing to his community; but a man in the banking business who has the instincts of a pawnbroker is a curse to his community, because he takes the place of somebody who would be a help to it. The banker builds; the pawnbroker posing as a banker, discourages and defeats the whole community.

There would be comparatively little poverty and shiftlessness in any country if the poor boy or girl or man or woman in need of education or of tools or hog or cow or horse or of other simple foundation for making money could obtain credit to secure it: and the supplying of such capital is the proper work of a bank. Every person who is honest, as these girls were honest, industrious as they were industrious, and who has some good judgment, as they must have had good judgment, has a foundation for credit with a real banker.

Not all of the bankers of Texas are as helpful as the Security National Bank of Dallas appears to have been in this instance, but some of them have done a pawnbroking business such as would cause a decent pawnbroker to hang his head for shame. The Comptroller of the Currency sets this out in the following paragraph in his report for the year 1915:

"Of 105 loans reported in Texas, 71 bore interest at 25 percent, and 4 were at 100 percent. In one instance it reached 514 percent; while on 29 loans investigated, the interest ranged from 36 percent to 2,000 percent per annum. One Oklahoma bank reported 184 loans at rates exceeding 150 percent, of which 75 were at rates exceeding 300 percent. Thirty-three borrowers paid interest charges of 500 percent or more."

What honest man can read that paragraph without having his cheeks burn with indignation at the thieves that have imposed such burdens upon honest men? Thousands of farms in Oklahoma which rightfully belong to those who planned to make them into permanent homes have come into possession of banks, owing to the ruinous rates of 55 percent to 100 percent interest exacted by those banks. Moreover, it is claimed that men who fight against such a fraudulent system in Oklahoma are sure to be ruined politically; for there are enough such banks, and they stand so firmly together, that no one man can fight them successfully.

The cities have suffered in the same way as the country, and from the same cause; namely, the difficulty which honest, capable men experience in trying to secure reasonable credit at reasonable terms. A study of the loan sharks of New York city, made by the Russell Sage Foundation, showed that interest rates ran as high as 280 percent, 300 percent and 329 percent per annum. The books of one of these concerns showed a profit of 28 percent in one month. The men to whom these loans were made were admitted by the money-lenders themselves to be almost all honest, industrious men, in temporary need of money because of sickness or death in the family. They needed urgently the aid of a good banker, and fell into the hands of thieves. The conditions under which they were compelled to borrow were such as to drive some of these men to desperation, destroy their homes and turn them into vagabonds.

Changes in Banking

PRIOR to 1862 all banks were State banks, and almost exclusively local in their operations. It was the purpose of all these banks,

and should still be the purpose of all of them, to aid men to produce wealth, distribute it to market and convert labor into capital. But in sixty years there have been vast changes in all lines of industry, and in no line has this been more pronounced than in banking. Indeed, many of these changes originated with the banks themselves.

For example, it was the banks of New York that organized and brought into being virtually all the great trusts and monopolies of the country. At first these great combinations were largely manipulated by the savings of the people invested in the great insurance companies (the struggle for the financial control of which made such an interesting story in the history of our country some years ago) and were supported by additional savings of the people withdrawn from country banks for the purpose.

The method of procedure was simple. It was merely pawnbroking on a huge scale. Here is a property worth $200,000,000. That is all it would cost to create it new. This property is earning large sums and may be manipulated so as to earn even greater sums. Let us buy it at $200,000,000 and give it a new name, get up some beautifully engraved "bonds" and stocks and sell it in small lots to bondholders and stockholders for $1,000,000,000. We will get our $200,000,000 in cash from the insurance companies and country banks by offering them a reasonable share of the profits on the transaction. The country banks will make more by going along with us than they will by helping people to raise hogs and otherwise to build up the interests of the local communities where they are. Perhaps, if we get $50,000,000 of this amount from the country banks, we may let them have back $100,000,000 in stocks and bonds of the new trust.

Such might be the method of reasoning adopted by the organizers of some of these monopolies. They seem not to consider what a great injustice is done to the country as a whole; and this thing has been going on for thirty years or more. The country district has put up $50,000,000 in cash, and gets back stock and bonds which cost the trust organizer $20,000,000. Moreover, it has lost the use of the $50,000,000. It may or may not be satisfied with its returns on the stocks or bonds which eventually find their way into the strong boxes of the bank's depositors; but it has nevertheless made a present of $30,000,000 to some great trust, at the expense of the local industries, and to the detriment of the whole country.

The effect of methods like these, with scores of modifications, has been to increase and centralize banking power greatly, and to make the common man who helped to create the instrument wonder sometimes what will be the outcome of this thing.

Banking Power

THE banking power of the United States is now nearly $46,000,000,000, or about nine times what it was in 1890, and three times the estimated banking power of the world in that year. It should be explained, however, that much of this enormous gain in bank resources is the outcome of the national bond issues and of the inflation based thereon, and is not wholly an actual gain in the nation's wealth.

In the six years ending December 31, 1919, the national banks grew more than in the fifty-one years previously, their increase in that time amounting to 101 percent. Within this period the resources increased in this class of banks from $11,296,355,000 to $22,711,375,000. In the year 1919 one in every six persons in the United States had an account in a national bank, and not one of these persons lost one dollar in such a bank in that year.

The national banks were first started in 1862, to help Uncle Sam finance the Civil War. They alone among banks have the power of issuing currency. The State banks used to issue currency, but such currency was taxed out of existence. National banks were encouraged to buy U. S. bonds. Then they could deposit these bonds with the United States Treasurer (drawing interest on them, however) and upon the basis of that collateral could issue currency (upon the issuance of which they also obtained interest). Of course the whole people paid these double interest charges in the end.

The accumulation of wealth in the hands of the banks has placed in their control an engine of almost irresistible power. They are able to break down the credit of any business or of all businesses in the country, to destroy the buying power of the nation, and to lessen its producing power; and this engine is growing in size fast.

On January 1, 1914, twenty-three of the greatest banks in New York city had 4,833 employés and occupied 546,718 square feet of floor space. Six years later the same banks had 18,607 employés and occupied 1,217,393 square feet of floor space.

Banking Profits

UNDER present conditions a city bank can hardly fail to be a profitable undertaking if it is managed with even ordinary ability and prudence. In the year 1919 the average earnings of banks the country over was 24 percent on their capitalization. Indeed, the common people cannot but notice the difference between the 3 percent and 4 percent interest which the bank gives for the use of the money which the people have saved, and the 24 percent on their capitalization which the bank earns with that same money.

So sure are large profits in a well managed bank that a woman's bank, started in Clarksville, Tennessee, October 6, 1919, without the men of the town's knowing anything of it beforehand, showed gross earnings of 25 percent in its first year of operation. All the nine directors in this bank are women.

During the year 1919 the capital of twenty-four of New York's greatest banks was increased from $69,300,000 to $110,920,000, to help them to absorb their profits and reduce their taxes (every hundred thousand dollars increase in capitalization enables the bank to save excess profit tax on $8,000 of its earnings). Twenty-one of the greatest banks in New York city, which closed the year with capital totalling $123,500,000, made during the year net profits amounting to $50,394,000, or around 70 percent on the capital with which they *began* the year's work. Subsidiary companies made millions of dollars not included in these figures.

In 1919 the capital stock of the national banks in the United States amounted to $1,137,995,000, and their deposits to $13,809,451,000. The statement has appeared in print that their earnings for 1919 were $1,000,000,000, but as the expression "earnings" is more or less vague, and as the amount named is in round figures, we do not know the value of the statement. If approximately correct it would indicate excessive profits in the national banks and very meagre profits in the State and private banks to bring the general average to but 24 percent.

Federal Reserve Banks

THE Federal Reserve Banks were not organized to finance the World War, but if they had been organized for that purpose they could not have served their purpose better; for they centralize in the hands of seven men nearly the whole banking power of the nation. They constitute a series of central banks.

These banks are in the nature of a "Trust" organized by the Government, to aid the member banks of the country to maintain an elastic credit and currency system and to steady credit. The purpose of their organization is to prevent —not to bring on—the business depressions which formerly happened with periodic frequency in the United States, throwing millions out of employment and causing great distress.

The Federal Reserve Bank is, in effect, a Government institution not supposed to be run for profit. There is no reason why it should have any capital at all, and every cent of profit it earns ought to be returned to the Government; but it does have capital, and it does make money.

During the year 1919 the Federal Reserve Banks operated on a paid-in capital of $87,000,000 and earned on that capitalization $98,000,000. Up to July 30, 1920, the paid-in capital had become $95,225,000; the surplus was then $164,745,000 and the total resources exceeded the total liabilities by $3,364,457,000. The total resources are $6,250,000,000, with direct control over the $22,711,375,000 resources of all the national banks, besides.

The earnings of the New York branch of the Federal Reserve Bank for the half year ending June 30, amounted to $24,607,000 on a capitalization of $23,800,000, or at the rate of 208 percent for a full year. This is a pretty good profit for a bank that is not supposed to be run for profit. The bank is forbidden by law to pay more than 6 percent dividends to the banks which constitute its only stockholders, surplus profits going to the U. S. Treasury. There is an uneasy feeling abroad that the Federal Reserve Bank has been lured into "doing those things which it ought not to have done and leaving undone those things which it should have done".

Depression of Bonds

IF ANY other agency than the Federal Reserve Bank had taken the steps to discourage the sale of Government bonds which that institution has taken, its officers could be haled before a magistrate, tried and sent to prison for a long term of years. (The administration just passing has been noted for the unusual length of its prison terms and for its lack of magnanimity toward the small offender)

The Federal Reserve system destroyed the credit of the Government's own bonds by raising the discount rates on them to 5½ percent, which is an amount greater than the interest return on the bonds. The people who purchased these bonds found at once that they could not dispose of them except at a loss of 4 percent to 15 percent (Victory and Liberty issues), a total loss to patriotic bondholders estimated by Senator Owen, of Oklahoma, at approximately $3,000,000,000.

It should be remembered that when these Liberty bondholders bought these bonds the banks which handled them and the Government which issued them told the buyers that these were gilt-edged investments which would be likely to advance in price when the war was ended and that they would be the very best of collateral. Is a bond a gilt-edged investment which must be sold at a loss, if at all?

As to using the Liberty bonds as collateral; first, the banks will lend but 60 percent of face value, if they lend at all; second, the Federal Reserve Board has been urging the banks to get rid of them, i. e., to make the people who subscribed for them finish their payments and take the bonds away or to sell the bonds and pay up the loans. A commendable motive(the desire to compel the people to save money and to reduce the inflation of the currency) is set forth in extenuation of this.

It is said with a good deal of satisfaction by some that the Government made $50,000,000 by going into the market and buying Liberty bonds after their value had been depressed; but there is a question if the Government might not better have expended $50,000,000 to keep the bonds at par. Indeed, if the Federal Reserve Banks would at once loan 4½ percent on these bonds they would again sell at par.

It is surely inconsistent for the Government to redeem its own bonds at less than their face value. To do so is to repudiate partially the bonds, and it serves to indelibly impress upon the minds of the people the thought that neither the word of the banker that sold the bonds nor of the Government that issued them was trustworthy. By consenting to an arrangement of this kind the Government has placed itself in a position where it would now have great difficulty in floating a popular loan, and it surely would not wish to resort to any more strenuous methods for marketing bonds than it used while Mr. McAdoo was Secretary of the Treasury.

Boosting of Interest

THE raising of the discount rates on Liberty bonds to more than their legal rate of interest was the signal and the excuse for a general raising of interest rates all over the country. Yet the Federal Reserve system was particularly designed to prevent anything of this kind happening.

With the Government interest rates on bonds what they are, and with the depositor in a savings account receiving what he receives, and especially with the banks earning 24 percent and upward on the money they have invested, there is surely no just reason for bankers to demand over 6 percent interest; and indeed some bankers have refused to do so. All honor to them.

Under the National Bank Act United States banks are forbidden to charge rates of interest in excess of those permitted by law of state in which they are located, and in New York State the legal rate of interest is 6 percent. But Congress has passed a law which enables the Federal Reserve Banks to charge rates to member banks in excess of 7 percent. So here we have the people forbidden to take usury on the one hand, with institutions of the Government permitted to take it whenever they desire.

During a large part of 1920 the Federal Reserve rate for commercial paper in cities other than New York was fixed at 7 percent, or 1 percent more than the legal New York rate. This meant that the borrower must pay 7¾ percent to 8 percent in the open market; and, as a matter of fact, commercial paper was freely quoted in New York city at the usurious rate of 8 percent. This has forced the railroads to pay 7 percent

to 8 percent for their loans, the pressure coming back eventually on the passenger and shipper.

No doubt one motive back of the Federal Reserve Banks in boosting the interest rates was to discourage speculation; but their act has not had much effect in that direction, though it has greatly depressed legitimate business.

The forcing up of interest rates will make a huge cut in the revenues of the nation; for without flourishing business conditions there is bound to be a reduction in income surtaxes and excess profit taxes. Moreover, the indirect effect of such a boost in rates of interest is to reduce the value of every life insurance policy and every savings bank account.

Profiteering by the Federal Reserve Banks set the fashion for other banks, or perhaps was encouraged by them. In any event, in the month of August the Comptroller of the Currency stated that the national banks of New York city were making excessive profits by undue charges on short time loans. These excessive profits were estimated at $180,000 per day, some banks charging the borrowers as high an annual rate as 20 percent interest. More pawnbroking.

Restriction of Credit

THE underlying cause of economic distress in war time, and for some time after, is the scarcity of goods, other than war munitions, and the demoralization of production. Prices are high because there is not enough to go around, and the highest bidder gets the goods. Wages are high, and everything that wages will buy is high.

As a consequence of these high wages and the accident high cost of materials it is necessary for manufacturers and farmers to have more credit than in normal times. The natural path to lower prices is through increased production, and not through a slashing of wages and restriction of credit. No doubt the high cost of living can be temporarily reduced by a method which will force upon the market what little reserve stock the country has, but to do so is like killing the goose that lays the golden eggs.

No patriotic statesmen or banker ought to desire to halt prosperity and bring about the suffering and discontent that inevitably follow; yet the Federal Reserve Bank seemed to conclude that this was the best way to reduce living expenses in a campaign year when expenses must, perforce, be reduced.

Under the influence of the Federal Reserve Board, early in 1920, bankers were gradually crowded into a position where they would lend no money for the expansion of production, regardless of security offered. And it is as true of the farming business as of any business that it cannot increase its output if it cannot get the increased capital necessary to function. How then can the cost of living be permanently reduced?

The crops in the great Middle West in 1920 were wonderful in size and condition, but money was almost impossible to obtain. Many bankers regularly call the loans of farmers early, compelling them to sell immediately after the harvest, when the prices are the lowest for the year. Farmers who had enormous crops and wanted to buy threshing machines to turn wheat into money were unable to get even sixty-day accommodations through the banks.

Moreover, with the greatest shortage of homes in history it was next to impossible for a home-builder to make any arrangements with a local bank. If a bank loaned to a home-builder at 6 percent, the Federal Reserve Banks could make the rediscount rate against the loan 7 percent or 8 percent or 9 percent, so that the home bank would become a loser by the transaction; and the bank having become a loser once, what would be the chance of the next home builder's getting a loan at 6 percent?

Curtailing credits is the sure way to curtail business, and the *Manufacturer's Record*, of Baltimore, than which there is not a more truly patriotic paper in America, made the statement in its issue of June 3, 1920, that

"The Federal Reserve Board has already cost this country in depreciation of securities and the halting of business not merely hundreds of millions of dollars, but billions of dollars. It has endangered the whole business structure."

Methods of Securing Members

THE Federal Reserve Banks would like to have all the banks in the country become members of the system. We do not just know the reason for this, except that it seems a failing of our times that people who already have too much power are never satisfied until they get a little more.

Representative Reavis, of Nebraska, claims that the operation of the Federal Reserve Bank system in Nebraska has brought several small banks of that state to the verge of destruction. Many such banks, which were functioning legitimately in helping the farmers, have failed. He explains that in order to scare small banks into the system, agents of the Federal Reserve have taken as much as $35,000 in checks to a small country bank, in a high-powered automobile, and demanded currency payment of the whole amount at one time, at the point of a revolver. Correspondence schools should get out a course in modern finance; it would read like a blood-and-thunder detective story.

In the month of May representatives of the country banks of twenty-four states complained to Congress that unless something were done to curb the power of the seven men that controlled the Federal Reserve system the banks would be ruined. They are also clamoring for a revision of the Federal Reserve Bank act, claiming that the chief beneficiaries of the system are the wholesalers and jobbers in the larger cities. Nearly a hundred years ago the abuses of the central banking functions by the Bank of the United States caused President Andrew Jackson to terminate the career of that institution.

When a bank loans to customers it does not pay out actual money; it merely grants a credit. But real interest is charged upon these credits, and they must be paid back in real money, or the property of the borrower is taken. Thus the interest-bearing debts of the people are pyramided, without increasing the money with which the debts can be paid.

Workers' Credit Unions

THERE are 65,000 farmers' and laborers' banks in Europe. These credit unions, as they are called, are not aimed to make money for the stockholders, but are run for the sole benefit of borrowers and depositors. They now have a membership of 15,000,000, with annual deposits and loans amounting to $7,000,000,000.

It is believed that these credit unions have a great future in America, as more and more banks depart from their proper office of helping business to engaging in pawnbroking. Such people's banks have been found to have a great educational value to those who use them. There are credit unions and laws governing their operation in Massachusetts, Rhode Island, New York, North Carolina, South Carolina, Wisconsin, Texas, Utah and Oregon. Loans are made on the personal character and integrity of the borrowers. The shareholders in these banks are usually all known to each other, and each shareholder has the same voting power regardless of the number of shares held.

Workers' banks are being organized in Seattle and by the Amalgamated Clothing Workers of America. The Brotherhood of Locomotive Engineers, in Cleveland, has organized a million dollar bank, the stock being limited entirely to Brotherhood members. This Brotherhood has not had a strike in thirty years, and is said to have a reserve fund of $18,000,000. It is thought that this bank, if successful, will be the first of a chain of banks that will tend to attract the deposits of all union labor men.

British Banking Items

IN FEBRUARY, 1920, a noted English banker made the statement: "It has become evident that England will continue to be the banker of the world, although one of her customers will be richer than she". This statement was probably made in view of the fact that at that very time America's great new banking system, the Federal Reserve, was restricting credits so as to build up a great reserve, while at the same moment the Bank of England, although doing much talking about retrenchment was actually decreasing her reserves so that she could build up in other parts of the world businesses such as the policy of the Federal Reserve was tearing down in America.

Many of the Irish banks have shipped their gold to Britain, for fear of raids by Sinn Fein.

The plan for the British financing of Persia has been abandoned.

All that the United States ever received for the immense fund of $10,000,000,000 loaned to the Allies during the World War was ambassadors' receipts. Now the suggestion of American bankers that America should receive in return some kind of negotiable paper is said to be treated with expressions of "pain and surprise".

Of course the hypothesis is that Germany shall be made to pay these loans, but of course Germany will never be able to pay them all, and the money is as surely lost as though it had been thrown into the sea.

Superstitions Dying *By C. F.*

WE ALL smile with amusement when some of the old peculiar beliefs which once had almost universal credence are brought to our attention. Folk-lore societies are becoming a necessity to prevent the sayings of the wise (?) from entering the land of oblivion. In each nationality there are superstitions of different nature. Some common ones which are very ill or already buried are the following:

The crowing of a rooster at the front door or the dropping of a fork meant that a visitor was coming.

A twig catching a young lady's dress meant a beau.

To have the hiccoughs meant that some one was thinking of you, and an itching ear meant that some was talking about you.

To open an umbrella in the house or to sweep dust out of it meant bad luck to the house.

To turn back after starting meant bad luck; and if a rabbit crossed your path it meant the same.

Two pairs crossing arms when shaking hands meant that one of the four would get married.

An itching left hand meant you would marry soon; and if the right one itched you would shake hands with a stranger.

For a stranger to leave by a different door from entering meant bad luck to the house.

Seeing the new moon over the left shoulder meant one would soon get money.

Many are yet suspicious of the number 13 and particularly if Friday is the 13th day of the month. These superstitions show us that we are still in the dark ages.

They have not, however, been as costly to the human race as the religious ones which are inspired by the same source. Not so many years ago if we who were Christians met an ugly old woman and later became sick or had some other misfortune we might have accused her of putting a spell on us, and might have caused her to be arrested or burned at the stake as a witch. Although such views claim support from tradition or the Bible they are equally erroneous.

Metal checks or brass checks, with the figure of Mary the mother of Jesus or with the cross, when hung about the neck, are supposed to be efficacious in protecting against accident or injury. Some man on earth, or one's money put into his hands, is supposed to have the power to forgive sins.

Other superstitious beliefs are that when a person dies he really becomes more alive than before; and that if bad he immediately enters to remain eternally in an unquenchable, burning chamber; whereas if he has been good he enters a sphere of eternal blessed idleness. Unless a child is sprinkled in infancy its death will be its doomsday and one of dread and terror.

Socrates was put to death for laughing at the superstitions of the Greeks. Reformers upon reformers, the greatest benefactors of mankind —Huss, Tyndale, Cranmer, Latimer and Ridley, etc.—have tasted death for uncovering the falsehoods of religious superstitions.

In the Golden Age, however, every form of credulity will have disappeared; for there is nothing covered that shall not be revealed, nor hid that shall not be made known. (Matthew 10:26) Truth alone shall remain.

Suggestions in Dietetics *By S. S., Pa.*

EAT not what you "like", but what is good for you.

Drink water copiously between meals; drink a glass of cool water on rising.

Eat harmoniously; do not drink milk at same meal with vegetables or with acid fruits.

If you have rheumatism, avoid acids. If occasionally using acid, counteract immediately with fats—butter, pure cream, or nuts.

Use nuts with all vegetables. Use the latter uncooked wherever possible; and when cooked they are much more wholesome cooked in their own juices.

Potatoes should practically always be roasted.

It has never been demonstrated that human beings need meat—i. e., the flesh of animals.

One who eats no meat, uses no highly seasoned food, no drugs, and who uses, as far as possible, an uncooked vegetable diet, will have no need of "internal baths", but will be clean and practically odorless within.

If one find that he is losing flesh, in addition to above one should eat cheese, brown bread (*whole wheat* bread if obtainable), raw eggs beaten up with milk, and roasted potatoes.

Swift & Company Advertising

WE PRESENT herewith, in order, four letters which are self-explanatory. The only interest *The Golden Age* has in matters of this nature is to get before the people "the truth, the whole truth, and nothing but the truth". We strive, as far as lies within us, to be "first pure, then peaceable, gentle, easy of entreatment, full of mercy and good fruits, without partiality and without hypocrisy".

I.

SWIFT & COMPANY,
Union Stock Yards, Chicago,
Commercial Research Department
November 30, 1920.

The Editor, THE GOLDEN AGE,
35 Myrtle Avenue, New York City.

Dear Sir:

In the issue of THE GOLDEN AGE of October 27th appears an article entitled "Journalistic Truth Expiring". A paragraph in this article states:

"A bill was up before Congress in 1919 for Government regulation of the packing industry, in the hope that the result might be that in the United States we could have our meat prepared in places clean and sweet and free from odors. To defeat this bill Swift & Company alone spent a million dollars a month upon newspaper advertising, effectively closing the channel by which the people should have known the truth."

Referring to your statement that Swift & Company spent a million dollars a month upon advertising, we wish to say that this is absolutely untrue. The expenditures of Swift & Company for the last three years (1918-1919-1920) have averaged considerably less than $2,000,000 per year. Furthermore, this amount including not only our educational advertising but our product advertising as well, amounts to less than one-sixth of one percent on sales.

As to the reference that the hope of the legislature in Congress was to make it possible for the public to have its meat prepared in places clean and sweet and free from odors, it is very apparent the person who wrote this statement is entirely unacquainted with the conduct of the meat-packing industry under federal inspection. All plants of Swift & Company are under strict federal inspection and must be kept in the very highest sanitary condition, and no meat for edible purposes can leave our plants unless it has passed rigid inspection by the experts of the federal government. No law providing for any change in sanitary conditions is or has been before Congress.

We shall appreciate it if you will publish this letter in the columns of your paper and shall be glad to receive a copy of the issue in which it appears.

Very truly yours,
SWIFT & COMPANY
Per L. D. H. Weld, Manager,
Commercial Research Department

II.

THE GOLDEN AGE
December 21, 1920

Messrs. Swift & Company,
Chicago, Illinois.

Gentlemen: *Attention Mr. Weld. Mgr. Com. Research Department*

This is to acknowledge receipt of your favor of November 30 and to advise that we are having this matter looked up with a view to the correction of any erroneous statements which have appeared in our columns. When the correction appears you will be sent copies of the article.

Very truly yours,
THE GOLDEN AGE

III.

THE GOLDEN AGE
December 21, 1920

Mr. Upton Sinclair,
Pasadena, California.

Dear Mr. Sinclair:

Enclosed please find letter from Swift & Company, dated November 30. We presume you will be glad to give us an independent article which would look nice if printed in a parallel column opposite Swift & Company's letter.

Hoping to hear from you, with the return of the letter from Swift & Company, we are, with kind regards,

Yours very truly,
THE GOLDEN AGE

IV.

UPTON SINCLAIR
Pasadena, California
December 27, 1920

THE GOLDEN AGE,
Brooklyn, New York.

Dear Sirs:

I have your letter of December 21st, enclosing the letter of Swift and Company, signed by its Commercial Research Department. I am wondering if the salaries of this Commercial Research Department are charged up on the books of Swift and Company among its expenditures for advertising!

All the facts concerning the expenditures of the Chicago packers for advertising are contained in two volumes of Senate document 5305, Sixty-Fifth Congress, Third Session, entitled, "Government Control of the Meat-Packing Industry". I went through these volumes very carefully at the time I was writing the "Brass Check". Unfortunately I did not mark the documents, and the pressure on my time is such that I cannot now undertake to go through nearly three thousand pages of closely printed material. You may take my word for it, however, that I have made no statement in "The Brass Check" on this subject which is not taken directly from this testimony. Most of it was taken from the report of Francis J. Heney, who had access to all the books of the packers, and made a thorough study of the activities of their lobby. I would suggest that your readers might be interested in further details on this subject, which was very largely suppressed by the capitalistic press of the country. Get a copy of these documents and go over them, and you will find rare and wonderful material: the suppression of evidence, the stealing of books, every kind of effort to block the investigations of the government.

The fates are kind to me! I had got this far in dictating my letter, and while I was doing it, was carelessly turning over the three thousand pages of these government documents. My eye lighted on the word "advertising", and I read a few sentences, and behold it was the very evidence for which you have asked me! Volume 1, page 55, Francis J. Heney is testifying, and I will quote you his words:

"Armour spent in 1915, as I recall it, about $250,000. In 1916, in line with this educational campaign, as suggested by this program, Armour & Co. spent about $650,000 for advertising. In January of 1917 or February 1917 President Wilson directed the Federal Trade Commission to make this investigation; and in 1917 my recollection is that Armour had spent about $950,000 for advertising; and then at about the time I concluded my work in connection with this, I learned from the expert accountants who were on the books that Swift & Co., from the time we commenced our public hearings in December, had been spending on the average of about $1,000,000 a month for advertising.

"Senator Norris: A million a month?

"Mr. Heney: A million a month. I do not know what Armour was spending.

"Senator Kendrick: Mr. Heney, let me ask you a question there: Do you have information as to whether or not this expenditure is allowed as a part of the legitimate expense in the collection of the Government as to income tax?

"Mr. Heney: I think it is. But I have no definite information; that is my understanding from what I can gather.....

"Senator Kendrick: I will ask you a question: Is it not true that a great deal of this advertising is for other purposes than for making sales of the products of the packers?

"Mr. Heney: The advertising is not for the purpose of making sales at all, a very considerable part of it, because it contains no information on the subject. It is obviously for the purpose of creating public sentiment in favor of the packers, of educating the public to believe the packers' propaganda, as to how economical they are and what a great saving their methods have brought about for the consumer, that he is getting things cheaper than he would get them otherwise.

"Senator Kendrick: Then, if this expense is in any way effective, it is by an indirect method, to say the least?

"Mr. Heney: Yes.

"Senator Norris: Mr. Heney, are you able to say what kind of publications were advertised in?

"Mr. Heney: Why, yes.

"Senator Norris: Are there any publications in which they did not advertise?

"Mr. Heney: I made some investigations in California, while I was there, after April. I made some considerable investigation, and as a result of it I think I am safe in stating that every newspaper in the State of California—daily, weekly, biweekly, triweekly, or monthly—was given advertisement by one or more of the five big packers; and in no instance that I discovered did the packer ask for any reduction off the regular rate; they merely sent the advertisement, and said to run it, and then paid the bill.

"Senator Norris: I was wondering if you had made an investigation. I made one pertaining to my State in the country papers and daily newspapers, and also in respect of the New York papers, that I saw, and I instructed my secretary to examine all the papers that come to my office and ascertain if there were any that should not contain these large display advertisements of the packers, but I was unable to find a paper—there are none that came to me that I have been able to find that failed to contain them, and I was wondering if that covered the entire United States.

"Mr. Heney: Yes: I think it did. And I found on their files letters written in 1916, where either Armour and Swift representative wrote up and said that they had not given the Scripps paper at Dallas the ad; they did not know whether it was worth while, because the policy of the Scripps papers all over the United States was against the packers, but they supposed they might as well give it to them anyhow. And other letters in the files show very clearly that the purpose was to influence the newspapers to omit the publishing of information in regard to them, such as reports of the Federal Trade Commission, and to influence editorials their way."

And then a little later on in the testimony, occurs the following:

"Senator Norris: Can you tell us how much in the last year, for instance, all of the five packers spent in their advertising propaganda?

"Mr. Heney: No, Senator, I can not. That was one of the things which I requested the packers to furnish us data on, before I quit the investigation. It is possible that the expert for the Federal Trade Commission, who has been acting as expert for the Food Administration also, Mr. Chase, who is here in Washington at the Federal Trade Commission, can give you that information."

With regard to the second item discussed by Swift and Company, the wholesome packing of meat, I do not have to take so much of your space. I can simply refer the reader to "The Brass Check", to the chapter entitled "The Last Act". This tells how a year subsequent to the publication of "The Jungle", the "New York Herald" made an independent investigation of conditions in Packing-town and found them worse than ever; and

how the "New York Herald", and every other capitalist newspaper in America, save one, entirely suppressed this news. At this time, you understand, the Chicago packers were carrying on an elaborate campaign to make the public believe that all the evils reported in "The Jungle" had been remedied. They are still carrying on this campaign, and all the information which comes to me leads me to believe that it is just as true today as it was at the time of the "Herald's" investigation—or as it was when "The Jungle" was published, and when the packers were all declaring that there were no evils to be remedied.

Do you know the story of the lawyer whose client was accused of borrowing a kettle and returning it cracked? Said the lawyer, "Your Honor, we shall prove three things: First, the kettle was whole when we returned it; second, it was cracked when we got it; and third, we never had the kettle at all."

Sincerely,
UPTON SINCLAIR.

The League is Our Graveyard *By J. L. Reed*

WITHOUT the consent of our Congress or the American people, supported by neither moral justice nor the National Constitution, the President of the United States left our shores, made his way to Europe, and there behind closed doors agreed to bind this country hand and foot to an unholy alliance, the provisions of which kill our National Constitution, throw away the Declaration of Independence, render us helpless by destroying our national independence, and destroy the hope of the world, by binding us to support its present governments and to fight any and all efforts to set up a form of government in the interest of all the people, with special privilege to none.

We are even now helping to place a czar back on the throne, and financiers, ecclesiastics and politicians seek to bind us to the bargain. We are morally bound to support justice, but secret treaties are not based on justice, and therefore we are under no moral obligation to bind ourselves or pledge our support to the great powers of Europe.

The robber who would desert his companions, after agreeing to rob some helpless widow, would not thereby commit a moral wrong. He would violate no law of justice in thus turning from his accomplices.

We are now helping to prevent the Russian people from setting up a government of their choice; and if we become a full-fledged member of the League of Nations, we shall be forced to go the limit in men and means and to turn this earth into a veritable hell.

How can we explain to ourselves that it is our duty to give up our independence and our right of self-determination as a nation, which our forefathers shed their blood for and left as our heritage, and place our destiny in the hands of European diplomats, subject at all times to a call to arms, to go across the ocean, to help settle territorial disputes?

Do we owe more to the President's promises to Europe than we do to Washington, Jefferson and Lincoln? Is it our duty to give up our freedom and independence as a nation? That is what we must do, if we become a member of the League of Nations, to take orders from its supreme council. A blind man can see as much.

Editors, make good use of the freedom of speech while you have a chance; for you may soon be deprived of this privilege and this inheritance. The writer of this letter is only a common man; but common men can think straight, even though not in polished words.

Discovery of Papago *By A. L. Paschall*

THERE is a variety of corn in Arizona known as the Papago Sweet Corn. It is highly prized by the farmers in that part of the semi-arid Southwest, and the seed has been relatively high in price. This variety is noted for its rank growth, hardiness (thus making it drought-resisting and especially valuable for dry farming regions), for its productivity and for quality of grain as a table variety. On account of its rank growth, when irrigated—sufficient moisture being applied—it makes a valuable crop for ensilage.

The experiment station workers (and others in such like work)—those excellent servants of the laboring and producing class—are on the alert for new and better varieties of crops, and are continually selecting these and weeding out the impurities. So, the Plant-Breeder (Dr. Freeman) of the Arizona Experiment Station while visiting the Papago Indians, observing their methods of arid-farming and seeking out adapted varieties of crops, noticed that mixed in with their small ears of field corn were some scattering grains of sweet corn, which he picked out with a sharp-pointed knife. These grains he planted, from which he selected from the suc-

ceeding crop the ears which had the largest percentage of sweet corn grains, picking out the field corn grains and planting the sweet corn. Continuing this for several years—not allowing other mixtures to come in—he succeeded in obtaining practically a pure variety which would reproduce without mixtures. From this pure variety as a basis selection is being made each year to improve the variety.

An Application to Mankind

Supposing that the Papago sweet corn in some distant part existed in a pure state (which is probably true) and later through ignorance or carelessness of the people it became mixed and degenerated: How well this illustrates the course of mankind. Adam, God's own creation, by His Son—the Logos (John 1:1-3, see *Diaglott*)—was perfect. Satan, through self-exaltation and ambition to have a race for himself, sowed other seed in the field; and thus the race became mixed and degraded. But, like the corn, however much mixed and fallen from original perfection the race became, there have been some pure grains (pure in heart, although not perfect in body and mind) among the mixtures. These became very few during the first dispensation—"only Noah and his family found perfect in their generation". These the Lord planted in a new field, a new world or dispensation—new order of things.

The adversary again sowed other seed; and the race has again been contaminated—mixed with error of doctrines, "doctrines of demons," which have destroyed and prevented faith in God and His Word and promises. But all along there have been some pure grains with each crop ("generation")—those pure in heart and rich in faith; the "ancient worthies" (Abraham, Isaac, etc.) of the patriarchal age, the "remnant" of the Jewish age. And now, at the end of the gospel age, what do we find? "When he cometh [the Lord at His second advent] shall he find faith on the earth?" Not much, not many "pure grains". However, we are glad that there are a few "pure in heart and rich in faith" to whom it is the Father's good pleasure to give the kingdom.

These selections of the "seed" of the three ages the Lord will especially use for bringing to perfection the seed of the new kingdom, in which only the pure in heart will be permitted to remain; for "the glory of the light of the knowledge of the Lord shall cover the earth as the waters cover the deep". "The field is the world, the good seed are the children of the kingdom." During the Golden Age (the 1000-year Day of Christ's reign), which we are already entering, the Lord, through His messengers, will gather out all impurities and mixtures (Matthew 13:41), Satan being bound so that no additional mixtures may be sown; and the whole world will then be sown with good seed. For each one coming up from the grave (Hades, Sheol) will know the truth and then have a full chance for life everlasting.

We see now the wicked systems being destroyed—the "wicked shall destroy the wicked"; for "the Lord takes no pleasure [even] in the destruction of the wicked". The Great Breeder of the Universe has been at each harvest selecting out the pure grains—gathering His jewels. As the plant-breeder picked out the pure grains with a sharp and pointed knife, so the sharp sickle of truth has been used to separate the wheat from the tares.

As Papago sweet corn, after being mixed and undergoing rigid droughts and adverse climatic conditions is selected and bred to higher purity and usefulness, so with mankind—the experiences the race has had and is having will be overruled by the Lord for their everlasting good. They have surely been learning the lesson of the "exceeding sinfulness of sin". But God will "make the wrath of man to praise him".

Also, like as the small and shriveled grains of sweet corn were mixed in with many grains of coarser varieties—"just one here and one there"—so the Lord's "jewels"—the pure in heart—have been mixed in with the world. But as the plant-breeder, who wanted a certain kind of corn recognized the value of the sweet corn grains and selected them for a purpose; so the Lord is selecting for a purpose His "seed" His "jewels"—"the poor of this world, rich in faith" —"pure in heart" (the sweet corn kind).

As in Arizona the "plump" grains were fed to swine, but the small ones (in sight of the world) were selected, so the Lord is not casting His pearls ("jewels") before swine but is gathering them into the heavenly garner, while those whose tendencies are earthward will have an everlasting earthly inheritance as their portion.

COLOR & CHARACTER

The Cains and Abels

THE general division of mankind into male and female is universally recognized. But that division is one depending more on organism than on character; it depends on character only insofar as character is influenced by organism and conventional social demands. Another grand division is subtler and yet hardly less important in the attempt to understand Man.

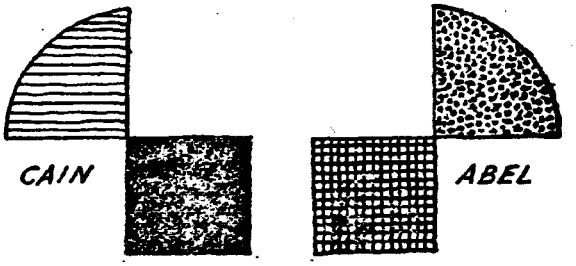
The division, for want of a better name, may be called the Cain and Abel grouping—because these men are prominent prototypes of the classes existing. The same division, in a way, is noticeable between Adam and Eve at their first transgression of divine law. But because of a desire to preserve them as pictures of the perfect division which God made, and because of the fact that they were of different sexes, it would be perhaps less complex to take their two sons as examples.

In Cain wisdom and power, sagacity and brute force, were the outstanding features of character. Love and justice were very, very small in his poor character. He was a red-blooded fighting man, if you please—a go-getter, a Terrible Ted. No supine waiting on the Lord for him; no searching of divine counsel. All he asked of God was to be let alone; he was quite capable of doing the rest. Neither did he wish to be disturbed by any baby prattlings about moral responsibility. Clear the decks for *action!* was his motto. He became a captain of industry and is the idol of the ambitious and the somebodies in that realm, as he is the idol of every warrior in earth's first act of violence.

On the other hand was Abel, the slain. In his character justice and love stand out. He loved God enough to be *faithful* to Him; and he loved his brother enough to suggest how he, too, might have divine favor. Abel was a nobody (from the standpoint of the world), a nincompoop, a pacifist as regarded his personal safety. Perhaps there have been more Abels than Cains, but the world knows little about them. And the world knows little about them because it does not care to know about them. Its Abels have hidden in dens and caves of the earth, been stoned, sawn asunder, and slain with the sword. Their blood has been shed on crosses, it has sotted the sands of the Roman Coliseum and Circus; and in smaller and much less conspicuous ways they have suffered martyrdom at the hand of the Cains.

Is it any wonder that but few of the true followers of Christ have been chosen from the great ones of earth? Wisdom and power are about all that is left of the once splendid character of Satan; love and justice he has perverted, but prefers to discard them altogether.

Wisdom and love people, whether male or female, are more interested in *who's* right than in *what's* right, more taken with personalities than with principles. Wisdom and power people make things hum; if women, they display a decided penchant toward wearing the—toga of authority.



Love furnishes all the tenderness there is in life; justice all the honesty and straightforwardness.

But the tragic mistake of any one, and especially of the Christian, is to think that his character state, whatever it may be, is necessarily a fixed thing. It is not so. No matter what it *was*, it can be made more nearly balanced, and hence more glorious in the Father's sight, "according to that working whereby he is able to subdue all things, even unto himself".

South American Railways

Construction of lines that will eventually give railroad transportation between North and South America proceeds slowly. The four countries of Peru, Bolivia, Chile and Argentina are now linked together. An important cross line has been built connecting the head waters of the Amazon River with the Pacific Ocean.

In Foreign Lands—Bethlehem, Hebron and Jericho

EVERY Christian who visits Palestine has a desire to see Bethlehem. Aside from Jerusalem, probably no spot in all of God's land is so dear to the hearts of Christian people as Bethlehem, sometimes called the city of David. It was in this place that Ruth lived, where she met Boaz and became his wife, he first having redeemed her. Boaz, a type of Christ; Ruth, a type of the church; and her field which he redeemed, a type of the world in general, constitute a beautiful picture of important events in the development of the Lord's great plan.

Jesse was a grandson of Boaz; and David, for whom the city was afterward called, was a great grandson. It was in the vicinity of Bethlehem that David kept the flocks of his father, Jesse. It was in the streets of Bethlehem that David played as other children, doubtless. It was here that the prophet Samuel took the horn of oil and anointed David in the midst of his brethren to become king over Israel, and the spirit of the Lord came upon David from that day forward. The word David means beloved. He was a type of Christ, the Beloved of the Father, in whom the members of His body are accepted. It was near this place that David left his father's house to bear food to his brethren in Saul's army and met the giant Goliath (type of Satan), whom he slew.

Bethlehem and vicinity is a wonderful part of the stage of action where Jehovah caused many pictures to be enacted, foreshadowing the development of His plan. The time came when the decree went forth from Cæsar Augustus that all the world should be taxed; and Joseph, with his wife, Mary, the mother of Jesus, being of the house and lineage of David, went to the city of Bethlehem, there to be numbered and taxed. Evidently they reached Bethlehem late in the evening. As many others had come up for the same purpose, all the lodging-places in the city were taken; and Joseph found shelter for himself and his wife in a hillside cave that was used for a stable. And there, on that night, transpired an event which has thrilled the hearts of Bible students from then until now, and is destined ultimately to make glad every heart that loves righteousness.

Just at the outskirts of Bethlehem is the field of Boaz, once gleaned by Ruth. Either in this field or in one adjoining it, on the memorable night in question, the shepherds of the country were keeping watch over their flocks. Suddenly they were aroused by the appearance of an angel of the Lord, "and the glory of the Lord shone round about them, and they were sore afraid". This angel of the Lord had come to make an announcement, which was couched in this phrase: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:9-14.

Never before was such an announcement made on earth, and never again will it be necessary for another like it to be made to man. Approximately 4,000 years before that event God had sentenced the first man to death because of his disobedience to divine law; and by virtue of this sentence condemnation came upon the entire race, and all were born sinners. From time to time Jehovah had caused his actors to appear upon the stage of action and make some living pictures concerning the coming of the Redeemer. Little were these pictures understood. Jehovah was laying the foundation for the faith of men in Him and in His precious promises; and now had come the time when He sent His messengers from heaven to proclaim to these humble shepherds watching their flocks the birth of Him who would take away the sin of the world.

Many Christians have believed that the important men of earth connected with this great event were the three "wise men" who journeyed from the East and followed the light, or star, that is said to have rested over Bethlehem. But viewed in the greater light that shines in modern times upon the Word of God, it is easily seen that these "wise men" came not as messengers from Jehovah, nor as His representatives, but rather as instruments employed by Satan

as a part of a great conspiracy for the destruction of the babe Jesus. All the facts show this. Stars do not move about as did that light; but Satan and his demon hosts have power to make lights appear. These so-called "wise men", or magi, were largely influenced by evil spirits. They were of the same class of men employed by Pharaoh in Egypt to perform miracles in defiance of God's representative, Moses. This supernatural light first led them not to the place of the birth of Jesus, but to Herod in Jerusalem, who called before him others who entered into the conspiracy, to ascertain definitely about the birth of the promised king, his evident purpose being to send messengers to destroy the newborn babe. Afterward he attempted the destruction of the child, but the Lord Jehovah shielded His Beloved Son from the wrath of Herod. It is not at all probable that Jehovah caused these magi, or "wise men," to journey there; but all the evidence is to the contrary.

It seems entirely fitting and appropriate that Jehovah should send this message first through humble and faithful men of Israel guarding their flocks in the field before made sacred by the Lord's dealings with Boaz and Ruth, from which house or line the Lord Jesus, from the natural standpoint, descended. Since the Lord made the spot where they watched their flocks dear to the heart of Christians, it will ever remain sacred. The Biblical record is that these humble shepherds, hearing this message from the angel of the Lord, "came with haste, and found Mary, and Joseph, and the babe lying in a manger"; and then they spread abroad the news of the message they had received from the angel concerning the birth of Jesus. Bethlehem, therefore, is a sacred spot because it marks the birthplace of the Savior of the world.

Of course our party was anxious to visit this historic city. It stands on a high elevation, overlooking the country round about. It is beautiful for situation. From its highest point one has a wonderful view of the hills of Judea, the mountains in the east beyond the Dead Sea, and the spreading valley lying on the coast of the Mediterranean. The place of Jesus' birth is covered by a church building occupied jointly by the Roman and the Greek and the Armenian Catholics. This, like most of the points of particular interest in Palestine, has been seized upon by some ecclesiastical system. These systems, however, who built this church and who occupy it do not seem to have caught the spirit of Him who was born there, nor the spirit of the message: "Peace on earth, good will toward men". The Church of the Nativity, as it is called, is divided among these three sects; and if one transgresses an inch on the territory of the other, trouble follows. For a long time soldiers have been stationed within the confines of the church to keep order among these so-called followers of Christ. Our hearts rejoice, however, as we call to mind the fact that He who was born here to redeem mankind is now setting up His kingdom, and that soon the glad tidings of great joy announced by the angel to the shepherds will be given to all the peoples of earth, and every one will be given an opportunity to obey the mighty One and be restored to life everlasting.

It seemed good that while there we should have opportunity to tell at least to some the glad tidings that the kingdom of the Lord is at hand and that millions now living will never die. While this was told in a more private way, yet we were glad of the opportunity.

Every visitor at Bethlehem is asked to see the Grotto, located in a church just adjoining the Church of the Nativity. This contains the tombs of several persons, among them Jerome, who was born in the year 340 A. D. and who spent many years at Bethlehem making a translation of the Bible which is known as the Vulgate. We are glad to make mention of the devotion of this man to the Word of God, who gave this translation of the Scriptures to mankind.

Most of the present inhabitants about Bethlehem are Arabs, some Syrians, but few Jews. During the war a great many Jews were expelled from Palestine, but they are now returning in large numbers. Their coming again is not looked upon with favor by the Arabs and others, and it is easy to be seen that the spirit of jealousy is arising. While in Paris the writer by chance met a gentleman of considerable wealth who is engaged in business in the financial district of Paris. In conversation with him the gentleman stated that his uncle resided at the entrance to the city of Bethlehem, and he volunteered a letter of introduction and asked that a visit be made to his uncle.

The uncle is an elderly gentleman who is reputed to be one of the wealthiest men in Palestine, a Syrian; and he occupies a magnificent residence with more than forty rooms, which are richly furnished. It is the custom among the peoples of Palestine that when a stranger enters a home, if he is welcome he is immediately served with refreshments. This was done in the home of this distinguished resident of Bethlehem. The old gentleman announced himself as a Christian; and while we were partaking of refreshments the conversation turned, naturally, upon the great events that had transpired at Bethlehem and the coming of the Lord's kingdom. The old gentleman evinced considerable interest in the fact that the Jews were returning to Palestine, and with great earnestness propounded this question: "Will the Jews get control of Palestine and rule it?" And our answer was, The Lord will take possession of Palestine, control and rule it. Before further explanation could be made this Syrian expressed delight that it would be the Lord who would do it and not the Jews, and immediately remarked that a society has been formed in which the Roman and Greek Catholic and the English Churches have united for the purpose of opposing the Jews in Palestine.

This bears out what we have seen in other places, that the nominal Christians who know little or nothing of Jehovah's plan are not pleased at the return of Israel to Palestine, and that these will join with others for the purpose of oppressing the Jews. This will doubtless result in Jacob's trouble, during which time the Lord will fight the battle for His people as in the days of old. It is further proof of the efforts in behalf of the "beast". Happy, however, will be the day when the Lord Himself takes full control and establishes peace and righteousness and makes known to the peoples of Palestine and all other parts of the earth the true meaning of the message to the shepherds—"Peace on earth, good will toward men".

Hebron

Our next journey was to Hebron; and on the way thither we passed the pools of Solomon, built by this wise ruler to furnish the water supply for Jerusalem. While these pools are still in a fairly good state of preservation, they are no longer in use by Jerusalem, which lies some ten miles away; but a few miles further on, a pumping station and a reservoir have been built which supply abundant water to the city of Jerusalem.

As we journeyed through the hills of Judea we came upon an interesting and ludicrous sight—a large number of Arabs building a road, employing methods used in the early days. Men, women and children were engaged in the work. Some were carrying stones in baskets, while others cracked stones with hammers. On the hillside stood a sheikh, who with much gesticulation and loud talk commanded the whole force. We learned that his name was Cahill Jabber, which being interpreted means "Camel Jabber". He certainly possessed the quality of a jabberer, using his mouth almost constantly. The scene seemed so interesting that we made a picture of it; and when the old sheikh realized that he had been photographed, he immediately demanded *bakshish*.

Hebron is the second place where Abraham stopped when he journeyed into the land of Palestine. Near that city he pitched his tent, where he sat at the time the angels visited him and advised him of the birth of his son. There is today in the valley of Mamre a large oak, which is claimed to be the one under which Abraham sat when the angel visited him. While this can hardly be true, the oak is a very ancient one. It is more than thirty feet in circumference, and for the purpose of preserving it several feet of earth have been thrown up around it and a stone encasement built about it. Close by are also grape-vines and fig-trees. Both the grapes and the figs were ripe. The land formerly belonged to the Russians, who have now withdrawn from the country; and there is no one seemingly in charge. So we ate grapes and figs off the trees, and sat under the vines and fig-trees; and no one made us afraid.

It was upon these plains of Mamre that Abraham stood when the Lord promised to give him all the land from the river of Egypt to the great river Euphrates. In this vicinity Isaac and Jacob dwelt; and out from this valley Joseph was sent to deliver to his brethren the message which resulted in his being sold into Egypt.. It was one of the cities of refuge. It was from this valley, doubtless, that Caleb returned with the

grapes; for Caleb afterward asked that it might be given to him as an inheritance, which was done as a reward for his faithfulness. The valley has lost neither its fertility nor its reputation for grapes. The finest grapes we found in all the land were grown at Hebron.

This city was the seat of David's government for seven and one-half years, until he removed his throne to Jerusalem. Hebron is many times mentioned in the Old Testament. Arriving at its gates, we obtained a permit from the military governor to enter the city and visit the Mohammedan mosque, which is built over the cave of Machpelah. Machpelah, it will be remembered, according to the Biblical record, is the cave purchased by Abraham in which to bury his dead out of his sight. God had promised him all the land, but had not yet given it to him because others were in possession; and when Abraham had an offer of this cave as a gift for the purpose of burying his dead, he refused it, preferring to purchase it, evidently, so that he could say he had received no gift from any one except Jehovah.

There Abraham buried Sarah, his wife; and afterward Isaac, Jacob, Rebecca and Leah were also buried there. A mosque is built over the cave and these tombs are so jealously guarded that no one is permitted to enter the cave. The nearest we could get to it was to have the keeper of the mosque open the door to the cave and let down a light, which enabled us to see that it is indeed a cave. In the mosque cenotaphs are erected, which, it is claimed, mark the exact spot where these faithful men of old were interred. One cenotaph marks the place where it is claimed Joseph was buried, the Arabs asserting that his body was disinterred after being buried at Shechem and removed to this place. Whether or not this is true, we cannot say.

We wondered why the Lord has permitted these historic spots to be so covered up by a mosque and jealously guarded. Probably had it been otherwise and every one was given access to the places, the location would have been long since obliterated. However, when Abraham returns the people will get the full truth about the matter.

It is impossible to behold the inhabitants of Hebron without realizing the great necessity for restitution. Poverty seems there to have reached its limit; and many of its inhabitants are steeped in filth and ignorance. We rejoice to know that ere long the kingdom, in full operation, shall lift these benighted people out of their present deplorable state and give them a true knowledge of the Lord's great arrangement for the blessing of mankind. Seemingly the best class of people in this city are Jews, and we took occasion to tell some of these that ere long Abraham, Isaac and Jacob will return and bring great blessings to the people.

Jericho

Since Captain Joshua marched his forces around the walls of ancient Jericho and as a reward for his faith the walls fell down at the blowing of the rams' horns, this has been a famous spot in the land of Canaan. Many events of great interest have transpired in this vicinity, and every one who has a keen interest in the divine plan takes advantage of an opportunity to see Jericho. It lies about eight hundred feet below the sea level at the very edge of a plain or valley some sixteen miles wide, with the Jordan eight miles distant and the mountains of Moab on the east.

In ancient times men who journeyed from Jerusalem to Jericho made the trip either on foot or by donkey, and often fell among thieves. It is a country well suited for robbers. Our party journeyed from Jerusalem to Jericho in a Ford car over a road built in recent years. We observed that the owner of the car would not permit the driver to start until he had armed himself with a good revolver; and on inquiring the reason, we learned that robbers still infest the hills on either side of the roadway. The road is almost a constant descent from Jerusalem to the Jordan and is skirted on both sides by rugged hills rising perpendicularly, sometimes to a height of more than a thousand feet above the road.

The present city of Jericho is some two and one-half miles south and west of where the ancient city stood. The present inhabitants are Arabs and Bedouins, with a few Jews. Without doubt, however, this land will some day in the near future be wonderfully productive and provide food for a great number of people. The entire valley of the Jordan on both sides from mountain to mountain is very fertile, and with irrigation will produce abundantly.

Elijah and Elisha journeyed together from Gilgal down to Bethel, then to Jericho, and from Jericho about eight miles further east to the Jordan; and then they crossed the river. When returning to Jericho from the other side of Jordan, Elisha healed the fountain of water and made it sweet. Our party drank at this fountain, which gives forth an abundant supply of very fine drinking water. The overflow is used for irrigating gardens nearby. We visited some of these gardens and found them to be exceedingly productive. Here within a radius of a few yards are grown many kinds of fruits and vegetables, such as bananas, oranges, lemons (both sweet and sour), grapes of various kinds, pomegranates, figs, dates, sugar cane, pumpkins, beans, peas, eggplant, citrons, sweet melons, watermelons, etc.

While Jericho is located below the sea level, the climate is not oppressively hot. The soil is so rich and the climate such that with proper cultivation the soil would produce several crops each year. Great caravans of camels transport the food and grain now raised in this valley up to Jerusalem and on to the Mediterranean Sea; and we confidently predict that within a few years there will be modern means of transporting the great quantities of grain that will be produced in the vicinity of Jericho. Even now the desert is beginning to blossom as the rose.

From Jericho we journeyed to the Jordan, visiting the spot where, according to the best evidence obtainable from the Scriptures, our Lord was immersed by John the Baptist. While, of course, no one can definitely locate the exact spot, the Biblical account is that John was teaching in the wilderness and all the people came out from Judea and from Jerusalem to be baptized of him in the Jordan. And Jesus came also. It was a solemn yet thrilling moment as we stood by the swift current of the Jordan and remembered that the precious feet of the Master had once gone into that stream and that there His body was immersed, symbolizing His death. This was the same stream where Jehovah performed a great miracle, holding back its rushing waters until the Israelites had passed over, and from the bottom of which they afterward carried twelve stones and set up a monument to commemorate the goodness of the Lord.

It was in this same stream, and probably in the same vicinity, that the Lord again performed a miracle in behalf of Elijah and Elisha. The two stood by the river's edge; and Elijah, taking his mantle, smote the waters. These divided, and the two men went over on dry ground. Afterward Elisha returned and, taking the mantle which had fallen from the shoulders of Elijah, smote the waters. Again they divided, and he crossed to the other bank. While this experience has always been of interest to Christians, it is of peculiar interest to Bible students just now; for we are reminded that Elijah and Elisha there were performing pictures which have had a partial fulfillment in the last two years and are still in course of fulfillment.

The writer walked over the Jordan and came back dry-shod; but lest any one might mistake this remark, we mention the fact that in the year 1919 General Allenby built a bridge across the Jordan at this point, over which the crossing was made. The British army now carefully guards this bridge at both ends; and on inquiring of the officers in charge, we learned that the particular reason for guarding this entrance was because of fear of approach of the Turks and Persians. Verily the armies of the British Empire are guarding the approach to Jerusalem from every point of the compass; and while Great Britain maintains control over the land of Palestine at this time ostensibly in behalf of the Jew, it is quite evident that the real purpose is to protect the interests of the British Empire. Palestine is a key to the situation. Its loss now might mean the loss of the Suez Canal, and the loss of the Suez Canal would mean the loss of Egypt and probably India.

After the baptism of Jesus in the Jordan He was led up of the spirit into the wilderness to be tempted of the devil. He remained in the mountains forty days and nights, and the tempter came unto Him. Immediately west of Jericho and about ten miles from the Jordan are some very high mountains, and it is probable that in one of these the Lord abode for forty days and nights. One of them, indeed, is designated the Mount of Temptation. Whether this is the proper designation or not, without doubt it was in that vicinity.

The return journey from Jericho to Jerusalem was attended with some danger and some anxiety. The difference in the elevation of the

two points is approximately 2,500 feet, and the roadway traversed by automobiles is a distance of 25 to 30 miles. Our party started back in the Ford car about three in the afternoon, in ample time to reach Jerusalem before night. But we soon realized that this would be impossible. Several times trouble occurred with the tires, and our Arabian driver attempted to repair them and then moved on again. We had gotten well into the mountains and were still some twenty miles away from Jerusalem when we had about the fourth puncture, and it developed that this was the last inner tube our driver had.

The evening was rapidly coming on. Some of our party started to walk. The hills were very steep and we made slow progress. After going on for a short distance the driver wanted to return to Jericho, to which we objected, and he pushed on again. Another breakdown suggested to us that we might have to remain in those mountains overnight at the mercy of the Bedouins, or other robbers. An Arab driving a military car passed us and we called on him for relief, but without any response. Darkness came on, and our driver protested against going further and insisted on sleeping with the Bedouins until morning. To this we objected. He pointed to his car, and we saw that he had no lights on it. Then he gave us to understand that if he drove into Jerusalem without lights he would be sent to jail for three months or more.

The moon was shining, but being yet young was up only for a short while. We suggested to the driver that he could get on by moonlight; and that if he would drive to the Mount of Olives we would walk in from there. He mended the last tire he had by stuffing it full of burlap, strapping it on in some way with cords, and we continued our journey over the perilous road. In many places the road went round the mountain side, with a deep precipice below, and it required a close lookout to keep the car from going over. It was not far distant from this place that Joshua called to the sun to stand still until he could administer punishment to the five kings and their armies who had come up to battle against him and his ally. As we looked at the moon fast going down we thought of Joshua and his experience, and we earnestly wished that the moon would shine until we could get out of this mountainous region and we asked the Lord if such be in harmony with His will to permit it so to shine and light our way.

On our car pushed, as we asked the Lord to get us out of the peril. Each mile of the road left behind was one mile less to walk in case the car could go no further. But after three hours of this exciting drive, we passed through Bethany, and we knew we were near the Mount of Olives. A short time afterward we turned at a point on the western slope of the Mount of Olives, and at that moment the moon sank out of sight beyond Mount Zion. Our car crept cautiously down the side of the Mount of Olives and across the Brook Cedron and up Mount Moriah, until we reached Damascus gate. Here our driver went forward, found a policeman and explained our dilemma and asked for permission to go into the city. This was refused; but at the suggestion of the policeman a bottle was obtained by the roadway, the bottom broken off and a candle inserted in the neck and lighted. One of our party held this behind the windshield while we drove on into Jerusalem to our hotel, and we were safe.

Mount Moriah

For many years the Mohammedans have had possession of Mount Moriah; and prior to the war they refused to permit any Christian to approach the site of the Temple, where now stands the Mosque of Omar. This point is of great interest to all Christians. It seems quite probable that this is the very spot where Melchisedec met Abraham when he returned from the slaughter of the kings and administered unto Abraham bread and wine, and where Abraham paid tithes unto Melchisedec. It is the spot to which Abraham journeyed from Hebron three days, and there, on the top of the mount, offered his only beloved son, Isaac—a type of the sacrifice of the Lord Jesus.

It was on this spot that Solomon built his glorious Temple. It was the place where Jesus taught the people and rebuked the hypocritical priests. It may yet be the site of the Temple of Ezekiel's vision, because it is not improbable that such a temple may be erected during the reign of Christ. It seems not at all unlikely that the city of Jerusalem will be the site of the executive offices of the earthly phase of Messiah's kingdom. The prophet Isaiah tells us

that the law shall go forth from Mount Zion and the word of the Lord from Jerusalem. Mount Zion is just across the little valley from Mount Moriah.

It was in this place also that Jeremiah was imprisoned, and while there gave his prophecy against the ecclesiastical system of Jerusalem, which more particularly pictured the denunciation of the Lord against Babylon at this time and foreshadowed the downfall of the Babylonish systems. Since the war it has been made possible to enter the place of the site of the Temple, and as we stood on the site of this memorable structure many things of the past concerning God's dealings with His people were vividly called to mind. It is strictly against the rules of the Mohammedans to make photographs of the Mosque, either inside or outside; but seemingly, almost by miracle we got photographs of both the inside and the outside.

Jerusalem is a very crowded city, particularly inside the walls. It is said of David Street that it is the busiest point in the world. While this can hardly be true, the street—a very narrow one—is always crowded, from early morning until late in the evening, with human beings and donkeys. It is the chief street of traffic in the city; and every available space is taken up by shops, and trading goes on inside the shops and out on the narrow street.

We observed that there is practically no improvement in progress within the walls of the city, while outside the walls many modern buildings have been erected. It seems not at all improbable that the Lord will not permit the rebuilding of Jerusalem until the return of the ancient worthies. It seems wholly improbable that He will permit the old city in its present state to stand, since Jerusalem is to be the capital of the world. Our opinion is, therefore, that with the return of the ancient worthies the whole of the city inside the walls will be reconstructed and beautified and made the site for the executive offices of the earthly phase of Messiah's kingdom.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

147. *What does the Apostle Peter teach respecting the object and conditions of the second advent? And what is, therefore, the logical conclusion respecting the mission of the church in this age?*

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from His ascension to the beginning of the times of restitution, or the Millennial age—"whom the heaven must retain until the times of restitution of all things", etc. (Acts 3:21) Since the Scriptures thus teach that the object of our Lord's second advent is the restitution of all things, and that at the time of His appearing the nations are so far from being converted as to be angry (Revelation 11:18) and in opposition, it must be admitted either that the church will fail to accomplish her mission, and that the plan of God will be thus far frustrated; or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the church, but that her mission has been to preach the gospel in all the world for a witness, and to prepare herself, under divine direction, for her great future work. God has not yet by any means exhausted His power for the world's conversion. Nay, more—He has not yet even attempted the world's conversion.

148. *Is it reasonable to believe that God has been trying for 6,000 years to convert the world, and has failed? What is the position of the leading sects as respects this proposition, and what is the Scriptural assurance?*

This may seem a strange statement to some, but let such reflect that if God has attempted such a work He has signally failed; for, as we have seen, only a small fraction of earth's billions have ever intelligently heard of the only name whereby they must be saved. We have only forcefully stated the views and teachings of some of the leading sects — Baptists, Presbyterians and others—viz., that God is electing or selecting out of the world a "little flock", a church. They believe that God will do no more

than choose this church, while we find the Scriptures teaching a further step in the divine plan —a restitution for the world, to be accomplished through the elect church when completed and glorified. The "little flock", the overcomers, of this gospel age, are only the body of "the seed" in or by whom all mankind are to be blessed.

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that His Word shall not return unto Him void, but shall prosper in the thing whereto it was sent. (Isaiah 55:11) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been sent on that mission.

149. *What are the two main lines of thought respecting God's purposes, which have divided Christians for centuries? Do both have Scriptural support, and if so, what should we conclude? And how only can these opposing doctrines be reconciled?*

This brings us to the two lines of thought which have divided Christians for centuries, namely, Election and Free Grace. That both of these doctrines, notwithstanding their apparent oppositeness, have Scriptural support, no Bible student will deny. This fact should lead us at once to surmise that in some way both must be true; but in no way can they be reconciled except by observing heaven's law, order, and "rightly dividing the word of truth" on this subject. This order, as represented in the plan of the ages, if observed, will clearly show us that while an election has been in progress during the present and past ages, what is by way of distinction designated free grace, is God's gracious provision for the world in general during the Millennial age. If the distinctive features of the epochs and dispensations outlined in preceding questions be kept in mind, and all the passages relating to election and free grace be examined and located, it will be found that all those which treat of election apply to the present and past ages, while those which teach free grace are fully applicable to the next age.

150. *What is the nature of the election taught in the Scriptures?*

However, election, as taught in the Bible, is not the arbitrary coercion, or fatalism, usually believed and taught by its advocates, but a selection according to fitness and adaptability to the end God has in view, during the period appointed for that purpose.

151. *Briefly, what does the Bible teach concerning free grace?*

The doctrine of free grace, advocated by Arminians, is also a much grander display of God's abounding favor than its most earnest advocates have ever taught. God's grace or favor in Christ is ever free, in the sense of being unmerited; but since the fall of man into sin, to the present time, certain of God's favors have been restricted to special individuals, nations and classes, while in the next age all the world will be invited to share the favors then offered, on the conditions then made known to all, and whosoever will may come and drink at life's fountain freely.—Revelation 22:17.

152. *How was the doctrine of election illustrated by God's dealings with Abraham and the nation of Israel?*

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised seed, the blesser of all the families of the earth, should come. (Galatians 3:29) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished — their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind.

God, speaking to Israel, said, "You only have I known of all the families of the earth". (Amos 3:2) This people alone was recognized until Christ came; yes, and afterwards, for His ministry was confined to them, and He would not permit His disciples to go to others—saying, as He sent them out, "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not". Why so, Lord? Because, He explains, "I am not sent but to the lost sheep of the house of Israel". (Matthew 10:5, 6; 15:24) All His time was devoted to them until His death; and there was done His first work for the world, the first display of His free and all-abounding grace, which in "due time" shall indeed be a blessing to all.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What is described in Job 33: 19-22?*

Ans.: The condition of a sick man ready to go into the grave.

2. *What is necessary that the sick may not die?*

Ans.: See Job 33: 23, 24. It is only on condition that "there be a messenger with him, an interpreter, one among a thousand".

3. *Is Jesus called "the messenger" and is He to come again?*

Ans.: Yes. See Malachi 3: 1.

4. *What is meant by "his temple" (Malachi 3: 1)?*

Ans.: The church class. See 1 Corinthians 3: 16.

5. *Did Jesus say He would come to His followers, the church?*

Ans.: Yes. See John 14: 3.

6. *What is a messenger?*

Ans.: One who is sent.

7. *When it says: "If there be a messenger with him" etc. (Job 33: 23) what messenger is meant?*

Ans.: Jesus is to be present and "then He is gracious unto him and saith, Deliver him from going down into the pit".—Job 33: 23, 24.

8. *What does an "interpreter" mean?*

Ans.: An interpreter is one who makes things plain.

9. *What is the interpreter to do?*

Ans.: "Show unto man his [the Lord's] uprightness".

10. *Have most people had a wrong thought about God's "uprightness"?*

Ans.: They certainly have. They have been taught that God puts the most of His creatures, at death, into a great fire and roasts them alive forever and ever.

11. *Are all people going to find out that this is not true?*

Ans.: They are.

12. *What does the Bible say about God's love?*

Ans.: "God is love". See 1 John 4: 16.

13. *Are all people going to know God as He is?*

Ans.: See Isaiah 11: 9.

14. *How is Jesus soon going to show His love and the love of God toward mankind?*

Ans.: By calling all back from the death condition. See John 3: 16; 5: 28, 29.

RESTITUTION

Just close for a moment your weary eyes
To misery's scenes of woe,
To the degradation that sin has wrought
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An earth made perfect and pure,
With never a sign of sin and decay,
Where evil shall ne'er endure,
Where peace and harmony reign supreme,
All bitter thoughts passed away,
And where every word and every look
Accord with that "perfect day"!

Sickness shall then but a memory be,
And joy shall replace the sorrow,
When God shall have wiped all tears away,
(Oh, come then, blessed "Tomorrow"!)
Now think of the pictures of health you've seen,
Of beauty of form and feature,
And know that mankind will far surpass
What now seems the loveliest creature,
The inward purity shining forth
Will illumine every face,
And when God's will has been "done on earth"
Grim death will have left no trace.

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No, we are not trifling: these things and more are absolutely sure, because promised by the Word of God. The world has already ended, in the Bible and only proper sense of that term; and the antitypical Jubilee, earth's times of restitution, its springtime, begins to count in 1926.

When that time comes, all the above blessings will not come instantaneously, but will come *speedily* on those who live through the next five or six years of trouble. Suppose nine of every ten people now living on earth should die of famine, pestilence, customary disease, and violence during the next five years (surely a much too extreme estimate), there would still be living 160,000,000 people to be the first human beneficiaries of the promise of Jesus: "Whosoever liveth and believeth on me, shall never die". — John 11:26.

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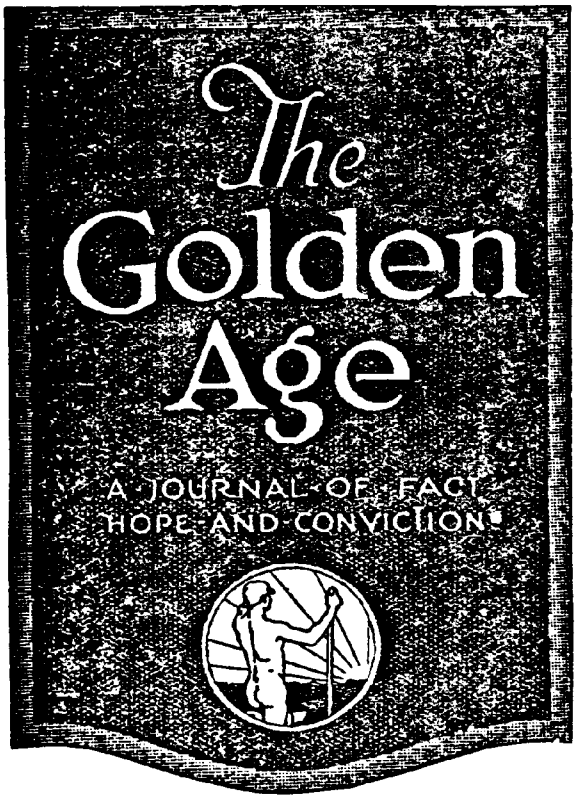

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The Golden Age

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Japan—The Frankenstein of Christendom *(Part Two)*

JAPAN first went on the war-path about twenty-five years ago, just at the time when the belligerent and hypocritical "Christian" governments of the world were helping themselves to foreign possessions everywhere. She made a sudden attack upon China, and gained an almost immediate victory, but was deprived of the fruits of it by the Christian powers taking for themselves the things that she had expected to seize.

The second adventure was with Russia only a few years later. Russia was pushing railway terminals and troops into Chinese territory contiguous to Japanese possessions. The two nations were in diplomatic discussion of the matter when, without warning, Japanese warships entered a Russo-Chinese port, blew up and sunk a great man-of-war with hundreds of men aboard, and the war was on.

Immediately opposite Japan, on the mainland, was the little Christian kingdom of Korea, one of the most peaceful, inoffensive countries in the world, with a history four thousand years old. In order to get at the Russians, Japan deliberately invaded Korea, the same as Germany invaded Belgium in 1914. But in this case, in order to save their country, the Koreans made no resistance. Meantime Japan gave the governments of the world the usual solemn assurances that she would not violate the independence of Korea. She could not have been more pious and emphatic in these assurances if she had been Britain making similar promises respecting Egypt. The result in each case was the same.

In 1910, after waiting what seemed to her a sufficiently decent length of time, Japan formally annexed Korea, having previously extorted a treaty of protectorate at the point of the sword. Since then, the Koreans have been clamoring for the independence which the United States, in common with other nations, guaranteed them thirty years ago. Korea has been ruled with great severity by a military governor until recently, when the policy was softened somewhat, and a civil governor appointed instead.

Immediately after annexation, all books and literature dealing with Korean history were confiscated, and a Japanese version of Korean history was put into use instead. The possession of any of the ancient Korean literature is considered sufficient ground for imprisonment. Korean students may not receive higher education in any country other than Japan.

In December, 1918, some of the Koreans made an effort to regain their liberties. Bands of them, coöperating with Chinese, invaded Korea from the Chinese territory which adjoins, but met with a terrible punishment; and this punishment spread to natives throughout the peninsula.

Many innocent Koreans were put to death without trial. Two processions of unarmed men and women pleading for leniency were mowed down by machine guns. Instances are narrated of students whose finger nails were torn out by the roots in order to force them to name their fellow-conspirators for the restoration of Korean liberties. Details are given of persons whose heads were screwed under letter-presses to extract confessions, and of women who were subjected to great indignities, such as officers spitting in their faces, and exposing them unnecessarily in police examinations.

Hundreds of houses were burned, including churches, school buildings and other structures. The official Japanese military statement regarding these burnings and the accompanying killings follows:

"All these buildings had been used by the Korean malcontents and were places of inquiry, which disqualified

them from consideration. The burning of houses, whether used for religious or educational purposes, was done only in cases of necessity, after unquestionable proof of their character had been obtained, sometimes from a majority of the villagers. The execution of insurgents, persons whose crimes were serious, took place with the same care as to proof of guilt."

To read these stories one would think that these bloodthirsty Japanese have as little regard for the natives as have the American troops in Hayti or the British troops in India, Egypt or Ireland.

In 1915 out of a population of nearly 16,000,000 in Korea only 303,000 were Japanese, illustrating that the Japanese are loath to leave their native land even for that nearest them. Those who have migrated to Korea *do not* mingle with the Koreans, but maintain their own sort of government and schools, the same as elsewhere. The Koreans hate them and show their hatred in every way. The latest report is that they are planting only what rice they need for themselves, being unwilling to do anything that will help Japan directly or indirectly. Many of the Koreans are now becoming Bolsheviki, as much because Bolshevism is offensive to Japan as for any reason.

Manchuria and Mongolia

AS PREVIOUSLY narrated, Japan's invasion of Korea was in order to gain access to the Russian troops then overrunning Manchuria, China's extreme northeastern state, lying along the Korean border. Since that time, while agreeing at times to the United States insistence that the integrity of China be left unimpaired so that all nations may trade with her freely, Japan has done all possible to diminish Chinese authority and increase Japanese power in that great state.

The principal avenue of trade is the Chinese Eastern Railway, the Chinese terminus, so to speak, of the Trans-Siberian system. A great battle of financiers and governments is going on for the control of this road; and in spite of all efforts to dislodge them the Japanese have the best of it, and have succeeded in virtually monopolizing it.

In March, 1920, the road was reorganized, securing a Chinese majority on the directorate; the next month the Japanese seized the control of it. They have troops stationed all along from Peking to the northern terminus, at all the ports, and at all the strategic military points, such as Shan-Hai-Kuan, where the Great Wall runs into the sea.

In July an international commission of American, French and British representatives stated that the Chinese bandits operating in Manchuria along lines of railway coveted by the Japanese are found to be armed with Japanese guns "and that a foreign influence is exercised in favor of the bandits for the evident purpose of destroying Chinese authority". The same report states that the Japanese neglect no occasion to interfere with the administration of the railroad, its grounds and its buildings. This road is an extremely valuable property and is now being electrified on a grand scale.

What is true of Manchuria is almost equally true of Mongolia, the great state which lies to the west of Manchuria, and which at one time was China's most northern state. Mongolia seceded from China in 1912, but is now sorry for it, as she sees herself being drawn more and more into the meshes that have made Manchuria practically a Japanese province.

The railway lines in Mongolia have also been overrun by Japanese troops, the weakness or absence of Chinese governmental authority in these states being given as reasons for Japan's continued presence of troops within them. The Japanese claims have been helped along by an agreement between Japan and Soviet Russia in which the latter, in order to secure peace, conceded to Japan "all Russian mining, railway and forestry concessions in Manchuria and Mongolia, either developed or undeveloped".

The international financiers have seen the pie disappearing from the counter, and anxious to participate in the profits, have joined together to practically force a loan upon China in which the revenues from these railways would pay perpetual interest on the loan, and afford an excuse for at least delaying the day when Japan would seize these states outright, as she did Korea.

Japan was invited to go into the consortium of American, British and French bankers. At first she demanded special rights and privileges in Eastern Mongolia and Southern Manchuria, but finally yielded the point verbally, and her bankers, "with the express consent and approval of the Government", withdrew their

reservations. So the "open door" in these states is still "open", even if precariously so.

Japan and Shantung

THE Shantung story has already been told in THE GOLDEN AGE No. 3. We will not repeat the story here of the perfidious arrangement by which 36,000,000 Chinese Republicans, in the best part of China, were gobbled up by Japan, after China had been virtually forced into the World War by the United States, and had been assured by the United States Ambassador at Peking that her rights in Shantung would be championed at the peace convention. But they were not.

At the time of the peace negotiations, and periodically since, Japan has been guaranteeing and promising and assuring that she would leave the province. But she does not leave, has no intention of leaving and will never leave. She repeatedly offers to negotiate with China as to the return of the province, but China holds her nose high in the air and declines to negotiate. She cannot understand why she should negotiate to get back what belongs to her, something to which the Japanese have not even a remotely just claim.

Does any one suppose that the militarists who are making fabulous fortunes by smuggling opium by the ton into Shantung will find no excuse for staying there; or that the wonderful iron ore deposits which Japan needs so much, or the coal fields that produced for her a million tons in 1919, will be straightway turned over to their legitimate owners?

Even if all these reasons could be set aside, there are still Japanese shippers who are profiting by rebates not granted to other shippers, and favored by having their own goods hastened forward while the goods of other nationals lie at the docks, who will see all kinds of reasons why Japan should at least continue to manage the railways.

Japan and China

AFTER seeing what Japan has done to China's neighbor Korea, and to the interests of the Chinese Republic in Manchuria, one might think it strange that more could be said of Japanese relations with China. But the fact is that Japan has aspirations to overrun the whole of the most populous country of the earth, and to reduce it to vassalage, and is moving to that end in ways that are peculiarly oriental, or at least Japanese.

In the first six months of the war, when the hands of all the other great nations of the world were fully occupied, Japan issued her notorious twenty-one demands upon China, presented in the form of an ultimatum, and virtually demanding complete control of the country. The London *Daily News* says:

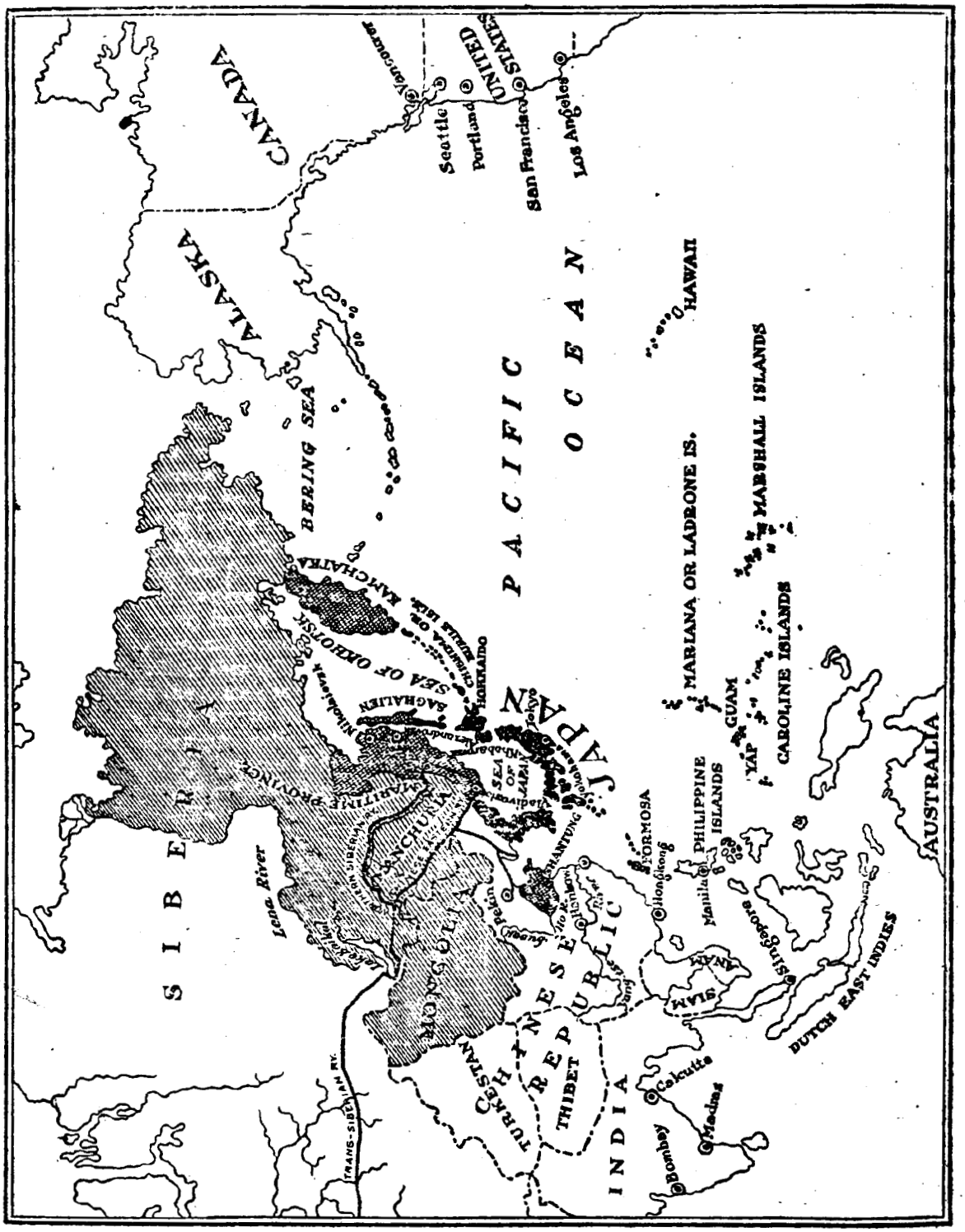
"Japan's whole policy during the war was to destroy the independence and integrity of China, to make it her own property and to exclude every other nation from the opportunity of trading on fair and equal terms."

For years China has been trying to establish an effective government; and for years Japan has maintained at her capital, under salary, peace disturbers whose duty it has been to see to it that a unified government should not be established. Opposing factions have been multiplied and liberally financed in order to keep the country prostrate while Japan slowly penetrates deeper and deeper into her vitals.

The Chinese have not been entirely asleep all this time. They have remarked the "fortuitous concourse" of affairs by which "Chinese bandits" always make attacks in places the Japanese are anxious to obtain, thus necessitating the garrisoning of those places by Japanese troops. In the effort partially to square the account, there has been a widespread boycotting of Japanese goods by Chinese; and while this has hurt Japanese trade in Northern China, what has been lost there has been made up by the monopoly in Shantung. But all Chinese are as bitter against Japan as are the Koreans.

Few people realize the greatness of China. It contains one-fourth of all the people of the world; and though it has no roads and almost no railroads, yet between its canals and rivers it has more miles of waterways than the United States has of railways. In pursuance of her cold-blooded plan for the domination of this great and peaceful country, Japan has for nine years maintained a body of troops and a big wireless station at Hankow, nearly six hundred miles up the Yang-tse River.

Stung into a realization that her attitude towards China was at last placing her in odium with all other nations of the world, Japan, in November, 1920, decided voluntarily to aban-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BERING SEA
KAMCHATKA
SEA OF OKHOTSK
SAKHALIEN
HOKKAIDO
Tokyo
JAPAN
MARIANA OR LADRONE IS.
GUAM
MARSHALL ISLANDS
YAP
CAROLINE ISLANDS
SIBERIA
Lena River
MANCHURIA
Peking
FORMOSA
Hongkong
PHILIPPINE ISLANDS
Manila
Singapore
DUTCH EAST INDIES
AUSTRALIA
INDIA
Calcutta
Madras
Bombay
TIBET
TURKESTAN
TRANS-SIBERIAN RY.

don the arrangement, forced upon China during the war, by which, since that time, she has held a controlling hand over Chinese military forces. Japan is said to be worried by the spread of Bolshevist doctrines in China.

Japan and Siberia

ON AUGUST 9, 1918, while the war was still on, an arrangement was effected between America, England, France, and Japan, by which troops were to be sent into Siberia to facilitate the movement eastward of a detachment of Czecho-Slovak troops, originally forced by German commanders to fight against their Slav brothers in Russia, subsequently captured by the Russians and sent to Siberia, and now eager to return to France to fight against Germany, under the allied promise, made and kept, that they should have a separate country of their own when peace should be established.

The agreement was that the troops that went into Siberia should not interfere with Russian affairs. The United States was to send in not over 10,000, England and France a less number, and Japan not over 12,000. As soon as the doors were opened, the Japanese rushed in troops to the number of 150,000, although the usual assurances were made that the number did not exceed 46,000, or later 73,000. The fact remains, however, that the bill which provided for the payment of the wages of these men called for payment of 150,000. The United States sent in 9,000. The Siberian expedition was undertaken at the suggestion of the United States Government.

By consenting to intervention in Siberia the United States deliberately put into Japan's hands the opportunity for domination of that country which she has coveted for years. The minute they got into it, the Japanese acted as though they were the divinely appointed custodians of the whole country. It is claimed that not only did they not assist the Czechs to leave, but that they actually hindered them; and yet their only excuse for being in the country was that they were supposed to help the Czechs to get away. Certain zones set apart for the Chinese to guard were taken over by the Japanese without so much as a "by your leave".

The Japanese displayed great efficiency in furnishing supplies and relief of all kinds for stricken parts of Siberia, whereas the United States promised much and accomplished little. But, at the same time, the Japanese shipped in vast quantities of goods as military supplies, and hence free of duty, which were subsequently turned over to Japanese merchants and sold to the people at fabulous prices.

In a brief time, Japanese troops were in all that portion of Siberia east of Lake Baikal establishing garrisons, buying land, forests and all sorts of enterprises, mines, public utilities and other concessions to so great an extent as to give Japan a perpetual excuse for maintaining or sending in troops unless things go to suit her.

Difficulties began to arise. The expedition was expensive, costing $100,000,000 a year. It was unpopular at home. The soldiers did not like the intense cold and had to be frequently relieved. The United States became inquisitive, taking the position that anything that tends to close up Russian territory is a direct violation of the open door policy in the Far East, and asked Japan to define her policy in Siberia, no doubt realizing that with the Mikado in possession of Korea, Shantung and Siberia, the Japanese domination of China and of Asia is a certainty, liable to carry with it the domination of the world.

Japan and Nikolaievsk

BY THE close of 1918 the Czechs were all out of Siberia, the excuse for allied occupancy was ended, the Americans were returning home, and there was every reason for the Japanese to do likewise, when an occurrence took place that gave them just the excuse they desired for remaining.

One of the points the Japanese had garrisoned was the port of Nikolaievsk, twenty-five miles up the Amur River from its mouth in the Okhotsk Sea and five hundred miles down that river from Khabarovsk, the point where the Northern Siberian railway turns straight south to go through the Ussuri valley to Vladivostock. Any Czech who wanted to get to Nikolaievsk would have had to travel five hundred miles out of his way, and that distance away from the nearest railway. The region is valuable for its fisheries and forestry, and would be a valuable asset to Japan.

On March tenth the Russian officer, Trapitsin, in charge of Nikolaievsk, called upon the Japanese garrison to give up the post and gave

them two days in which to arrange to do so. At five o'clock on the morning of March eleventh the Japanese garrison surrounded the building sheltering the Russian staff, bombed the building, set fire to it and killed or wounded those who endeavored to escape. Their expectation was to destroy the lives of the officers at one blow, no doubt calculating that they would then be able to subdue at once the unorganized army of Soviet troops.

The attack was not a success. The Japanese were driven back to their barracks, and were subsequently put to death for their treacherous night attack upon those with whom they had for weeks been fraternizing on the best of terms. The Russians then destroyed the city by fire and explosives and retreated into Siberia, knowing that an avenging expedition would be upon them as soon as navigation opened, which was true.

The Japanese have made a great outcry about the "massacre" and look upon the soldiers and others who died at Nikolaievsk as martyrs, for whose death full atonement must be made as soon as Siberia shall come under the control of a Russian government that the Allies see their way to recognize. Meantime the Japanese continue to retain the city, together with Alexandrovsk, a warmer port, two hundred miles farther south on the Siberian mainland.

Japan and Vladivostock

VLADIVOSTOCK is the most important point in Siberia; for it is the only outlet of that vast country upon the greatest of all the oceans. From this port the last of the American troops sailed for home April 1, 1920. On the night of April 4 the Japanese suddenly seized the city, their lines having been previously extended so as to cover the hills commanding it.

There was no disorder in Vladivostock at the time it was seized. The signal for its seizure was the statement published by the Japanese Government, on April 3, immediately after the departure of the American troops, that the Japanese troops would be withdrawn as soon as the "unrest" in the city was ended.

People who were in the city at the time the seizure occurred report that they saw no armed men at any time except the Japanese, although they did see unarmed civilians shot down without warning. The cannonading took place at night. Some women and girls were killed. One girl was bayoneted for calling the Japanese monkeys. Some dead bodies were thrown into wells, and some men were buried alive, with at least one instance where the victim revived sufficiently to crawl out of the dirt in which he had been buried. Pedestrians were searched, their papers destroyed and money taken. Stores were burned and documents of public buildings destroyed.

The usual official statement appeared in due course that the seizure of the city, following so opportunely the disappearance of the American troops over the horizon, was due to "threatened and aggressive acts", leaving it to the imagination whether the acts were "threatened" merely or "aggressive", and if so in what respects.

As early as December, 1919, it was reported that a "gentleman's agreement" had been entered into between Washington and Tokio to the effect that Japan should retain control of the Maritime Province of Siberia after the withdrawal of American troops. If so, it was a deal between burglars as to what disposition should be made of another man's property.

Anyway, that is what happened. The Maritime Province of Siberia is a great strip of country of the size of California, eight hundred and fifty miles in length, from Nikolaievsk, at the mouth of the Amur River, on the western edge of the Okhotsk sea to Vladivostock, the eastern terminus of the Siberian Northern Railway, in the northwestern corner of the Japan sea.

Half way between, at the junction of the river and the railway, lies Khabarovsk, also held by the Japanese. East of Khabarovsk, on the sea coast, is Alexandrovsk; and the Japanese hold that, too. They have the Maritime Province in their grasp, and they will never let it go. The rich mines of the Ussuri valley are all included in this area.

The Japanese troops have been withdrawn from other Siberian provinces, but they can be sent back conveniently at any time their presence is desired. Just now the Japanese Government does not care to have them in too close contact with the Russians; for they come back well tinged with the propaganda of the Soviets. December 4, 1920, the Japanese formally shut the Pacific Coast and the Manchurian frontier to the Soviet Republic.

It is not considered likely that very many Japanese will emigrate to Siberia. The climate is too cold for them. But Japan alone is now in position to control the vast resources of that country for her own aggrandizement. The Japanese are particular where they go. They want nothing but the best climates, and the most fertile spots, and have been very successful in obtaining these in California, as will be shown hereafter. If they cannot colonize Siberia they will at least see that those who do develop it shall pay tribute to the Nipponese empire.

Several months ago Washington D. Vanderlip and a syndicate of California bankers announced that they had received concessions from the Soviet Government authorizing the exploitation by them of the mines, forests and fisheries of Northeastern Siberia, the section north of that now controlled by Japan, and inaccessible to Russia except through the ports now in Japanese hands.

But the Japanese foreign office has stated that in view of the fact that the Russian Soviet Government has not been recognized by the world powers, it will not recognize the agreement with Vanderlip, probably on the principle that before gentlemen enter into an agreement they should consult highwaymen in the vicinity to see whether these have objections to offer. As the United States Government itself refuses to recognize Soviet Russia, it is, in this, playing directly into Japanese hands.

Another little item has helped along nicely in the same direction. There is a Japanese fishing company which has been engaged in fishing along the shores of Kamchatka, a part of the area in question. The president of that company is an American gentleman. When the opportune time arrived, he persuaded the Japanese Government to send warships to patrol the Kamchatkan shores "to protect the fisheries of his company from raids by the Bolshevists", or, in plain English, to prevent the Russian owners of the country from controlling their own property. This means that Kamchatka, too, is lost to Russia and gained for Japan.

Japan and Saghalien

TO THE north of Japan, and between it and Kamchatka, is the great island of Saghalien, originally discovered, so the Japanese claim, by a Nipponese traveler, Mamiya, about two hundred years ago. Thereafter, until 1876, the whole island belonged to Japan; but in 1860, when Russia took away from China the adjacent Maritime Province of Siberia (the same that has now passed into Japanese hands) they compelled the Japanese to exchange their hold upon the northern half of the island for less important islands of the Chishima or Kurile group. At the conclusion of the Russo-Japanese war the lower half of the island was restored to Japan by the treaty of Portsmouth.

Saghalien has an area of 29,000 square miles and a population of 30,000, one-half of whom are ex-Russian convicts, or their descendants. This is nothing against these people; for under the Czar the usual procedure with a man in Russia who showed that he was beginning to use his brains was to ship him off to Siberia or Saghalien. The island contains rich deposits of iron, coal, oil, gold and silver.

When the United States Government invited Japan's coöperation in Siberia the Japanese saw their opportunity and helped themselves to everything Russian, including the upper portion of Saghalien, which has no connection whatever with the Siberian mainland. This finished the job; and the Japanese now have in their control all the Asiatic coast north of Hongkong, except a British post, Wei-hai-wei, on the gulf of Peking.

Everything having been promptly removed from the stable, and the United States Government noticing the empty look, it proceeded to examine the lock, and inquired why Japan had stolen the Saghalien horse. With assurances that everything was all right, Japan thereupon sent in four thousand more troops and completed the occupation of the island.

This is the usual Japanese method, to wait until a protest is made and then do in the most conclusive and effective manner the very thing protested against. Meantime, of course, Japanese feelings are hurt because the United States should notice this little theft and shut its eyes to all the big ones that have taken place in Egypt, Syria, Mesopotamia and elsewhere.

Japan and Mid-Pacific Islands

MIDWAY between the Hawaiian Islands and the Philippines is the island of Guam, all of which are United States possessions. About the island of Guam, on all sides, north, south,

east and west, are the three groups of seven hundred islands which formerly belonged to Germany; namely, the Caroline Islands, the Marshall Islands and the Mariana or Ladrone Islands, which came into Japanese control during the war. These islands are now being heavily fortified by Japan. Converted into submarine bases they would render the Philippines incapable of defense by the United States.

In a straight line between Guam and the Philippines is the Island of Yap, the former center of the German cable system to these Mid-Pacific islands. In many respects this island is the key to the control of the United States route to its possessions in the East. It was the only thing that the United States asked as a result of its participation in the World War, involving such huge sacrifices of millions of men and billions in money.

There is a deadlock over this island. Japan has control of it and refuses to give it up, as usual. The United States demands that the cable from Yap to Guam, at least, should come exclusively under American control; but Japan insists on a half interest in it, and it is hard to see how her decision can be overturned without severing the cable.

In the Philippines themselves, in April, 1920, three thousand Filippino farmers walked eighteen miles to Manila, to the Governor General's office, to protest against the sale of a 13,000 acre Spanish hacienda to Japanese owners. Eighty percent of these depended upon this estate for their living. Farther south, thousands of Japanese are taking up homes in the Dutch East Indies.

Still farther south, the Australians are reported as much alarmed at the prospect of complete Japanese domination of the Pacific and are said to be hoping for a war between Japan and America, in the belief that at this time America could gain a victory, and delay the rising tide for a long time, now that we have come to barbaric days wherein the victor in a war virtually exterminates his opponents.

Away to the southeast, in Peru, a Japanese drug syndicate has purchased 800,000 acres of land and is negotiating for 300,000 more. In recent years there has been a considerable Japanese immigration to Peru with a consequent monopolization of many of the small industries; but owing to the business boom in Japan in 1919 there were only 1,200 immigrants that year. In the same year Japanese immigrants to Brazil fell off to 2,500 as compared with 5,500 the year before.

Japan and Hawaii

THE population of Hawaii is 255,912, of whom 102,470 are Japanese. This large Japanese population was brought into Hawaii at the request of American sugar manufacturers, who persuaded the Hawaiian Government to solicit the Japanese Government to send them. The Japanese have found the climate congenial and evidently expect to stay.

Before and after going to the American schools, the Japanese children must attend schools of their own, some of which are in session as early as six o'clock in the morning. These schools, taught by Shinto priests, thoroughly instill into the minds of the young Japanese the twaddle about the Mikado; and that their first duty is loyalty to that particular pope, even if they do become American citizens. In Hawaii, as elsewhere, every Japanese is supposed to remain a Japanese citizen, subject to the call to arms.

Following the annexation of Hawaii many of the Japanese there came to the mainland, as they call the United States, attracted thither by the relatively high wages. In a few years they have, by their superior industry, ability and resourcefulness, taken over most of the hotel, wholesale grocery and movie business of Seattle, the Alaskan fisheries, a generous share of the Hood River apple district, 85 percent of the Rocky Ford melon business of Colorado, and are now in large numbers in the wonderful Imperial Valley of California. In 1918 the Nippon Yusen Kaisha (Japanese Mail Steamship Company) paid in taxes to the city of Seattle the sum of $2,924,000.

Will Japan Fight America?

IN SEPTEMBER, 1910, the American Veterans of Foreign Wars went on record as expecting trouble with Japan in the near future. A month later, the American Associations in Tokio and Yokohama sent cablegrams to the State Department, warning that the situation in California (which we shall discuss presently) had aroused intense feeling, and threatened the destruction of the friendship which had hitherto existed between Japan and America.

In the same month the Japanese Government began sending circulars throughout the country, asking physicians, surgeons, dentists, pharmacists, tailors, blacksmiths and others, whether they would be willing to serve in the army in case of war.

The month following, thousands of Japanese students met in Tokio to discuss the question, "Shall Japan Fight America?" The opinion was prevalent among them that they were justified in going to war, but the advisability of doing so was not fully agreed upon. At the same time mobs in Tokio twice broke up Salvation Army meetings.

On November 18, the Chicago *Tribune* stated that it had received information from a source of unquestioned integrity, supported by secret documents, which led it to believe that the Vatican at Rome confidently expects war between Japan and the United States in the near future. They may even be working to bring it about.

About the same time a Japanese Representative, General Kodama, who undertook a series of lectures in the Japanese Y. M. C. A. stating what would happen in the event of war between the two countries, was silenced by the authorities, who issued warnings to the newspapers against inserting defiant utterances or indulging in lies.

It is common talk among the schoolboys of Japan that they are studying English in order that they may be able to govern America after they have conquered her, and Marshal Petain, commander-in-chief of the French armies during the World War is of the opinion that war between the two countries will not be long delayed. He has expressed the thought that the Japanese will content themselves with trying to seize American possessions in the Pacific, but thinks that after a terrible war they will be the losers in the conflict.

The Japanese are equally confident there will be a war between the two countries, a recent widely-sold Japanese book stating in its preface, "Those who do not foresee the future war between Japan and the United Statese are either blind or imbecile". They see a different ending to it, however, with the Philippines, Hawaii, Panama Canal and California all in Japanese hands, at its conclusion.

California's Japanese Problem

THERE are not many Japanese in California, but those who are there are so industrious and frugal that the native Americans cannot compete with them. Within a few years a common laborer earns enough to become a land owner, or amasses sufficient capital to purchase standing crops.

They are all law-abiding; there are no Bolshevists or communists among them; they have been found so capable as workers in the hot fields of the interior that they are paid $4.50 to $5 per day as workers as compared with $3.50 to $4 per day for white help. Land owners testify that they would rather lease their lands to Japanese than Americans because the Japanese take better care of the properties.

Out of a total population in the state of about 3,000,000, the Japanese number 87,279 or 2¼ percent; but they have concentrated in favored spots of seven of the fifty-eight counties to such an extent that they have secured control of the production and marketing of the potatoes, tomatoes, berries and spinach of the State, and in these sections have driven out the whites and displaced the white children in the public schools. They are not assimilable in a white community, and as they grow in years they become less so. The Californians force them to herd by themselves, usually in very cramped quarters.

The first complaint of the Californians was that the Japanese sent their savings home. This was true, owing to the fact that the first arrivals were heavily mortgaged to the immigration agencies that had sent them hither. The second complaint was that they did not send their savings home, but bought up the best and choicest lands in the State.

Out of 11,389,894 acres under cultivation in California it is variously estimated that the Japanese own 30,000 to 75,000 acres, and have under lease 250,000 to 400,000 acres, out of the total of 29,000,000 acres of arable land in the State. It is estimated that the Japanese in California are producing property of the value of $100,000,000 each year. When San Francisco burned, the people of Japan sent the city a gift of $250,000, and during the war the Japanese residents of the State of California bought Liberty Bonds to the amount of $2,000,000.

In the last ten years the population of California has increased 1,648,987. Of this increase 38,500 were Japanese, or 3.6 percent of the total increase. But it is not past performances that are worrying the Californians so much as future possibilities. Until six months after February 1, 1920, at which time the Japanese Government refused to issue any more pass-

ports for them, the Japanese laborers already here continued to receive wives selected for them in Japan by the postcard picture method.

These wives made almost as efficient laborers in the fields as did their husbands; and they presented their husbands with a remarkable crop of young Japanese Americans, so that while, ten years ago, the Japanese population of California was 41,356 it was reported at the end of the decade as 87,279.

There are no new laborers coming in, and there have not been for many years, under the so-called Gentleman's Agreement with Japan; and there is no proof that this agreement has ever been violated, so that the increase is to be accounted for partly by the 28,037 children born during the decade, partly by the picture bride arrivals, of whom there will be no more, and partly by the arrival of dependent minor children and aged parents, permitted to come in under the agreement.

What frightens the Californians is the carrying out by the Japanese of their declared plan of filling California by the natural method of births, though for political purposes the problem has been staged as an immigration problem. This it is not, however. Californians claim that with the Japanese population increasing 111 percent in ten years they foresee by 1972 a California in which half of the babies born in the state will be Japanese.

They object, too, to the system of so-called Japanese Associations in America, of which practically all Japanese in the country are members, paying taxes in the form of dues, reporting all births, marriages and deaths, and always dealing with their own Government, if at all, through such Associations. Japanese Associations and Japanese schools together make the Japanese in America a race entirely by themselves. The fees for membership in the Associations vary from $3 to $24 per year, depending upon the income of the member.

California's Alien Land Law

IN THE effort to preserve California as a white man's country, citizens of that State at the 1920 fall elections, passed by an overwhelming majority an anti-alien land leasing law, which went into effect December tenth, forbidding aliens not eligible to citizenship to hold land in the State, or to lease it, or to hold it for minors eligible to citizenship, or to hold it by means of land-owning corporations. Severe penalties are provided.

It is not unusual for a state or nation to prohibit foreigners from owning or leasing land, particularly agricultural land. California's attitude in this respect is identical with that of Canada, New Zealand and Australia, except that Australia's act is more severe. Japan herself has had for years a law forbidding land ownership to aliens, but has recently drafted a new land law under which foreigners whose native countries grant the same privileges to the Japanese residents may own land in Japan.

The aspect of the matter which irritates the Japanese is that the California law so particularly marks *them* out and has the effect of destroying the values they have so industriously created, although, as a matter of fact, the law, if upheld by the Supreme Court, cannot fail to grant indemnification to those whose lands are expropriated.

Japan fears also that the California spirit of exclusion may spread to other states and countries. There is no real reason why it should, in view of the fact that between 80 percent and 85 percent of all the Japanese in America are in California, and they are only a handful even there. Yet it is said that legislation will be introduced in the Texas legislature this season to prevent Japanese holding land in Texas. There are 8,000,000 foreigners in America who are not naturalized, and the Japanese think too great an effort is being made to single out their 80,000, which is but 1 percent of the total, for treatment of this kind.

The California question has become the main political question of Japan, the Government party, the Seiyu-kai, maintaining that the question will be amicably settled, while the opposition party, the Kensei-kai, is urging that a strong stand be taken. Marquis Okuma, former Japanese Premier, in an address at Tokio, November 15, declared that if California's law is supported by America nothing but force will remain. And it should be added that when Japan feels that she has reached her limit in any matter she strikes and strikes without warning.

The Japanese attitude is summed up by Viscount Kato, former Ambassador at Washington;

"That America, which constantly is advocating the cause of righteousness and humanity, should dare, without giving proper reasons, to deprive Japanese of the fruits of many years of painstaking labor, is an act we can never overlook. That America, of all countries, should resort to an act so cruel and inhuman is really inexplicable."

Immigration and Naturalization

NO OBJECTION has ever been made by the United States to the admission of Japanese professional men, financiers, merchants, travelers, students or religious teachers; and for ten years there have been no others coming from Japan, as already explained. Students of international law recognize the absolute right of every nation to regulate immigration as it deems best. Japan prohibits the immigration of Chinese into Japan, and America prohibits their immigration into the United States.

One reason for the bitter hatred of the Japanese by the Chinese is that after the Russo-Japanese war Chinese laborers came into Japan in large numbers, attracted by the high wages caused by the war. This led to the Japanese imperial ordinance number 352, prohibiting the coming of these laborers. The race prejudice which developed is mutual, even the little children, from one end of Japan to the other, holding the Chinese in great disesteem.

There have been Japanese in America for sixty years. During that period foreign immigrants to the United States have been 27,000,000, of whom 101,000 only have come from Japan. In the first ten years of the present century the total immigrants were 8,785,000 and only 62,452 of these were Japanese.

Large numbers of Japanese residents of California, especially farmers, spend their winters in Japan, as they have the right to do under the agreement, returning in the spring.

The Gentleman's Agreement to stop immigration of Japanese laborers went into effect in 1908, and not an instance of its violation has ever been proven. Moreover, to appease some Americans who claimed the Japanese were coming in over the Mexican border, the Japanese Government ten years ago strictly prohibited the emigration of her subjects to Mexico, and more recently arranged to prevent their coming into Mexico even from South America, by instructing consuls not to grant passports. Immigration does not seem to present any serious difficulties to the statesmen of the two countries, although there is a great amount of clamor on the subject by the uninformed.

Foreigners who have lived five years in Japan can be naturalized, by being adopted into a Japanese family and taking a Japanese name; but if they ever leave the country they cannot return and repatriate themselves, although a Japanese can be repatriated at any time.

Will There Be War?

WHO can tell? The matter will probably be decided in Japan—upon the advice of London—for no one believes America would ever attack her first, although in Japan America is considered a warlike, avaricious country, that in a short time has robbed Mexico of Texas, New Mexico, Arizona, and California; has taken Cuba, Porto Rico and the Philippines away from Spain; Hayti from the Haytians, Nicaragua from the Nicaraguans, Hawaii from the Hawaiians and Panama from the Colombians and claims a suzerainty over all the Americas. There is much talk in Japan of restoring some of these possessions to their original owners.

During the Russo-Japanese war all the sympathies of America were with the Japanese people, but it would be hard to explain why; for Russia was always one of America's truest friends. Since then, until recently, America has been greatly loved in Japan; now she is hated and distrusted and feared, as Japan herself is hated and distrusted and feared in America and all over Asia. Under such circumstances war is easy and peace is hard to maintain, especially if in both countries there are insane militarists whose whole life is bound up in the joy of destroying human life. Americans in Japan are said to be too aggressive to suit the Japanese, as the Japanese are too aggressive to suit the Chinese.

The greatest business men of the United States are a unit in their opinion that there will be no war. They point out that for economic reasons Japan's best interests are served by remaining at peace with a country that supplies her with so much of her raw cotton, iron, steel, machinery, engines, kerosene oil and chemicals, and that provides such a ready market for her silk, tea, camphor, beans, peas, soya-bean oil, peanut oil and hat braid.

Cuba and Canada are the only countries in the world that surpass Japan in the value of imports into this country. During last year they were as great (nearly) as those from Argentina and Brazil combined. On the other hand Japan, as a purchaser of American goods is exceeded only by the United Kingdom, France and Canada. Her purchases exceed those of Argentina, Brazil, Chile and Peru combined.

Japan's principal exports are goods such as the United States does not produce. Her output of camphor, which constitutes the bulk of the camphor supply of the world, is largely

used in America in the manufacture of the celluloid for which America is famous. Not only is America the chiefest consumer of Japan's products, but she is so very far away that, on the heavy goods in which America specializes, the two countries can never be close competitors on account of the freight charges. Yokohama is 4,536 nautical miles distant from San Francisco and 9,699 miles distant from New York, via the Panama Canal.

While many Americans are alarmed at Japan's great standing army and great array of unequalled battleships, and her rapid growth and warlike attitude and history, yet apologists, like Judge Gary, President of the Steel Trust, speaking on behalf of one of his greatest customers, says that if trouble ever arises between the two peoples it will be the fault of the United States more than that of Japan. He thinks that Japan is rushing the preparation of her great navy of twenty-four new warships (all to be begun within the present fiscal year), only to be used as a last resort in case of an attack.

Others point out that American military estimates are approximately four times those of the Japanese, and that Japan is not so foolish as to wish to rush into war with a nation that can call to the front four million men, half of them veterans of the war in France, and that has a navy now fast approaching in size that of Great Britain. Moreover, Japan lives on rice and fish. War would put a stop to fishing and endanger the import of the three million bushels of rice without which she cannot exist.

Still, with all these good reasons for not committing such an act of folly as to attack the United States or her possessions, if the militarists of Japan should see themselves in danger of losing their jobs, they would not hesitate to do as did the Kaiser—ruin their country, and complete the ruin of the world, by risking all upon such a course; and it seems likely to THE GOLDEN AGE that that is just what will happen. If so, there will be a very literal fulfillment of a very terrible prophecy:

"I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know [afterward, in the Golden Age] that I am the Lord."—Ezekiel 7: 24-27.

A Tale of Billion Dollar Sweetness

NOT every country can boast of professors that have cost it more than a billion dollars apiece, but America can do so. And yet a billion dollars is not such a little sum for even a great people to lose. It was about $10 for every man, woman and child in the United States; and we think almost everybody should be interested to know how it was lost and who got it. It makes quite an interesting story, even if it is a sad one. Yet some would call it a sweet story; for it is about sugar.

To begin at the beginning, sugar is a comparatively recent addition to the diet of civilized man. It was first made in India, and when sold in Europe three centuries ago was marketed under the name "Indian Salt". In early colonial days it was considered a drug, available only for the wealthy, and a little later came slowly into use as a rare and valuable delicacy.

Most of the sugar of the world comes from sugar-cane grown in the tropics. The land available for cane culture is limited. The usual process of manufacture is to crush the cane, clarify the juice with powdered sulphur and lime, boil it slowly, run it through centrifugal machines, and then ship it to refineries, where it is melted, washed and filtered through animal charcoal to take out the remaining coloring matter and otherwise processed. It is shipped to the refineries 96 percent pure and comes out about 99 percent pure.

The greatest sugar-using country in the world is the United States, and with its dependencies it produces but forty percent of the amount it consumes. The greatest sugar-producing country in the world is Cuba, and it consumes but a small portion of the sugar it produces. Cuba lies but eighty miles from the

United States, and it has come about quite naturally that the United States has been Cuba's chief and almost her only customer.

For fifteen years before the war the average price for 96-degree centrifugal sugar at Cuban ports was slightly over two cents a pound, the usual world-price for the commodity being two cents at port of origin. The duty on sugar is one cent per pound. A little is lost in refining, but the refining process is an inexpensive one, and for a generation sugar could be bought at retail in the United States for five cents per pound. Before the war the refiner's price for standard granulated sugar, in barrels, was 4.75 cents per pound.

During the war the price of raw sugar at port of origin gradually rose from two cents per pound to the price per pound shown in the following table:

February, 1917, 3.81
February, 1918, 4.6
February, 1919, 5.36
February, 1920, 9.44

In order to prevent fluctuations and panics during war-time the Government organized a corporation known as the Sugar Equalization Board which, during the year from July 15, 1918, to July 15, 1919, took over the Cuban crop at 5.5 per pound, paid the duty of 1.0 and the freight of 0.4 and sold it to the refiners at 7.28 per pound. They in turn sold it to the wholesalers so that it reached the people at an average price of 11 cents per pound. It is estimated that the operation of this Board saved the American people $256,000,000 in the year ending July 15, 1919, and additionally it accumulated profits of $30,000,000 which it turned over to the Government. This was all good business for the people, and it was to their interest to have the arrangement continued. The board consisted of eight men. Herbert Hoover was its chairman, George A. Zabriskie its president.

On July 29, 1919, the president of the Board received a letter from Manuel Rionda, the accredited representative of the Cuban sugar growers, offering the continued control of the Cuban crop, "under such terms as may be agreed upon by the contracting parties at a price moderate but compensating to the producer and well within the economic reach of the consumer". This price Mr. Rionda has since repeatedly stated need not have been more than 6.5 cents per pound, and the contract was desired on that basis. It would have yielded the planters a net profit of $40 on each 326-lb. bag.

Seven of the eight men on the Board, on August 4, 1919, submitted Mr. Rionda's letter to President Wilson, recommending the advisability of buying the Cuban crop. But here entered into the transaction the professorial act which cost the United States a billion dollars. One man on the Board, a University professor, disagreed with the other members of the Board and recommended to President Wilson that the purchase should not be made. The latter was busy at the time trying to force through his League of Nations program, and heeded the professor's advice. September 20, 1919, the president of the Board made another and final effort to obtain President Wilson's consent, with no result. On September 22, it came time for the Cuban planters to consult their own interests, and the offer was withdrawn.

There was no profiteering in sugar up to November 8, 1919. Nobody dared to profiteer. Some grocers asked a cent or two a pound more than they were permitted by law to charge, but always at the risk to themselves of being indicted and possibly fined and imprisoned.

When the Sugar Orgy Started

THE sugar orgy started where much of the lawlessness of the past few years has started —in the management of the department which is euphoniously entitled the Department of Justice. The specific thing which started it was the following telegram, which, to be read intelligently, should be supplemented with the statement that the wholesale market rate for Louisiana sugar on the day this telegram was dispatched was just nine cents. With this explanation the telegram follows:

November 8, 1919.

Mooney,

United States Attorney, New Orleans, La.:

Your wire of the 8th (Nov. 1919) detailing results of conference. Consider agreed price rather high, but hereby concur in maximum fixed price of 17 cents for Louisiana plantation clarified, 18 cents for Louisiana clear granulated, understanding that all contracts for a higher figure to be abrogated. Further suggest, if possible you secure an agreement in writing by authorized committee of Louisiana producers and refiners, to be used as prima facie evidence where prices are charged in excess of agreement. You are hereby instructed to immediately prosecute any violater of this agreed price. Palmer.

Thereafter the Roman Catholic statesmen of

the United States, and their friends, the Roman Catholic sugar planters of Louisiana and Cuba, took a very happy view of the sugar situation of the country, but there was no one else who shared it. Congress was so disturbed that it passed a new law specifically conferring upon the President of the United States again the power to purchase the Cuban crop. But upon receipt of this legislation at the White House Acting-President Patrick Tumulty admitted that it would be ignored, adding (January 1, 1920), "Much Cuban sugar is coming in now, and the indications are that prices have reached their peak [but they had not, by a mile], and that there will be a tendency for prices to fall in the next few weeks". (But instead of falling they took wings and flew sky high)

On January 2, 1920, dispatches went out from Washington that a nation-wide cleanup of profiteers in sugar was about to be made, coupled with the information that a sufficient supply was available, and that high prices were "unwarranted". What a joke! A billion dollar one! In the same month the Sugar Equalization Board became discouraged with the situation and gave up the fight of trying to get sugar into the hands of the retailer at ten cents a pound, right while the profiteer-hunters were encouraging a wholesale price of eighteen cents in Louisiana.

The cleanup of the profiteers which followed was not the kind of cleanup which some of those who believe everything that they read in the papers, especially if it has a Washington date line, might have expected; for it was a cleanup of the American people by the profiteers.

From the latter part of April to the early part of June there was a sugar panic in the United States. On April 29th sugar sold at wholesale in Chicago at 32 cents per pound. On May 27th, at Anderson, Indiana, there was a sugar riot, the streets being blocked by thousands of persons who impeded traffic when a merchant sold quantities of sugar at 17½ cents per pound. Housekeepers were urged to put up their fruit with barely enough to preserve it; bakers solemnly promised to put less sugar in their pies; hotel and restaurant keepers went back to sugar rationing as in the days of the war. Sugar refineries were running the same sugar through the refining process over and over again—to sweeten the situation.

Sugar transactions became as crooked as gambling in grain on the Chicago Board of Trade. In April it is said that sugar could be bought at wholesale in New York at 24 cents; but the purchaser must pay cash, and in return for the cash receive neither receipt, bill of sale nor shipping receipt. In Illinois, in June, sugar purchased from a Chicago broker was billed out by a concern which manufactures machinery.

In one instance 100,000 pounds of sugar were sold by a Saginaw wholesaler to a Chicago concern. They sold it in turn to a dealer in Jonesboro, Arkansas, and from there it was finally resold to the original dealer and reshipped to Saginaw. One man went to prison on a two-year sentence, for this job.

Sugar stood on the tracks in Chicago yards for six months, and meantime was resold six times at an increase in price of two hundred percent. In May is was claimed that at one time there was $75,000,000 worth of it in Chicago freight yards and warehouses, being sold over and over from one broker to another, always at an advance in price, and that at one time there were fifty carloads of it on the Illinois Central Railroad tracks near the Field Museum, interfering with the movement of other freight.

New York was said to have 250,000 pounds at this time locked up in warehouses, with speculators holding the keys. In Omaha 150,000 pounds that were being held in a warehouse on speculation were seized. Meantime all authorities agreed that there was no actual shortage of sugar in the country, but simply that the machinery for getting it to the people did not work, for reasons some of which we hope to make clear a little later.

Corrective Measures Applied

AFTER a time the Department of Justice got corrective measures under way. Resales to dealers were forbidden. Wholesale profits were limited to one cent per pound, and retail profits to two cents. Mr. Riley, in charge of this work, made quite a roundup of Hebrews, Mormons and persons with German names. Particulars of these raids were widely published, and had a calming effect on the public and a more or less deterrent effect on the smaller profiteers. The higher-ups were not put to much inconvenience, as they never are.

In June, when the American Sugar Refining Company was openly quoting sugar at wholesale in New York at 22.5, the Mormon president and six other officials of the Utah-Idaho Sugar Company were arrested for selling at $23 per hundred-pound sack sugar which cost $9.50 to produce. It was claimed on their behalf that as early as February 65 percent of their output had been sold at about 10.5 cents per pound. No doubt they were after a share of the one hundred fortunes of ten million dollars each which somebody made out of the American people, but they obtained relatively little of it.

At about the same time four sugar brokers in Boston, all Hebrews, were arrested for boosting 40,000 pounds of sugar from 19 to 27 cents per pound. When anybody is making easy money and a Hebrew is near by, it is very hard for him to resist the temptation to do what he sees others doing.

A little earlier, in New York, the Roulston-Beckert Sugar Company was indicted for selling at 22.5 cents sugar which they had previously bought at 10.375, and Herman Ressler of the same city was indicted for selling at 23.4 cents sugar which he had bought at 14.4 cents. A grocer was arrested for selling at 26 cents sugar which had cost him 18.125, and another was arrested for selling at 50 cents a can of sardines which he had bought at 18.5 cents. For all of this relief from oppression let us be thankful, even while we mourn the loss of the billion dollars we shall never see again; and while we miss from the table the canned fruits which we used to have before the modern variety of patriot made his appearance, and before Wudro made the world safe for Democracy.

Other Countries Suffer

THE world is so closely knit together that a shortage of any necessity, even if due to artificial causes, affects more than the one country directly preyed upon. Canada gets most of her sugar directly from the United States. The price there soared to thirty cents, the same as here; and in June it was necessary to inaugurate regulations preventing any other middlemen than the wholesaler or refiner from handling granulated sugar. These regulations were in effect until September 30th.

England suffered also. The British Royal Sugar Commission was forced to reduce the sugar rations of the British people to six ounces per capita per week, or two ounces less than the war-time rations. The very modest allowance of two pounds per head for each member of the family was made to cover home canning requirements, with an additional allotment of one pound of sugar for every eight pounds of home-grown fruit available for preservation.

In July the government-fixed price of sugar in England was twenty-eight cents per pound.

Who Got the Billion?

A BILLION dollars is a lot of money. It is a thousand new millionaires, that precious crop of "American Beauties" which it seems America's greatest aim in life to develop, nurture and bring to perfection, through the toil and sweat of her farmers, miners and other real producers. When a thousand times a million dollars are to be thrown away there are bright minds that make their entire livelihood by getting into the center or hanging on to the edges of the whirlpool which sucks it down.

The billion did not all go to one person or one company, but it went in the general direction of Cuba. When the Cubans saw that the Louisiana planters could get 18 cents for their sugar, they suddenly manifested the characteristics of a full-grown lion that has been fed from babyhood on milk and finally gets a taste of raw meat. They abandoned their gentlemanly, noble, upright course of asking a fair price for their goods and followed the strictly American idea of gouging everybody in sight out of the last dollar that could be extracted from them. A Cuban planter in New York summed up the situation by saying:

"The truth is that Cuba is now in the position held by the United States when steel and coal were in such demand. The prices for these commodities rose at once, and the people were made to realize that the supply could not be provided. Even now we are paying $40 a ton for coal in Cuba. All during the war the Cubans paid fancy prices for all commodities, including meat and flour; and as the country is obliged to import tremendous quantities of food and clothing, we were at a great disadvantage."

Before the war, as heretofore explained, 2 cents was the normal price for Cuban raw sugar; 2.625 was considered an A-1 price. During the war the U. S. Government bought it at 5.5. After the war, the Cubans were eager to sell

their entire crop at 6.5. But see what happened. In January, 1920, Cuban sugar was delivered in New York at 7 cents; in May it was delivered in Savannah at 22.5 cents a pound, and on June 30, at the end of the season, the Cuban growers and operators, caught with 2,180,000 sacks of unsold sugar on hand met together and solemnly pledged each other not to sell any of it until they should get 24 cents a pound for it. Who taught them these tricks? American finance did it, and furnished the sinews of war with which the holdup took place. And did it go unrewarded? It did not.

Evidence before the Lusk committee investigating the causes for unrest disclosed that $250,000,000 was loaned in Cuba by American and Canadian banks, some of it at a rate of interest as high as 15 percent, to enable the planters and speculators to hold back the sugar from the American market until the price here should hit the ceiling.

One of the banks caught with its fingers in the molasses was the National City Bank of New York, America's leading financial institution. In its issue of May 15, 1920, in a sugar article, the *Literary Digest* credited the National City Bank with having said of American sugar prices: "This enormous increase in sugar values is due especially to the extremely high price of sugar in the countries from which it is exported". This all had a charming and convincing ring to it for twelve days, until George Henry Finlay, sugar merchant and broker, testified before the Lusk committee that one of the banks that was advancing money to the Cubans to help them sustain "the extremely high price of sugar" in Cuba was the same National City Bank of New York, which had made advances at the rate of $25 per 320-pound bag—about 8 cents a pound—through its Havana branch. Some banks advanced 15 cents a pound, acting as clearing houses for corporation crookedness.

All the American-financed sugar companies have reaped fabulous returns during the past year, and they did well enough before. Prior to the war the twelve great sugar companies financed in the United States averaged 6 percent on their claimed capitalization, and during the war averaged 19 percent on the same. And this was before the great raid of 1920 took place. In 1920 the Cuba Cane Sugar Corporation showed a profit of $22,249,020 for the fiscal year ending September 30th. In July the Cupey Sugar Company declared a dividend of 17 percent on its common stock, the second since February, with the preferred stockholders paid generous dividends in the intervals.

In the year 1917, when the wholesale price of sugar was 7.7 cents a pound, and the margin of the producers ranged from .9 to 2.2 cents per pound, the income tax returns showed that the cane-sugar producers earned 191.04 percent on their actual invested capital, after deduction of taxes, and even the beet sugar producers earned 45.53 percent on their capital actually invested, after all taxes had been deducted. And this was three years before the great raid of 1920 took place.

In July the New York *Times* blandly said: "The sugar industry has had a highly profitable season, irrespective of the course of prices during the summer and autumn". In other words, the American eagle has been plucked of his feathers until he looks like a picked chicken, and those who have the feathers have things so soft now that they do not care what does happen to the sugar that is left over. At last reports the sugar trust was offering the Cuban planters 4¢ cents for what they had left over. Sugar is now selling at retail at 11 cents, which is all it should bring, but it is likely to go higher for the 1921 canning season.

The annual report of the American Beet Sugar Company, published May 11, 1920, stated that its average cost of sugar sold, including freight and other selling expenses, was $8.71 per 100-pound bag. This affords a fair measure by which to determine what is a fair and what is an unfair price.

American Sugar Trust

ON JANUARY 16, 1920, at a dinner given at the Maryland Club, Baltimore, on the occasion of erecting a new $8,000,000 refinery in Baltimore, Mr. Earl D. Babst, President of the American Sugar Refining Company, said:

"Our industry is one of large volume and small margin of profit. In the five years since I have been an officer of this Company, our net profit from operations has ranged from 2 to 4½ percent on our sales. Stating it as related to pounds, a profit ranging from a tenth of a cent, or one mill, to ½ cent, or about 3 mills, on every pound of refined sugar produced."

A remark of this kind would help the people of Baltimore to form the opinion that nothing much in the way of wages would be paid by such an institution. Every little speech has a meaning all its own.

At the same banquet General Samuel McRoberts, a Director of the same Company, speaking of the company's executives said:

"We are not only proud of the fact that they can successfully run a great and complicated task of manufacturing on the most infinitesimal margins, but we are also proud of the fact that in the course of the war they did not put earnings above patriotism or profit before citizenship. The record they have made in the last few days, when they have been able to put the market for refined sugar at fifteen cents a pound for the people of this country, is the last chapter in the war policy of the Company."

Mr. McRoberts neglected to mention in his address that on the November 14th previous representatives of the refiners were at the office of the Department of Justice in Washington, hat in hand, asking permission to please make the refiners' price a little more than ten cents a pound. This was six days after Mr. Palmer's telegram to Mr. Mooney fixing the Louisiana price at almost double that amount.

And though Mr. McRoberts properly took credit to his company for fixing sugar prices in the United States, he could not and did not prophesy what followed. He did not announce that on May 17, 1920, his company would boost the wholesale price of granulated sugar from 19.5 to 20.5, or that on May 20 it would boost the price from 20.5 to 21.5 per pound, with no explanation, or that on May 24 it would make a third boost from 21.5 to 22.5 in seven days' time, or that the refiners would load the retailers and candy makers at 22.5, contracts to run to March, 1921. Things move so fast in this country that Mr. McRoberts probably thought in May that nobody would remember what he had said in January.

And now as to those infinitesimal profits. Wonderful are the ways of a bookkeeper, and well seasoned is the speech of a mature director. The published figures show that the American Refining Company's annual net profits increased from $3,818,666 in 1912-1914 to $8,322,348 in 1916-1918, but in each of the latter years there was charged off $2,000,000 for depreciation, as compared with $821,000 for 1914, and there was deducted for "improvements and reserves" in 1916, 1917 and 1918, the sums of $3,383,000, $4,000,000 and $2,153,111 as compared with similar deductions of $924,114 in 1914 and $481,907 in 1915. Bookkeepers find it healthy to do what they are told to do and not ask too many questions or make too many objections.

The *Wall Street Journal* of April 16, 1920, writing regarding the American Sugar Refining Company said: "American Sugar has not sold any new crop refined at less than 14 cents basis for granulated. A liberal estimate of the cost of producing and refining would be less than 7 cents a pound, leaving the other 7 cents a pound, or $22.40 a bag, net profit." In another column of the same issue the same journal said: "American Sugar Refining Company has advanced the price of refined sugar ½ cent to 16½ cent basis for bulk granulated".

If you have enough money don't you see how easy it is to transact some of your business in the United States and some of it in Cuba, and under different names if necessary, and not to let your right hand know what your left hand does? The profits of the American Sugar Refining Company were confessedly $15,000,000 for 1919, but that was hardly a patch to what they must have made in 1920.

The American Sugar Refining Company is a great concern. Twenty years ago it did 60 percent of the sugar business of the United States, and even now it does 27 percent. The volume of its business for 1919 was $300,000,000. It docks over 500 ships a year at its refineries, bringing in products from the West Indies, Java, Peru, Venezuela and British Guiana. It consumes a gallon of water and a half pound of coal for every pound of sugar refined. Its annual product of between 7,000,000 and 8,000,000 barrels of sugar would make a train of 80,000 carloads, reaching on the Baltimore and Ohio railroad from Baltimore to Cleveland, 510 miles.

The Company owns a sugar estate in Cuba from which its direct profits in 1920 were about $5,600,000. It owns its own forests in the Adirondacks in which, with commendable prudence and real patriotism, it has in the past ten years planted 1,130,000 new trees. At its cooperage works in Brooklyn it makes the 7,000,000 to 8,000,000 barrels which it uses annually. The organization is comparatively small, the total number of employés running only between

10,000 and 12,000 people, many of them ruptured from lifting the 320-pound bags and afflicted with sugar-refiner's itch due to excessive heat and humidity. In November, 1920, the Company laid off indefinitely 3,000 men in Brooklyn and 1,000 in New Jersey, giving the market condition as an excuse.

In June, at Boston, the New England officers of the Company were arrested with those of the Revere Sugar Company, its principal New England competitor, charged with selling at a wholesale price of 21.09 per pound sugar which they had bought at 6.5 cents per pound. Did somebody blunder in not fixing it up in Cuba or with the banks?

Breaking the Cuban Corner

SOME credit is due the Department of Justice for belated action in bringing the Cuban corner in the sugar market to a close (although it would have come to a close anyway when the 1920 American beet sugar came into market in September). This was done by scouring the world for supplies which other nations were willing to sell at American prices. Sugar was scarce elsewhere; it was brought in from Spain, Belgium, Holland, Czecho-Slovakia, Natal, Mauritius, India, Java, Philippine Islands, China, Formosa, Hawaii, Cuba, Porto Rico, all the West Indian and Central American countries, Venezuela, British Guiana and Peru. It all helped. Three hundred carloads came from Mexico, 6,800 tons from Uruguay, 10,000 tons from Brazil and 14,000 tons from Argentina, the first sugar from Argentina in four years.

While the pinch was on, some were desirous that candy stores and soft drink places be closed for thirty days; but the candy manufacturers came out with statistics showing that only 8 percent of the sugar sold in America goes into candy, and the Specialty Candy Manufacturing Company, Philadelphia, more bold and less discreet than some others, gave one of the reasons for not disturbing the candy trade in a circular letter to the trade in which they said:

"Sugar shortage never bothers people in the candy business. Every time the price of sugar advances, the price of candy advances much more. You never hear about a candy shortage. Never worry about the price or shortage of sugar. Our instructions tell how all candy manufacturers cheapen the price of sugar nearly one-half. This pure food sugar substitute has always been plentiful and is used in nearly two-thirds of all candy made. Many candies are made with very little sugar, and many are made without any sugar at all and are just as sweet. We handle a fine pure unadulterated sugar substitute, always used by candy manufacturers, at 8 cents a pound." [Glucose, or malt sugar, or grape sugar, so-called, has been in use by brewers since 1792]

Consumption and Production

THE United States consumes 30 percent of the sugar of the world. Estimates of the per capita consumption in 1918 vary from 64.4 pounds per person to 73.36 pounds per person; and estimates of the 1919 consumption vary from 85.43 pounds per person to 92 pounds per person. With the assumption that the United States consumption is 81 pounds per person, the per capita consumption in other countries is: United Kingdom 74, Scandinavia 60, Germany 45, France 38 and Italy 12, figured on a pre-war basis.

It is hard to figure the matter accurately. Only 70 percent goes into the home; and the rest is used for canned fruits and vegetables, bakery products, condensed milk, ice cream and soft drinks. In condensed milk shipments alone 125,000 tons of sugar went to Europe in 1919 in excess of 1918, and there was also sent in 1919 85,000 more tons of corn syrup than went in 1918; and of course this corn syrup left America, and some other sweet substitute had to be provided. England increased her consumption of sugar by 511,000 tons during eleven months of 1919 as compared with 1918, about the same as the American increase.

Estimates of the world's sugar production vary widely. In 1870 it is said to have been about 2,416,000 tons. In the year 1919-1920 the crop was estimated at about 16,600,000 tons, a gain of 300,000 tons over the previous year, and a decrease of 2,000,000 tons over the last pre-war year. Cuba is the leading producer, with 3,730,000 tons, for the season of 1919-1920, India almost the same and Java third with about 1,200,000 tons. In order to insure a proper amount of food for her workers the Dutch government, very generously and very wisely, prevented undue expansion of the sugar acreage in Java at the expense of the rice crop, thus saving the natives instead of saving the profiteers.

Sugar consumption in the United States in 1919 was 4,601,000 tons, including what was

afterward shipped out in condensed milk. In that year the United States, with her possessions, produced 2,000,000 tons, leaving her dependent upon the Cubans who, now that American financiers have taught them the modus operandi of restricting and holding back shipments, will probably get the highest price hereafter that the market will permit.

This country cannot greatly increase its cane fields. Louisiana is already fully planted. Something will be done in Florida and Texas, but the total will not be sufficient to affect the situation materially. In the Hawaiian fields 80,000 Japanese laborers have been on strike half a year for an increase from 77 cents to the pitiful wage of $1.25 per day.

The wages paid laborers in the cane fields are small when compared with the profits taken by the operating companies. Thus, in June, 1920, the directors of the South Porto Rican Sugar Company were recommending an increase in the common stock of the company from $6,000,000 to $12,500,000, to take care of their surplus profits, while current news dispatches disclose that the wages of Porto Rican workers in the sugar fields are only 60 to 90 cents a day, for twelve hours work; women receiving 60 to 70 cents a day. Furthermore these workers are hopelessly in debt to the plantation owners, who have been receiving four times for their sugar what they consider a fair price. Some more fruitage here of the conditions that made a wreck of Mexico.

In a somewhat similar connection, it is stated that there are 20,000 East Indian cane-field workers in Jamaica, under contracts which bind some of them for five years work at an average wage of $4 per week. It is said that many of these must renew their contracts because they cannot get back home.

Substitutes for Sugar Cane

THERE are great possibilities in the production of sugar from the caa-che sugar plant of Uruguay, the sugar palm of India and the sugar maple of North America, and from alfalfa. The sap of the hickory and the birch is also sweet, and the Douglas fir tree of British Columbia when planted in a warm belt, and on a gentle slope facing north and east, occasionally produces among its leaves lumps of sugar as much as two inches in diameter. But the principal substitute for sugar cane thus far found is the sugar beet, containing 13 percent of sugar, although scientists are now experimenting with the sweet potato, which contains 10 percent of sweetness, and with corn. It is claimed that an exhaustless supply of first-class sugar can be made from corn at a cost of four cents per pound.

The possibility of extracting sugar from beets was first demonstrated by Marggraf, the German chemist, in 1774. Sugar beets strengthen the soil, and make it better fitted for the growing of grain.

Before the war Germany produced one-third of the world's sugar beet crop and one-seventh of the world's sugar. Since the armistice it has been handicapped in sugar raising by coal shortage, lack of artificial fertilizers and draft animals, but has made great progress in recovering lost ground even with these handicaps. It is said that Germany's sugar crop for 1920 was two and one-third million tons, of which half was exported. Owing to the depreciated German mark an American dollar would buy 50 pounds of sugar in Germany at the same time that it could buy but five pounds in America, and could get only two of the five delivered, even at that.

The beet sugar industries of Europe center in Belgium, central Prussia, Czecho-Slovakia, Poland and Ukrainia. France and Italy raise sufficient to care for their home markets but have none for export.

Of Australia's forty-two sugar mills four are state property. They produce sugar so cheaply that they are able to sell at retail to the people at nine cents per pound.

Sugar does for the body what alcohol was supposed to do but did not do. It is a quick fuel, supplying prompt energy for work requiring great exertion over short periods of time. Mountain climbers carry sweet chocolates in their pockets, so that they may have food in condensed form. Soldiers are supplied with it before going over the top.

Most people eat too much sugar. Too large a quantity of it in the system dulls the appetite for foods that have permanent building properties. It ferments in the stomach, forming acids and gases and consequent pain. The idea that we must have so much sugar is a new one. In 1700 the British Isles consumed only 10,000 tons

of sugar a year, and in 1914 two hundred times that amount. Uncle Sam's record is even worse, but by denying himself in the summer of 1920 the full share of sweets to which he is accustomed he had considerable to do with bringing to ruin a lot of sugar speculators who overestimated the strength of his appetite and the depth of his pocketbook.

There is a strange plant in Nigeria, not slightly sweet, of itself, which has the peculiar property of making the sourest lemon eaten within twelve hours afterward, seem intensely sweet.

COLOR & CHARACTER

Color and World Empire

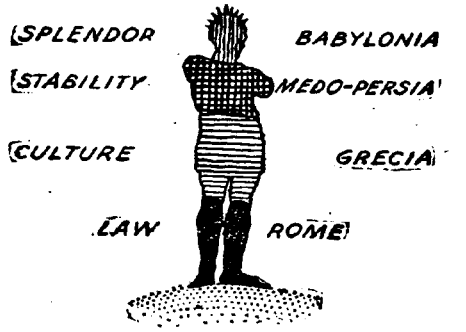
MORE than 2,500 years ago God, through the Prophet Daniel, gave a picture of world empire, which had begun with Nebuchadnezzar at the overthrow of Zedekiah, the last of the divinely recognized Jewish sovereigns, and which was to end with the "times of the gentiles"—A. D. 1914.

Indeed the vision was given to King Nebuchadnezzar; but inasmuch as neither he nor his wise men could interpret it, the real unfolding of its meaning was left to Daniel. And under divine guidance he told how the golden head of the great image which the king had seen was a picture of the Babylonian Empire; the silver breast and arms pictured the Medo-Persian government; the brass belly and thighs the Empire of Grecia; and the legs of iron represented Imperial Rome.

It is notable that the value of these metals decreases from head to foot, and their hardness increases in about the same ratio. Furthermore, if exposed to the weather the gold would remain practically unchanged, the silver would tarnish, the brass would both tarnish and oxidize, while with iron the wasting by oxidation would be very considerable.

While God turned over these 2,520 years to gentile dominion it must not be thought that the gentile sovereigns have ruled according to divine laws or principles, nor that God has assumed any responsibility for their conduct. Rather it has been permitted with a view to demonstrating for all time that man, while imperfect, is incapable of governing himself, that the quality of his success has grown worse and worse, and that he is in need of the Messianic kingdom, now at the door.

Gold is not yellow, but orange yellow; and orange is the color of splendor. Babylon, though not so long-lived as the other empires, was by far the most splendid. On this point Dr. Lord says: "Babylon during its brief dominion, after having been subject to Assyria for seven hundred years, reappeared in unparalleled splendor, and was probably the most magnificent capital the ancient world ever saw until Rome arose". And there seems to be no good reason for excluding Rome from this comparison.



Media came next with Cyrus at her head. Silver is bluish; though gray, neutral as to color, is still stronger. Blue is the color of stability; so an effort was made by the Medes and Persians to have their laws immutable and applicable alike to high and low. Lord says again: "For the first time in Asia there was, on the accession of Cyrus to unlimited power, a recognition of justice, and the adoration of one supreme deity ruling in goodness and truth".

Brass is yellow, and yellow is the color of wisdom, culture. Greece sought to rule by science, philosophy, art. As the belly and thigh region contain the center of the reproductive powers, so Grecia disseminated or planted seeds of much indeed of the world's store of knowledge, and has given us the language which has perpetuated not only much error but also much truth, by far the most outstanding of which are the New Testament writings.

Pure iron is black, and black is the symbol of power. Rome's predominant characteristic was power; power exerted through her wonderful army, howbeit directed by law. With those iron legs Rome stalked through the known world and established her law.

In Foreign Lands—Zionism in Palestine

FOR more than eighteen hundred years the object uppermost in the minds of orthodox Jews, has been the rehabilitation of Palestine and the establishment there of a home government for the Jews. God promised the land to Abraham; but Abraham never owned a foot of it, except that which he bought to bury his dead. The promise must be fulfilled to Abraham and his seed, because all of God's promises must and will be fulfilled. He is not slack in the fulfillment of His promises.

Jehovah promised the Jews that they should be punished for the length of time that He had shown them His favor, and that thereafter His favor would return to them. The Prophet Zechariah (9:9, 12) gives the key to the counting of this "double" when he says that there would come to the Jews one riding upon an ass, offering himself as king. In Matthew 21:1-9 is recorded the fulfillment of this prophecy, and the date is fixed as the tenth of Nisan, A. D. 33. That was the date when God's favor began to be withdrawn. From the organization of the Jews as a nation to that date was 1845 years. The withdrawal of favor reached a climax forty years later; viz., the tenth of Nisan, A. D. 73, when the last fortress of Palestine was destroyed and the Jews expelled. Counting, then, the "double" from A. D. 33, 1,845 years brings us to 1878, when some indication of the return of God's favor should be noted.

It was in that year (1878) that the Berlin Congress signed a new treaty, in which the Jews of Palestine were granted civil and religious liberties which they had not enjoyed since their expulsion. This date is one dear to the heart of Israel. Hatred led to pogroms, in which many Jews were ill-treated and killed in Russia and Galicia. This resulted in the birth of Zionism, organized by Dr. Theodor Herzl, a man much beloved of the Jews. It was announced by Dr. Herzl at the time of the organization that the purpose of Zionism was "to create a publicly secured, legally assured home for the Jews in Palestine, and the procuring of such government sanctions as are necessary for the achieving of the objects of Zionism".

The Jews began to return to Jerusalem after 1878. When the World War came the Turks expelled fully 40,000 of them from Palestine. The Allies drove out the Turks; and in November, 1917, the British Government issued a declaration which was communicated to the public by means of a letter from the Secretary of State for Foreign Affairs to Lord Rothschild, a leading Zionist, which letter was signed by Arthur James Balfour. In this letter it was stated that the British Government favored the establishment of a national home for the Jews.

Thereafter, in February, 1918, the French Government officially received Mr. Sokolow, a representative of the Zionist organization, and confirmed the agreement between the French and the British Governments concerning the question of the return of the Jews to Palestine. On May 9, 1918, the Italian Government also concurred in this policy. About the same time the American Government, through the President, confirmed its approval of the Balfour declaration in a letter addressed to Dr. Stephen Wise.

Under the covenant of the League of Nations the British Government was granted a mandate over Palestine. In pursuance of the Balfour declaration, the British Government granted authority to the Zionist organization to send a commission to Palestine to carry out the purposes indicated in the Balfour letter; viz., the establishment of a Jewish national home in that land. This body is known as the Zionist Commission to Palestine. It consists of Dr. Chaim Weizmann, President; Joseph Cohen, Leon Simon, Dr. M. D. Eder, Prof. Sylvan Levi, and I. M. Sieff, Secretary. Major Ormsby Gore was attached to the Commission as political officer, with Major James de Rothschild, assistant. This Commission, duly organized early in April, 1918, proceeded to Palestine, landing there about the beginning of May of the same year. The Commission opened offices and established headquarters on the Jaffa Road, just outside the walls of the old city of Jerusalem.

The work of the Commission was divided under three general heads: (1) economic and relief; (2) education and culture; and (3) organization. These general departments have been subdivided, and the work has been organized on a basis of efficiency. The Commission

immediately began operations and has increased its force and efficiency, and is doing a splendid work looking to the rehabilitation of Palestine.

The first work of the Commission was to make known to the British authorities the desires and needs of the Jews already in Palestine, and to interpret to these Jews the wishes and policy of the British Government. In this the Jewish population regarded the Commission as their central authority for internal affairs, while the British Government negotiated with the Commission on all Jewish matters.

The general activity of the Commission up to this time has been devoted to assisting in the repatriation of the exiled Jews, assisting in developing the colonies, organizing the Jewish population in general, and resumption of activities which were stopped during the early part of the war.

Dr. Arthur Ruppin, of the Commission, is in charge of the Department of Commerce and Industry. From him I gained much valuable information concerning the work of the Zionist Commission in Palestine. Among other things, Dr. Ruppin said:

"For some time we could not do anything because the military government was against us. It has been only in recent months that we have actually begun work, and one of the first requirements was the raising of funds for war sufferers. Fully 40,000 Jews were exiled from Palestine during the war, and these are now rapidly returning. To provide for the year's work now before us will require at least £25,000,000.

"We hope to be able to found here in due time some mortgage banks, so that those people who have a measure of experience in agriculture can have tracts of land, not as owners, but on a long lease, say for ninety-nine years, in order to prevent all kinds of speculation in land. They will get the land from the Jewish nation, and on the mortgage bonds they will receive 60 percent to 70 percent of the building cost; and then there will be need for a philanthropic institution which will give the balance not covered by the mortgage.

"We have given a loan to certain artisans in Jaffa for the purpose of building houses. We are encouraging every coöperative movement. For instance, we would like to establish here a big wholesale coöperative society in order to bring down the price of foodstuffs, which are very expensive. It costs 50 percent more to live here than in Egypt; and Egypt is by no means cheap. Our people have not the means to afford an expensive life at the present time.

"Manufacturing is not yet developed. We are now making wine from the grapes of our colonies. We have shops for the repairing of machinery in Jerusalem, Jaffa and Haifa; and in Jaffa there are some large carpenter shops where material is being turned out for house building, and where furniture is also constructed.

"Most of the emigrants who are now coming are being put to work on the roads which are being built throughout Palestine. During the next year, and each year following, we will build in the towns and villages several thousand houses. We will found in every town an association of public utilities, which will be the owner of the houses. The houses will be given to the people on long leases.

"Afforestation has a big place in our scheme. Many trees and vineyards are now being planted. During this year more than a million trees have been planted. We are prepared to plant two million trees next year. Eucalyptus, almond and olive are chiefly the trees being planted. Our fuel supply at present we buy from the Arabs, who bring it from east of the Jordan. They make charcoal and bring it here on donkeys and camels. We need the forests for fuel, as well as for other purposes. It is our intention to surround every town with forest plantations.

"Upon the arrival of immigrants at any port they are allowed to rest for five days, and then they are assigned to various tasks. They are prepared for any kind of work or conditions. They are told before they leave the country from which they come that they must be prepared to accept any kind of work to which they are assigned. When they arrive they are distributed among such works as are obtainable. Just now these are chiefly road building.

"Coöperative groups build the roads. Instead of the Government or the Public Works Department giving a contract for the roads to a private contractor or corporation, the work is let out to workmen's organizations, who receive from the Government the sum agreed upon for the construction of the road, and the workers are paid by the meter. Instead of a contractor making several thousand dollars on a contract and paying his laborers a small wage, by the coöperative plan the workers get it all; and the Government gets a better road."

One of the most interesting men engaged in the great enterprise of rebuilding Palestine is Dr. I. Levy, Manager of the Jerusalem branch of the Anglo-Palestine Company, Ltd., bankers. Dr. Levy has been in Palestine for more than ten years. In an interview Dr. Levy gave me much interesting information concerning Palestine. Among other things he said:

"The war was a disastrous thing for the whole world; but since the war is over our hopes are much brighter. Sir Herbert Samuel, the High Commissioner, is a wonderful man and is doing splendid work. He is very

sympathetic with the revival of the Jewish nation. He has been here only three months and has accomplished a great deal in that time. We have not done much during the past two years in the way of agricultural development, because the military authorities did not permit us to make a single forward step. Since the coming of Sir Herbert Samuel we have been going forward.

"There were many Jews exiled from here during the war, but now they are returning. There are many things in the agricultural line to be done and there is plenty of technical work to be done in this country; but we want millions and millions to undertake all these things, and the money is yet lacking. Money has lost its power to a great extent. I do not think $50,000,000 would be enough to start with here.

"We are planning to beautify the city of Jerusalem. All the ruined buildings and small houses of the old city will be pulled down and only the interesting part of the city retained. All the environs of Jerusalem will be built up and beautified, so that the old city can be seen from every point. All the roads will have a lookout upon the city, as far as possible. The roads entering Jerusalem will be so constructed that a view of the old city can be had from every point of entrance to the city.

"There is a big scheme for the irrigation of the land. The waters of the Leontes and the Jordan, the two main streams of Palestine, will be used for that purpose. The Jordan is about 300 meters [984 feet] above the sea level at Tiberias, and all the plains can be irrigated with its waters at that point. The waterfalls along the Jordan are very powerful, and it is planned to use this power for the electrification of Palestine. We hope to do a similar thing to what has been done in America at Niagara Falls; but on a smaller scale, of course.

"We have not thought about using the limestone as a fertilizer, because our soil does not need lime. We use phosphates, nitrates and potash. The soil here needs these elements.

"Palestine has been denuded of its forests. We have to plant many trees. It is a country for trees. The Jews are the only people that plant trees. The other elements are destroying trees. The Arabs are interested *only* in the agricultural features. They raise wheat, barley, etc., but give no attention to afforestation.

"We are making quite extensive use of small modern farm machinery, but have not yet installed tractors and large machinery. We have a farm called the Zion Commonwealth, on the road from Haifa, in the plains of Jezreel. The Zion Commonwealth has bought a very large estate and is doing agricultural work on a big scale with tractors and other big machinery. The prime movers of this enterprise are American Jews, and the people who do the work are Jews. We are now going ahead and improving everything, but it will take time before we can see the fruit of our labors. It is easy to destroy, but not so easy to reconstruct. We are reconstructing.

"The chief financial institution of Palestine is the Anglo-Palestine Company, Ltd., which is operated by Jews. There is also a number of smaller institutions. Additionally we have the Anglo-Egyptian Bank, the Imperial Ottoman Bank, and the Italian and French banks. Italy and France are not much interested in reconstruction here. Their chief purpose is to make money.

"The present control of Palestine under the British extends to Banyas. Some of our Jewish colonies have been left outside the boundaries of Palestine until now. We do not know how this question will be settled, but it is now under discussion between France and England. Damascus is outside of the Palestine boundary. The Trans-Jordania region will remain a part of Palestine. On the east our boundary is fixed, but the northern end is not yet settled.

"I remember saying to you when you were here ten years ago, in answer to your question as to why the Jews are returning to Palestine, that according to the prophets God purposed that the descendants of Abraham should have this land. We think the time has come to get it, and we are coming back for that purpose. The prophecies are not yet fulfilled, but we are on the way. It was wonderful how it came. After the beginning of the World War we thought everything was lost; and you cannot imagine how Palestine, especially Jewish Palestine, looked at that moment. The policy of the young Turkish Government was to destroy all Jewish Palestine. They began by expelling all the Jews. The Jaffa Jewish community was expelled, and the Turks began to expel all the people from Jerusalem. They intended to expel them thoroughly, but the big powers intervened and the Turks were not permitted to do so. In 1910 there were about 100,000 Jews here. This number was reduced to about 60,000 during the war. Now they are coming back, but slowly. We number about 90,000 here now. The Turks were never a constructive people, but always destructive. It is a pity, but so. We are now trying to reconstruct the country.

"While we need money here, money is not the most important thing after all. If the proper human material is available, the country will soon be rebuilt and the millions will come afterward, gradually."

Dr. Levy inquired about some of the rich of America, as to whether or not they are interested in helping the Jews. He asked particularly about Mr. Henry Ford. I am sorry to say that Mr. Ford is in opposition to the Jew. Mr. Ford usually gets on the losing side of everything, except the game of money making. He is acting very unwisely. A prominent New York rabbi recently said of him: "He is a confessedly nearly illiterate multimillionaire". It is lament-

able that about the only qualification Mr. Ford has is his ability to make money; but this would be a splendid one if used for a proper purpose. He is still supporting a broken down civilization and is ignoring the fact that Messiah's kingdom is at the door and is the only panacea for human ills—ignoring it because he is ignorant of it.

If Mr. Ford and other millionaires of America who claim to be Christians understood the Bible and appreciated the divine arrangement, they would gladly expend many millions in helping to rebuild Palestine and to take the Jews back there. As surely as the sun shines, just so surely will the prophecies of God be fulfilled. The time has come for the return of the Jews to Palestine; and they will return and be fully established there, regardless of the opposition against them. Every Christian should be interested in the rebuilding of Palestine by the Jew, because it is God's purpose thus to do; and Christians ought to desire to do Jehovah's way. But verily, many have used Christianity for revenue only; and such are blinded to the Lord's real purposes.

The League of Nations and churches has been set up as an antichrist in this, that it claims to take the place of Messiah's kingdom. Those supporting such a man-made arrangement are doomed to bitter disappointment; for the scheme will fail. The Lord's kingdom will triumph, and that ere long; and a part of the Lord's arrangement is to rebuild Palestine, establish the Jews in their homeland and fulfill His promise made to Abraham when he said: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God". (Genesis 17:8) Later he said through the Prophet Jeremiah (24:6): "I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck up." "They shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God."—Ez. 28:26; Jer. 16:14, 15.

Many Jews in Jerusalem are interested in the fulfillment of the prophecies. For this reason an arrangement was made for a public lecture to be given in Jerusalem, and this lecture was delivered at Feingold's Theatre on Jaffa Road. Sunday afternoon, October 17. Much interest was manifested in the lecture, and a number of the prominent Jews who attended immediately asked that a copy of the lecture be furnished to the public press, which was done. Zionists must come to the point of seeing that the reëstablishment of the Jews in Palestine is in fulfillment of the divine arrangement. Hence they must look more to the Lord for their strength and help; and so doing He will reward their faith.

[Editorial Note: In our next issue we will publish a report of the lecture delivered by Judge Rutherford at Jerusalem.]

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

153. *How has God's election operated during the gospel age?*

And now also, in the gospel age, a certain sort of election obtains. Some parts of the world are more favored with the gospel (which is free to all who hear) than others. Glance at a map of the world and see how small is the portion enlightened or blessed in any appreciable degree by the gospel of Christ. Contrast yourself, with your privileges and knowledge, with the millions in heathen darkness today, who never heard the call, and who consequently were not called. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord—who have made their calling and election sure) is complete, then the plan of God for the world's salvation will be only beginning.

154. *What is necessary before the promised "seed" can "bruise the serpent's head" and bless all the families of the earth?*

Not until it is selected, developed, and exalted to power, will the seed bruise the serpent's head.

"The God of peace shall bruise Satan under your feet shortly." (Romans 16:20; Genesis 3:15) The gospel age makes ready the chaste virgin, the faithful church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Revelation 19:7), the Bridegroom comes, and they that are ready go in with Him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the church will be no longer the espoused virgin, but the bride; and then shall "the Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17.

155. *Does the church's mission end with the gospel age?*

The gospel age, so far from closing the church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing, the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God. (Romans 8:22, 19) And it is a blessed fact that free grace in fullest measure, not merely for the living, but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

THOSE IN THE TOMB WILL EXPERIENCE BENEFITS OF MESSIAH'S REIGN AS WELL AS THOSE LIVING

156. *Do the Scriptures hold forth any hope of Millennial blessings for those who are in their graves?*

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by His death, fail to see this last proposition, viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for all, they all must have the blessings and opportunities which He purchased with His own precious blood. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we shall find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope".

157. *What is the estimated number of human beings who have lived on the earth during the past 6,000 years? And how many of these could reasonably have been saints of God?*

It is estimated that about one hundred and forty-three billions of human beings have lived on the earth in the six thousand years since Adam's creation. Of these, the very broadest estimate that could be made with reason would be that less than one billion were saints of God. This broad estimate would leave the immense aggregate of one hundred and forty-two billions (142,000,000,000) who went down into death without faith and hope in the only name given under heaven or among men whereby we must be saved. Indeed, the vast majority of these never knew nor heard of Jesus, and could not believe in Him of whom they had not heard.

158. *What queries with respect to this vast multitude must arise in the mind of every thoughtful person?*

What, we ask, has become of this vast multitude, of which figures give a wholly inadequate idea? What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances He must have foreseen? Or did He, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment, as many of His children claim? Or has He yet in store for them, in the heights and depths and lengths of His plan, an opportunity for all to come to the knowledge of that only name and, by becoming obedient to the conditions, to enjoy everlasting life?

VIEWS OF ATHEISM, CALVINISM AND ARMINIANISM

To these questions, which every thinking Christian asks himself, and yearns to see answered truthfully, and in harmony with the character of Jehovah, comes a variety of answers:

159. *What reply does Atheism make to these questions?*

Atheism answers, They are eternally dead; there is no hereafter; they will never live again.

160. *What does Calvinism answer?*

Calvinism answers, They were not elected to be saved. God foreordained and predestinated them to be lost, to go to hell; and they are there now, writhing in agony, where they will ever remain, without hope.

161. *What reply is given by Arminianism?*

Arminianism answers, We believe that God excuses many of them on account of ignorance. Those who did the best they knew how will be sure of being a part of the "church of the firstborn" even though they never heard of Jesus.

162. *To which of the foregoing views do the majority of Christians give assent? And what say the Scriptures on this point?*

To this last view the majority of Christians of all denominations assent (notwithstanding the creeds of some to the contrary), from a feeling that any other view would be irreconcilable with justice on God's part. But do the Scriptures support this last view? Do they teach that ignorance is a ground of salvation? No; the only ground of salvation mentioned in the Scriptures is *faith* in Christ as our Redeemer and Lord. "By grace are ye saved, *through faith.*" (Ephesians 2:8) Justification by faith is the underlying principle of the whole system of Christianity. When asked, What must I do to be saved? the apostles answered, "Believe on the Lord Jesus Christ". "There is *none other* name under heaven given among men whereby we must be saved" (Acts 4:12); and "Whosoever shall call upon the name of the Lord shall be saved".—Romans 10:13.

163. *What does the Apostle Paul teach respecting the necessity for hearing the gospel in order to faith and salvation?*

But Paul reasons that a man must hear the gospel before he can believe, saying, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"—Romans 10:14.

THE WRITTEN LAW CONDEMNED THE JEW—THE LIGHT OF CONSCIENCE THE GENTILE

164. *What text is quoted by some who claim that Paul teaches that ignorance will save men? Show how a proper understanding of the Apostle's argument contradicts that claim.*

Some claim that Paul teaches that ignorance will save men, when he says that "the Gentiles, which have not the law, are a law unto themselves". (Romans 2:14) They gather from this that the law which their conscience furnishes is sufficient to justify them. But such persons misunderstand Paul. His argument is that the whole world is guilty before God (Romans 3:19); that the gentiles, who had not the written law, were condemned, not justified, by the light of conscience, which, whether it excused them or accused them, proved that they were short of perfection and unworthy of life, even as the Jews who had the written law were condemned by it. "For by the law is the knowledge of sin." —Romans 3:20.

The law given to the Jew revealed his weakness, and was intended to show him that he was unable to justify himself before God; for "by the deeds of the law there shall no flesh be justified in his [God's] sight". The written law condemned the Jews, and the gentiles had light enough of conscience to condemn them; and thus every mouth is stopped from claiming the right to life, and all the world stands guilty before God.

165. *How does the Apostle James corroborate the Apostle Paul's position? And what is the only door of hope for the condemned race?*

Remembering the statement of James (2:10), that whosoever shall keep the whole law, except to offend in one point, is guilty, and cannot claim any blessing promised by the Law Covenant, we realize that indeed "there is none righteous; no, not one". (Romans 3:10) And thus the Scriptures close every door of hope save one, showing that not one of the condemned is able to secure eternal life by meritorious works, and that it is equally useless to plead ignorance as a ground of salvation. Ignorance cannot entitle any one to the reward of faith and obedience.

THE HEATHEN NOT SAVED THROUGH IGNORANCE

166. *What is the belief of many Christians with respect to the salvation of ignorant children and heathen?*

Many Christians, unwilling to believe that so many millions of ignorant infants and heathen will be eternally lost (which they have been taught means to be sent to a place of eternal and hopeless torment), insist, notwithstanding these Bible statements, that God will not condemn the ignorant. We admire their liberality of heart and their appreciation of God's goodness, but urge them not to be too hasty about discarding or ignoring Bible statements. God has a blessing for all, in a better way than through ignorance.

167. *Do these persons act in accordance with their professed belief? And, if all the heathen would be saved through ignorance, what would be the most logical as well as the kindest course as respects sending missionaries to the heathen? And why not apply the same argument to all mankind?*

But do these act in accordance with their stated belief? No! though they profess to believe that the ignorant will be saved on account of their ignorance, they continue to send missionaries to the heathen at the cost of thousands of valuable lives and millions of money. If they all, or even half of them, would be saved through ignorance, it is doing them a positive injury to send missionaries to teach them of Christ; for only about one in a thousand believes, when the missionaries do go to them.

If this idea be correct, it would be much better to let them remain in ignorance; for then a much larger proportion would be saved. Continuing the same line of argument, might we not reason that if God had left all men in ignorance, all would have been saved? If so, the coming and death of Jesus were useless, the preaching and suffering of apostles and saints were vain, and the so-called gospel, instead of being good news, is very bad news. The sending of missionaries to the heathen by those who believe the Calvinistic or fatalistic view of election, that the eternal destiny of each individual was unalterably fixed before he had an existence, is even more absurd and unreasonable.

THE BIBLE TEACHES ONLY ONE WAY OF SALVATION

168. *While the teaching of the Bible discountenances the idea of several ways of salvation, what is the only door of hope through which the condemned race may enter into everlasting life?*

But the Bible, which is full of the missionary spirit, does not teach that there are several ways of salvation—one way by faith, another by works, and another by ignorance. Neither does it teach the God-dishonoring doctrine of fatalism. While it shows every other door of hope closed against the race, it throws wide open the one only door, and proclaims that whosoever will may enter into life and it shows that all who do not see or appreciate the blessed privilege of entering shall in due time be brought to a full knowledge and appreciation. The only way by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world. (1 Peter 1:19; John 1:29) This is the gospel, the good tidings of great joy, "which shall be unto all people".

"THE MAN CHRIST JESUS GAVE HIMSELF A RANSOM FOR ALL"

169. *Whatever may have become of the billions that have died, what Scriptural assurance have we that their present condition is not their full reward?*

Suppose we now look at these things just as God tells us of them, and leave the clearing of His character to Himself. Let us inquire, What has become of the one hundred and forty-two billions?

Whatever may have become of them, we may be sure they are not now in a condition of suffering; because, not only do the Scriptures teach that full and complete reward is not given to the church until Christ comes, when He shall reward every man (Matthew 16:27), but that the unjust are to receive their punishment then also. Whatever may be their present condition, it cannot be their full reward; for Peter says, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9); and He will do so.

THE RANSOM TO BE TESTIFIED "IN DUE TIME"

170. *How can we harmonize the thought of any being lost through lack of the necessary knowledge, with the character of Jehovah set forth in 1 John 4:8 and John 3:16?*

But the thought that so many of our fellow creatures should at any time be lost from lack of having had the knowledge which is necessary to salvation would be sad indeed to all who have a spark of love or pity. Then, too, there are numerous Scriptures which it seems impossible to harmonize with all this. Let us see: In the light of the past and the present as the only opportunities, laying aside all hope through a restitution in the coming age, how shall we understand the statements, "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish"? (1 John 4:8; John 3:16) Would it not seem that if God loved the world so much He might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

171. *If the past and present are the only opportunities for salvation, how can we explain John 1:9?*

Again when we read, "That was the true Light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than

a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

172. *What texts prove that Christ's sacrifice will be efficacious for "every man"?*

We read that Jesus Christ, by the grace of God, tasted death "for every man". (Hebrews 2:9) But if He tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When, again, we read, "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all". (1 Timothy 2:5, 6) A ransom for all? Then why should not all for whom the ransom has been provided have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

THE KEY TO THE DIVINE PLAN

173. *What is the key to the divine plan of redemption? And how does it apply to the different classes of humanity?*

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love". This key is found in the latter part of the text last quoted—"Who gave himself a ransom for all, to be testified in due time". God has a due time for everything. He could have testified it to these in their past lifetime; but since He did not, it proved that their due time must be future. For those who will be of the church, the bride of Christ, and share the kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus provided our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all. In God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

174. *What Scripture is generally quoted to prove that all probation ends with this present life? And how if it properly interpreted?*

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches; and all the above, and many more Scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world. The one Scripture quoted to prove this generally entertained view is, "Where the tree falleth, there it shall be". (Ecclesiastes 11:3) If this has any relation to man's future, it indicates that whatever his condition when he enters the tomb, no change takes place until he is awakened out of it. And this is the uniform teaching of all Scriptures bearing on the subject, as will be shown in succeeding lessons.

ALL MEN TO BE SAVED AND BROUGHT TO A KNOWLEDGE OF THE TRUTH

175. *Briefly, what is the reasonable, beautiful and Scriptural plan of God for the salvation of the world?*

Since God does not propose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Timothy 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Ecclesiastes 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence His plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each in his own order"—the gospel church, the bride, the body of Christ, first; afterward, during the Millennial age, all who shall become His during those thousand years of His presence (mistranslated coming), the Lord's due time for all to know Him, from the least to the greatest.—1 Corinthians 15:22.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What does Revelation 11:17,18 say that Christ will do when He takes His power and begins His reign?*

Ans.: He will give the reward to three classes: "the prophets [the ancient worthies], and to the saints [the church] and to them that fear thy name, small and great" (to all of the world now living and to those awakened from death, if they prove obedient and full of love for the Lord and their fellow men).

2. *Do other Scriptures say that there will be three classes in the resurrection?*

Ans.: Yes. "All that are in the graves." (John 5: 28, 29) This will include the world in general. Of the ancient worthies mentioned in Hebrews 11, verse 35 says that they will obtain "a better resurrection". "The dead in Christ" are also mentioned —the church class.— 1 Thessalonians 4: 16, 17.

3. *Which class shall rise first?*

Ans.: See 1 Thessalonians 4: 16, 17.

4. *Which class is spoken of as specially blest?*

Ans.: The church class, "they that have part in the first resurrection".—Revelation 20: 6.

5. *How are they specially blest of the Lord?*

Ans.: Because "on such the second death hath no power"; that is, they shall never need to fear the possibility of dying again.

6. *In what other way are they specially blest?*

Ans.: "They shall reign with him a thousand years." —Revelation 20: 6.

7. *Where shall they reign?*

Ans.: "We shall reign on the earth."—Revelation 5: 10.

8. *Besides being "kings and priests" what else are they to be?*

Ans.: "Abraham's seed and heirs according to the promise."—Galatians 3: 29.

9. *Of what promise is the Apostle speaking?*

Ans.: The promise to bless all families and nations of the earth. See Galatians 3: 8, 16; Genesis 12: 1-3; 22: 15-18.

10. *What blessing is to come to the world of mankind during the reign of Christ and the church?*

Ans.: Mankind shall be called forth from the grave, and all the willing and obedient will be restored to that perfection of life enjoyed by Adam before he disobeyed God. See John 5: 28, 29.

11. *Are the three resurrection classes included in John 5: 29?*

Ans.: Yes. The church and the ancient worthies (Abraham, Isaac, etc.) are to receive "a resurrection to life"; that is, they will receive perfect life—the ancient worthies on the earthly plane, and the church on the spirit plane. The rest of mankind will come to a "resurrection of judgment". (The word "damnation" should read judgment, and so reads in the Revised New Testament).

12. *How long is the world's judgment day to be?*

Ans.: A thousand years. See 11 Peter 3: 7, 8.

13. *Will that wicked nation Sodom have a chance gradually to be raised to perfect life on the earth?*

Ans.: Yes. See Ezekiel 16: 55; Mark 6: 11.

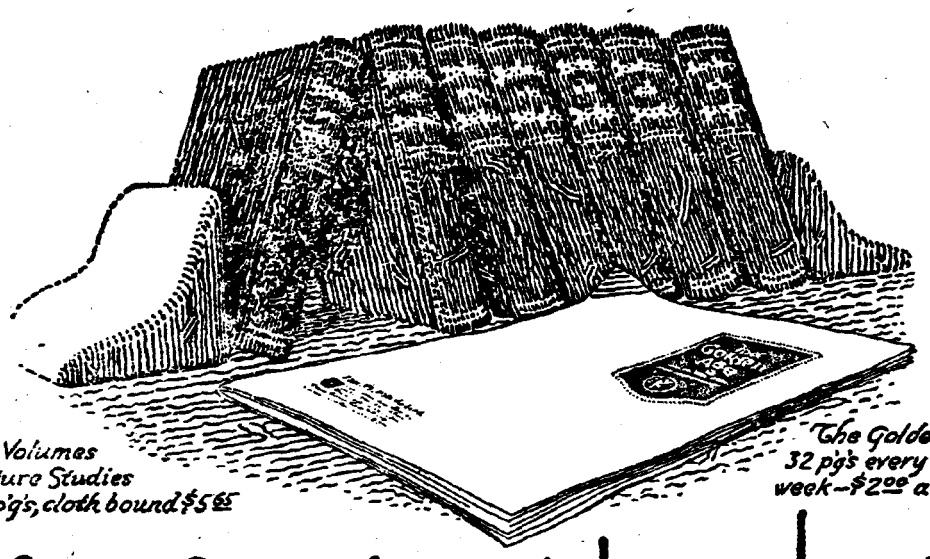
14. *To what kind of life are the ancient worthies to be raised?*

Ans.: If the ancient worthies receive "a better resurrection" than do the world (Hebrews 11: 35) and if "God provided some better thing for us" (the church) than for the ancient worthies, and if they are to be "made perfect" (Hebrews 11: 40) then their resurrection must be to perfect human life; for perfect human life was all that was promised them.

[In Juvenile Bible Study, GOLDEN AGE No. 32, answer to Question 11 should read, "Unto a resurrection of judgment"; i. e., "a judgment resurrection" instead of an instantaneous one.]

I WILL NOT DOUBT

I will not doubt, though all my ships at sea come drifting back
With broken mast and tattered sail. I will believe the hand
Of Him who never fails, through seeming ill, to work some good for me.
And though my ships at sea return with sails all tattered,
While at my feet my best hopes lie all shattered,
My heart shall say: I will believe in Thee.



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By Water or by Rail?

HOW shall we have the goods shipped, by water or by rail? is a question they do not need to ask in China; for there the rail routes are few and the water routes are many, so many that in canals and canalized rivers China has more miles of improved waterways than the United States has of railways. But the question is a pertinent one here in the United States, and is attracting a great amount of attention.

The Government has to-date spent nearly a billion dollars in river and harbor improvements, and the States themselves have spent a third of a billion more, and have hardly made a start toward satisfying those who want to see the United States as fully canalized as is China. But *our* canals are *not used.*

Fifty years ago the canals of the United States were a great factor in its transportation system. Gradually they have been losing in favor; and in spite of a desperate battle to hold and extend their usefulness, it is found that there are real, not imaginary, difficulties associated with the question of inland water transportation that are not generally known. Charles Whiting Baker has presented many of these facts in a series of articles in the *Engineering News Record.* A number of items from his exhaustive and illuminating study of the subject are found in this review, together with a considerable amount of matter from other sources.

One of the stock arguments for increased expenditures on artificial waterways is that the railroads have periods when they are so congested that they cannot handle the traffic. But a study of water transportation indicates that irregularities in rail shipments and deliveries have their corresponding difficulties in water transportation. Because it could no longer stand up under competition with the railways the Clyde Steamship Company has been compelled to abandon lines running to Mobile, Tampa, Wilmington, Georgetown and Norfolk, some of which have been established as long as fifty years.

Railroad trains are made up of small units which can be easily and inexpensively assembled into trains susceptible of long hauls; and the units of that train can be switched from one railroad to another, until finally the units are separated from one another and the freight is at the door of the factory or the warehouse for which it started.

If boats could always count on promptly getting full loads, if they could be dispatched on schedule time, if they could discharge as easily as many freight cars are now designed to disgorge their loads, and if the discharging of the cargo could take place right at the door of the place whither the goods are bound, then the problem of shipping by water would not be so complicated. And to this problem must be added the important consideration that navigation does not always open and close just when one could wish, but that Jack Frost and summer droughts have ways of their own in such matters.

In order to show a saving over rail transportation the water carriers must handle a great volume of business. They must maintain regular and expensive organizations, winter and summer. If they do not advertise regular service they cannot get patronage; and if they do advertise regular service the boats must depart on schedule time, whether they have profitable cargoes or not. Moreover, they must take all the cargo offered. If any is left on the dock, the next shipment goes by rail, and ever after. So the water carrier may have a succession of feasts and famines in the way of cargo, at one time not enough to pay, and at another more than can be conveniently carried.

The only reason for advocating waterways is to provide cheaper transportation, and wher-

ever the cost of water transportation is greater than rail transportation, the public is the loser if the water route is ever abandoned, and the long-time investor loses if it is a long time before the total receipts equal the expenditures. Barges wear out, the same as railroad cars; and during their respective lives the railway car makes an average annual mileage of at least two to four times that of the barge. This has a bearing upon the matter. To build two railways where only one is needed, or to maintain a railway and a waterway where one of them alone can do all the work, is a waste of capital and labor which, in the end, must be paid for by the public.

A Problem of Terminals

IT IS calculated that on a long haul the expense of the actual transportation of goods per hundred miles is about one-half by river what it is by rail. The Interstate Commerce Commission has furnished figures showing that, exclusive of terminal expenses, interest on the investment, and taxes, the cost of moving a ton of freight one mile by rail in the United States in 1918 was a little less than one-fifth of a cent. By water it is about one-tenth of a cent. This is one reason why the water routes must carry such an enormous amount of traffic if they are to pay; for under the most favorable conditions there could not be an actual saving of more than ten cents for transporting a ton of freight one hundred miles.

If the waterways could get that class of business in sufficient quantities, their best chance to operate profitably would be in the handling of general merchandise shipments, upon which the railroad rates are frequently several times as high as the commodity rates fixed for ore, coal, ice and such other things as are generally regarded as suitable freight for waterborne commerce.

The problem of making waterways profitable is not so much one of the waterway itself as it is of how to get the freight on and off the boats inexpensively; and that is a problem of terminal facilities. Obviously the best chance that a waterway has to be a success financially is where its terminals are in natural and populous harbors. In such harbors it can receive and deliver freight direct to steamers and waterfront manufacturing plants.

Even then, the boat system of freight delivery is fundamentally expensive and wasteful as compared with much of the railway-car delivery. The cargo of a boat always has to be hoisted out from below the water level; and although many very efficient systems have been devised for unloading ore, coal and such other materials, yet none of these can compare in efficiency with the system by which the entire contents of a car may be dumped in a moment just where it is wanted.

The arrangements for dumping coal into boats at Oswego, and many other points, are so perfect that in a few minutes an entire trainload of coal can be placed aboard a vessel. But it is safe to assume that when the vessel arrives at its destination no such perfect means of unloading exist. An idle boat is an expensive proposition. The daily expense of a 5,500-ton ocean steamer is estimated at $924 when running and $674 when idle.

Here, then, is the kernel of this question of transportation. It is the matter of loading and unloading that is the key to the problem. Most large business houses have their own switches, and prefer to load all their freight on cars placed on those switches and to receive all their freight in the same way. Not many of them have private wharves; and even if they did, it is handier to unload from a car which carries its load high in the air than from a boat which carries its load below water level. In short, the shipper must have equal terminal facilities or he will continue the superior terminal facilities which he does have; and the water carrier, on the other hand, will not invest in expensive terminals without advance assurance of permanent business.

In order to compete satisfactorily with rail carriers, experience has demonstrated that the water carrier must be prepared to receive cargo from cars and deliver cargo to cars, so that the cars may be placed on switches wherever desired. This makes it necessary that there should be coöperation between rail carriers and water carriers if the latter are to render satisfactory service; and no such coöperation exists, except in New England.

In fact, there is the reverse of coöperation between rail and water carriers; and even the rates are against the water carriers, for the reason that terminal costs of railway delivery in natural ports are much higher than the rates indicate. Rates to and from ports are fixed as

though the costs of transportation were no greater than between inland points.

Indeed, in many instances the ports have specially low rates, supposedly a favor to them, but actually working against them because working against the interests of the water transportation which is their outstanding natural advantage. Rates should be so adjusted as to require rail carriers to charge adequately for the terminal facilities which they provide, thus giving the water carriers an equal opportunity.

That the adjustment of rates to and from ports requires close attention is evident from the fact that there is now no profit in coastwise transportation; and the statement that water transportation has inherent weaknesses, due to unsatisfactory channels and terminal facilities, is borne out by the fact that the only attempts which have been made in recent years to revive long distance inland water transportation have been complete failures.

Franco-German Waterways

STUDENTS of the relative economies of rail and water transportation have been misled by the unusual conditions prevailing with respect to the Rhine and the Seine rivers. Many such students do not know that, as a general rule, the waterways of France and Germany are as unprofitable as the waterways of America, and that the costs of freight borne on these waters are in most cases higher than American railway rates on low grade freights hauled an equal distance.

The Seine river, from Paris to the sea, is navigable for barges of 1,100 tons, and is favorably located to handle profitably, and does handle profitably, an immense traffic in coal from Wales and in grain from America and the Argentine.

The Rhine is unique. It is a wide, deep river, extending four hundred miles through the most densely populated region on the globe. Fed by Alpine glaciers in the summer it maintains a constant level the year around, and is navigable most of the distance for 2,000-ton barges. Such conditions are found nowhere else.

France has an elaborate system of waterways, maintained at a cost to the tax payers of $19,000,000 per year, almost the whole of which is an absolute waste. The canals charge no tolls, and their rates are fixed by law at three-fourths the railroad rates, so that the railroads may not compete. If allowed to compete, the railroads could take all the canal business in France, except that of the Seine, and carry it much more cheaply than it is now carried.

Of the total traffic on all the German waterways 43 percent is on the Rhine. Of the remaining twenty canals and canalized rivers in the empire only two or three had ever, up to 1914, paid the state as much as 3 percent on their cost, despite the fact that their rates are arbitrarily so fixed that the profitably-operated state railways may not take away their business. Figures compiled for the Dortmund-Ems canal, one of the most important of German inland waterways, showed that in 1905 the railway could handle traffic between the two terminal points at a cost of 1 cent per ton mile, as against a cost of 1.4 cents per ton mile by canal.

In reviewing the subject of French interest in canals we take note of the fact that France still owns a controlling interest in the Suez canal. Many suppose that this canal is a British possession, but such is not the case. The United States owns a small interest, and Great Britain a large interest, in this great highway to India, the Philippines and the East.

Lower Mississippi Waterway

WHY is water transportation a success on the Seine, the Rhine and the Hudson, but a complete failure on the Father of Waters? The Seine and the Hudson are tidewater streams, traversing a densely populated country. The Rhine is a deep rock-bottomed stream free from drifting mud. The Mississippi is none of these. It has a swift current, innumerable bends, and a movable bottom of silt and sand that is constantly throwing up new impediments to navigation.

The attempt was made in 1916 to reëstablish a line of boats between St. Louis and New Orleans. The boats were specially designed for economical loading and propulsion; yet they were unable to obtain full loads and there was an average loss per round trip, counting drayage, switching, stevedoring, operation and administration expenses, amounting to nine thousand dollars.

After nineteen round trips the company ceased operation. It collected some valuable statistics, however; it learned that the boats

could not get half a cargo of freight, that thirty percent of the boats' time was spent lying at wharves, and that the average rate of receiving and discharging cargo was only ten tons per hour, despite the fact that the vessel was specially equipped to do this work quickly.

It has cost the Government one hundred thousand dollars per mile for a thousand miles to get the Mississippi between St. Louis and New Orleans in such condition that this unprofitable experiment could be made. There is a very considerable potential business in sight, carrying tropical fruits and products up the river and bringing northern grains and manufactures down, but it takes a company with much capital and great courage to make it a reality.

The prospect of making such a line pay would be better if the region along the river were more densely populated. As it is, the distance between St. Louis and New Orleans is approximately 1,000 miles, and Memphis is the only city of any size along the route. It takes two weeks to tow a string of barges from St. Louis to New Orleans, and four weeks to bring them back.

The Upper Mississippi, from St. Louis to St. Paul, flows through a more densely populated country than does the Lower Mississippi; but neither of these cities is a deep-sea port, and the products are not such in either district as to cause a great amount of traffic with the other. The water is frequently too low for safe navigation, and the time required to make the trip is about forty-five days, an unseemly length of time to cover approximately 800 miles.

It is hopeless to think of the Mississippi as ever being made usable for boats which are suitable for ocean traffic, and this fact alone kills the waterway as a commercial proposition in these days of swift movement of freight and close margins of profit. As an avenue of commerce the Mississippi is dead and will remain so, despite all the great hopes of St. Louis to the contrary. The steamboat commerce of St. Louis during the whole year of 1918 did not equal its commerce by railway for one-half of one day.

Missouri River Waterway

THE Missouri river contains great numbers of jagged rocks, set up edgewise, and consequently has been considered a particularly treacherous stream. It was abandoned years ago as a highway of commerce, but a renewed attempt was made during the years 1913, 1914 and 1915 to operate between Kansas City and St. Louis. The problem was carefully studied by the promoters, and it was claimed at the time the project was inaugurated that it was the most thorough effort ever made to provide river transportation at a low cost.

In order to maintain a six-foot channel between Kansas City and St. Louis the annual expense to the Government is about $2,600,000. The river freight rate between the two points was fixed at eighty percent of the rail rate. On this basis the river shippers saved in 1913 the sum of $10,000. But not much wisdom is required to see that it does not pay to expend $2,600,000 a year in order that a few fortunate shippers may collectively save a total of $10,000 —members of the chamber of commerce crowd that controls the St. Louis and Kansas City newspapers which keep the public misinformed on this subject.

The managers of this line made great efforts to give good service, and they did manage to reduce their costs considerably during the latter part of the existence of the line. The operating company, however, never got to the place where its receipts from freight were as much as its expenses; and it was a lucky thing for the company when, in 1917, the Government as a war measure took over its boats and thus enabled it to retire from business.

Since then the Government has been trying to operate these same boats profitably on the Lower Mississippi and on the Warrior river of Alabama, but without success. The mere fact that boats can be hauled between two places does not mean that they can be hauled profitably, even though there may be plenty of freight in one direction.

The State of Illinois politicians are still "nourishing" the will-o-the-wisp project of a Lakes-to-the-Gulf deep waterway. At an expense of $20,000,000 they are improving the Des Plaines and Illinois rivers between Lockport and Utica, so as to give Chicago direct barge communication with St. Louis, St. Paul, Kansas City, Louisville, Cincinnati, Pittsburgh, Memphis and New Orleans. It all has a grand sound, and that is all it will ever have. It looks nice on paper, but it will never pay. One fea-

ture of the project may justify the expense, however, and that is the water power generated, which it is estimated will yield an income of a million dollars a year.

Ohio River Waterway

IT IS not so long since the Ohio river was one of the busy avenues of commerce of the world. Its trade consisted largely of coal from the banks of the Monongahela river, carried in barges to New Orleans and other down-stream points. Now the Monongahela coals are no longer obtainable at the river bank, but come from points further back; and when once loaded on the cars it is about as profitable to let the cars carry the coal through to destination as to dump it into barges and let it remain deteriorating for months, eating up interest on the capital invested, while it slowly wends its way to market.

A considerable percentage of the barges formerly used in this traffic was lost through the barges being sunk or crushed, and the sinking of a barge of coal means something now-a-days. Moreover, the market is largely gone. Alabama coals are taking the place of Pittsburgh coals in the New Orleans market; and oil as a fuel also has a large place.

Under the old plan a fleet of twenty-five or more barges was towed to New Orleans by one towboat, sometimes involving the carriage down the Ohio river of fifty thousand tons of coal at one time. On arrival at New Orleans the barges were broken up and sold for firewood; their cost being only about $1 per ton of coal carried. There was no return freight, and to tow the barges back would render it impossible to make more than two round trips in a year, and sometimes but one.

In the 970 miles of the Ohio river between Pittsburgh and Cairo, where it enters the Mississippi, there is a fall of 470 feet. The Ohio, it is claimed, is the most unsteady in its flow of any river on the globe. Between high water and low water the range is frequently forty feet and sometimes as much as seventy feet.

To tame such a stream is a herculean task. In the hope that it would sometime pay, because it runs through a rich and populous territory, Uncle Sam has spent $74,000,000 planning to give it a navigable depth of nine feet at all seasons of the year, and expects to spend $25,000,000 to finish the job. There will be 53 locks, all told, with operating expenses of $810,000 per year. On the Ohio, at present, are 1561 barges and vessels of all kinds. Its future as a waterway is questionable, however, though it will always be a valuable auxiliary to the interchange of products between the great mills in the district about Pittsburgh.

Great Lakes Waterways

NATURE has placed the richest portion of the North American continent upon the shores of the largest fresh water seas on the globe, or within easy reach of them. The territory tributary to the Lake ports furnishes three hundred million bushels of the four hundred million bushels of grain which the United States has to export. About three-fourths of the traffic on the Lakes is in ore and coal, the machinery for the quick and economical handling of which is the finest in the world.

Originally the Soo canal, connecting Lake Superior and Lake Huron, was a fourteen-foot channel. Now there are four of these channels; one of them has a depth of twenty-two feet, and the locks pay their original cost in every six weeks of operation during the summer by saving more than that sum on the freight going through the locks as compared with the rail haul around. Carriage by the Great Lakes goes at an average of about one-eighth of a cent per ton mile, while the rail rates average about six-eights of a cent per ton mile.

In July, 1918, a vessel passed through the Detroit river, on an average, every ten and one-half minutes, each vessel carrying 3,300 tons of freight. Water transportation on these lakes is second only to that of the ocean itself. During the navigation season the boats on the lakes carry about ninety million tons of commerce.

An interesting item in connection with the Great Lakes waterways is the estimate of engineers that each inch of loss of draft in the channels of the lakes makes a total net loss of a quarter of a million dollars a year. It appears that when in full operation, in a dry season, the Chicago Drainage canal, which washes the sewage of Chicago down the Mississippi river, has the power to reduce the level of Lake Erie by 5½ inches. The Erie and Welland canals reduce the level of Lake Erie by one inch. The Niagara Water Power system can reduce the level

of Lake Erie by 3½ inches; and the Niagara river itself, if unrestrained, could reduce the level of Lake Erie 23 inches, making a total reduction of 33 inches, with a resultant loss of $8,250,000 in traffic in each such dry year.

A plan has now been devised to maintain Lake Erie at a fixed height by a removable dam at the head of the Niagara river. Such a dam, it is calculated, will maintain an average of ten inches better draft than is secured by nature, and the effect will reach all the way back to Chicago and the Sault Ste. Marie locks. The dam's estimated cost is $1,224,000, with a cost of operation and maintenance approximating $40,000 a year. Copies of reports on this project may be had from George M. Wisner, Chief Engineer, the Sanitary District, Karpen Building, Chicago, Illinois, U. S. A.

New York's Barge Canal

THE old Erie Canal, built across New York state, from Buffalo at the foot of Lake Erie to Albany at the head of the Hudson river, was formerly a great factor in transportation in the United States. Begun in 1817 it had repaid its original cost, with all expenses of operation, down to 1880; but since that time it has been declining in importance, although in order to help it the tolls were eliminated in that year.

The original draft of the canal was four feet, subsequently enlarged in the new barge canal to a nominal 12 feet and an actual 8½ feet. In the last twenty years the freight carried on the canal has fallen off to one-third what it was. Although $150,000,000 were spent in enlarging and deepening the canal there is only one transportation company doing a regular business on it; and that company uses boats of the old size, such as it used before the canal was enlarged, because it has found from experience that it can withdraw such boats to New York harbor during the winter and use them there in lighterage service, at an even greater profit than their summer use on the canal.

The barge canal could have been made a success if it had been built in such a way that ocean steamers could use it, but before it was begun it was ruined by interests in New York and Buffalo which wished to bring about the storage and transfer of grain at those cities instead of having it merely pass through. It is this very matter of handling goods back and forth that is the great handicap of all inland waterways.

This barge canal, built as a cost of $300,000 per mile, and as yet almost unused, is a sore subject to touch upon in New York city or in New York state. The state has been pretty well gold-bricked by ignorant politicians on the inland waterways that were to bring such great prosperity. The total outlay on the canals of the state from 1817 to June 30, 1918, was $561,738,242 and the total canal revenues $163,328,450, a net cost to the taxpayers of $398,409,792, with an annual cost of maintenance of about $2,000,000. If the canal is to be a paying investment it must do an enormous business.

In the year 1918 the loss in operating the barge canal was $500,000. In 1919 this was reduced to $140,000. The state is completing its investment by building grain elevators in New York and Oswego. At present Buffalo has twenty grain elevators and New York but three. New York, Philadelphia and Baltimore together have only ten grain elevators for loading grain upon steamers, where Chicago alone has twenty-two, Duluth thirteen, Ft. William twenty-four.

Welland—St. Lawrence Highway

THE people of fifteen western states, and the Canadian people, are determined to have a deep-water route all the way to the sea, so that Chicago, Milwaukee, Duluth, Cleveland, Toledo, Buffalo, Hamilton and Toronto can send ships direct to Liverpool, London, Antwerp, Rotterdam, Marseilles, Hamburg, Naples, Alexandria, Yokohama, Hongkong, Sydney and everywhere else in the world, not forgetting New York, Boston, Philadelphia, Baltimore, Galveston, San Francisco and Seattle.

Rochester is nearer to Liverpool, London, the northern French ports and all the ports of Holland, Belgium, Germany, Sweden, Denmark, Norway and Northern Russia than is New York. All points on Lake Erie and Lake Ontario are 250 miles farther from Liverpool via New York than via Montreal. New York and Montreal are not enthusiastic, however, thinking, ill-advisedly, that the loading and unloading of vessels at their ports is the basis of their prosperity.

The Welland Canal now allows only fourteen-foot barges to pass; but the work of enlarging it so that the locks will be eight hundred feet long, eighty feet wide, and thirty feet deep, has

been started and one-third of the work has been done. The job will cost $65,000,000. The descent of 327 feet from Lake Erie to Lake Ontario will be accomplished by seven locks.

After the Welland Canal is completed there remain the rapids of the St. Lawrence River between the foot of Lake Ontario and Montreal. Sixty-eight miles of this distance, with a total drop of 129 feet, is entirely within Canadian territory; and 115 miles of the river, with 91 feet of the drop, serves as the international boundary between New York state and the province of Ontario. A difficulty, from an engineering standpoint, is that there are no seasons of low water and the mighty volume of the stream cannot be diverted while the work of construction is in progress.

When these rapids of the St. Lawrence have been turned into pools, and locks have been built at their edges to carry the vessels from one level to another, there will be but sixty miles of restricted navigation between Duluth and the world-wide seas, a distance by water of about nineteen hundred miles. This distance of sixty miles is less than that of the canal which unites the River Elbe with the great port of Hamburg, and not much greater than the artificial channel which connects the inland city of Manchester with the port of Liverpool. The Manchester canal handles five million tons of shipping yearly.

Advantages in the St. Lawrence route are that the St. Lawrence has a rock bottom and a discharge which is nearly uniform throughout the year. The building of the dams would save millions of tons of coal per year and supply power for electric current for most of the factories of New York and New England, valued at $18,000,000 per year. The opening of such a waterway would stimulate the production of wheat in the areas tributary to the Great Lakes, would take a great burden of coal and grain haulage off from the overloaded railways, and would enable all the vessels on the Great Lakes, thirty-six million tons of shipping now idle all winter, to come out at the end of the season and engage in ocean traffic during the winter.

An objection offered is that, in the main, the season of crop-moving is so late that the St. Lawrence is closed to it because of fogs and ice. By the time the bulk of the crops reach Buffalo the river is closed. Probably this movement could be accelerated and coördinated with the ships coming out for the season.

Years ago private interests wanted to dam the St. Lawrence merely for power purposes, but the consent of two Governments had to be secured, there were complications and the scheme was dropped. Now a joint commission of the two Governments is considering the whole project.

This commission, one of the most important in American history, met in New York; and the New York papers at first passed the proceedings up in silence, in the hope to kill the project. This is a favorite way of waging war in these days. New York would certainly be hard hit by such a canal; for it would be a confession that the barge canal is a failure, and it is. Moreover, New York would have to pay one-third to one-quarter of the United States' expense of such a canal, because of its great taxable wealth.

It would go hard with New Yorkers; but no amount of objection on this score or any other will prevent for long the building of these works if they will do what their advocates claim. The canalization of the St. Lawrence would cost less than New York's barge canal has cost; and the ability to send ships through from the lakes to the ocean without change of burden it is estimated will result in a saving of not less than ten cents a bushel on wheat, and a proportionate amount on other cargo. In the end the canal would be a great benefit to Montreal, to New York and to the whole United States.

Panama Canal

THE Panama Canal is a great success. About three thousand vessels per year are passing through it, paying in tolls about nine million dollars, or $2,500,000 more than the annual cost of operation and maintenance. An attempt is to be made shortly to exempt American ships from payment of tolls when engaged in traffic between home ports, one of the rights given away during the war. Night operation has not yet been undertaken, but all is ready whenever it is necessary. Colon has already become one of the world's great transfer points, and the canal is carrying so much traffic that a time is foreseen when an additional canal will be necessary. It takes about seven hours to go through from ocean to ocean. The locks work with per-

fect smoothness. Everything is well-timed, and a great ship is lifted thirty-two feet from one level to another in nine minutes. In a dry season the Chagres river provides barely enough water to enable the canal to operate at full capacity. Plans have been made for placing eighteen-inch guns at each end of the canal.

Seaboard Canals

CANALS are projected all along the Atlantic seaboard, from Boston to the interior of Florida (and indeed vessels drawing less than five feet of water can already make the journey). Many links in the chain came as a gift from the hand of God. There are Massachusetts Bay, Buzzard's Bay, Long Island Sound, New York Bay, Raritan Bay, Delaware River, Delaware Bay, Chesapeake Bay, Albemarle Sound, Pamlico Sound, and below that a succession of little bays and sounds to the St. John river, which traverses the best portions of Florida from south to north.

The Cape Cod canal, thirteen miles long, constructed at an expense of a million dollars per mile, connects Massachusetts Bay and Buzzard's Bay, and together with Long Island Sound, makes a complete protected route from Boston to New York. In 1918 this canal passed 3,800,000 tons of shipping. The canal is 200 feet wide at surface, 100 feet wide at bottom and 25 feet deep. It is a success, moreover, despite the fact that it has twice been blocked by coal-laden steamers, once for twelve days and once for three months.

Boats have a way of getting out of the water and upon the land that is disconcerting, and some of the old sea captains have no doubt dodged the canal and taken the stormy outside route who could have used the canal to advantage if they had been able to overcome their predilection for wanting to have as much water as they could around their crafts all the time.

Between the Raritan bay and the Delaware river there is now a little seven-foot canal which still continues to do considerable business. But a ship canal is planned, from Morgan on the Raritan bay to Bordentown on the Delaware river, a distance of 34 miles, which will reduce the water route between New York and Philadelphia from 274 miles to 87 miles, and the time from 21 hours to 8½ hours.

From Delaware Bay to Chesapeake Bay there is the Chesapeake and Delaware Canal, twelve miles long, passing vessels of nine feet draft, which will be changed into a ship canal able to take boats of thirty feet draft; and there are canals south from Norfolk to the North Carolina sounds.

The New York Chamber of Commerce has approved the New Jersey ship canal, and there seems reason to think that it will be a success. There is a great traffic in soft coal along the Atlantic seaboard, and it is believed that the opening of this canal would at once reduce the price of coal $1 per ton in New York.

With this series of canals completed it would be possible to tow barges all the way from Beaufort, North Carolina, to Boston, Massachusetts, eight hundred miles, without leaving United States waters, or even, if it were necessary or profitable, to take them all the way from Boston or Beaufort to Chicago or Duluth. For reasons already stated these coast canals seem to have a better chance of success than the inland canals and canalized rivers so often advocated.

A considerable amount of the clamor for improvements of interior waterways comes from those who do not know the relative failure of European waterways, the difficulties of the terminal problem and the cheapness of railway transportation. Perhaps, too, there are some whose lands are benefited by canalization of adjoining rivers that have more to say on the subject than they would if those lands were farther removed.

The people as a whole are gradually getting to know more of the problem, and are demanding a wiser use of the moneys which in many instances have been literally wasted by the millions in waterway projects which had not a particle of merit in them and which have never been used.

Modern legislators are going about these problems more carefully, and making the construction of waterways a subject of close scrutiny by engineers, to determine whether or not the investments are justified. But it cannot be said that the forces which controlled the design of the New York Barge Canal were of that stamp. Short-sighted men endeavored to make the world pay tribute to Buffalo and New York and have injured, not benefited, those cities, and wasted $150,000,000 of the people's money.

The Irish Question

By Frederick J. Falkiner, Dublin

FROM time to time references to Ireland, and to the Irish Question, have appeared in the columns of THE GOLDEN AGE. It may prove of interest to the readers of this journal to hear a voice from that country. It is not the object of the writer of this article to discuss the Irish problem in great detail, but rather to touch upon a number of its salient features.

The subject is one of great complication and can be viewed from many standpoints. It has many pros and cons. There are but few people who can think clearly, logically and dispassionately, on a matter such as the one now before us. Bigotry and ignorance have always stood as gigantic obstacles in the way of human progress. In Ireland they have so far proved insurmountable. Accordingly, it should not be a cause of surprise, that, despite repeated efforts, extending over many years, the Irish Question still remains unsolved. It has tested the mettle of most of England's renowned statesmen.

Sinn Fein is now the predominant factor in Irish politics. It represents three-fourths of Ireland. The avowed object of the movement is to obtain, by all means at its disposal, the recognition of an Irish Republic. The once active constitutional movement towards Dominion Home Rule has been killed. Nothing less than complete separation from Great Britain will, at present, satisfy the aspirations of the majority of the Irish people. These facts must be recognized; they are incontrovertible.

Sinn Fein is playing a dual rôle. It has two policies; one is constructive, the other is destructive. On the one hand, it is endeavoring to maintain law and order; on the other hand, secret societies, in its midst, are carrying on a campaign of ruthless assassination. Sinn Fein has its courts, its police, its soldiers, its parliament. Whole districts in the south and west of Ireland are governed by Dail Eireann, and the only law there recognized is that of the Irish Parliament.

It is the definite policy of the British Government to exterminate Sinn Fein. The Premier, Mr. David Lloyd George, is reported as having said: "If it is a question of setting up an independent Irish Republic in this small group of islands, that is a thing we could accept only if we were absolutely beaten to the ground. Lincoln faced a million casualties and a five years' war rather than acknowledge the independence of the Southern States. We should do the same thing."

As a result of this policy a large army occupies the country. Virtually, a state of war exists between extreme Sinn Fein and the military and police forces of the Crown. A determined effort is being made to suppress the Republican movement. According to a statement made recently in the House of Commons, the military expenditure in Ireland amounts to £1,150,000 per month.

The country has passed rapidly into the grip of what is closely akin to anarchy. Heavy casualties are being sustained by both of the opposing forces. Human life is no longer considered sacred. Property is being systematically destroyed. The Irish Office, in London, recently issued the following list of outrages which have been committed in Ireland during the year 1920, up to November 27:

Policemen killed	151
Policemen wounded	230
Soldiers killed	47
Soldiers wounded	103
Civilians killed	41
Civilians wounded	101
Total	673
R. I. C. vacated barracks destroyed	505
R. I. C. vacated barracks damaged	118
R. I. C. occupied barracks destroyed	23
R. I. C. occupied barracks damaged	51
Courthouses destroyed	67
Raids on mails	830
Raids on coastguard stations and lighthouses	45
Raids for arms	2961
Total	3836

These figures speak for themselves. Many others have been killed and wounded since the issue of this list. On Sunday, 28th November, a party of Royal Irish Constabulary officer auxiliaries were ambushed near Macroon, Co. Cork, and 16 were mortally wounded. Hardly a day passes without its list of killed.

The reign of violence may be dated from the Sinn Fein Insurrection of Easter, 1916. Since then the condition of the country has become worse and worse. On Easter Monday, April 24, 1916, Sinn Fein Volunteers seized the General Post Office in Dublin, and other points of vantage in the city. The insurgents issued a proclamation establishing "The Provisional Government of the Irish Republic". Martial law was proclaimed, and troops at once got into touch with the rebels. Serious fighting took place in the streets of Dublin. A large force of troops were at once despatched from England under the command of General Sir John Maxwell. A cordon was drawn around the center of the city, and some very hard fighting then took place. Eventually, on the 30th of April, 1916, six days after the outbreak, 700 of the insurgents surrendered to the military forces. A day later, all the rebel commanders in Dublin surrendered unconditionally. During the fighting the buildings in the heart of the city took fire and were completely destroyed. The estimated damage is stated to have been between £2,500,000 and £3,000,000.

The casualties during the rebellion are reported as follows:

Military and Constabulary killed	124
Wounded	397
Civilians killed	180
Wounded	614
Total	1315

Of the rebels, 15 were sentenced to death and 79 to various terms of imprisonment, and several hundreds were deported to England and placed in internment camps. By an amnesty these prisoners were afterwards set at liberty.

Perhaps the most startling event of recent Irish History, next to that of the Insurrection of 1916, is the desperate attempt, which was made on the 21st of December, 1919, to assassinate the Lord Lieutenant of Ireland—Field Marshal Viscount French, Commander of the British Expeditionary Force to France during the years 1914-1916. It was unsuccessful through a slight miscarriage of the attackers' plans. They were driven off by the military escort which accompanied the Viceroy, one of their number being killed. From that time onwards a considerable number of carefully organized assassinations have taken place.

The population of Ireland, according to the last census (1911), is 4,382,000. The country is allowed 105 members in the Imperial Parliament. The last general election took place in December, 1918, when Sinn Fein swept the country. No Sinn Fein Member of Parliament, then elected, has taken his seat in the English House of Commons. The following list of Irish Members of Parliament gives a good idea of the relative strength of the Sinn Fein movement to that of the Unionists and Nationalists.

Irish Unionists	25 members
Irish Nationalists	7 members
Sinn Fein	73 members
	105

Three possible solutions of the Irish Problem have been entertained from time to time. They are:

(1) The maintenance of the Act of Union of 1800;

(2) The granting of some sort of Dominion Home Rule;

(3) The formal recognition by the English people of the self-styled Irish Republic.

(1) The maintenance of the Act of Union was at one time earnestly desired by Irish Protestants. Many, however, now admit that this is no longer practicable. It would be unacceptable to the mass of the people.

(2) The granting of Dominion Home Rule, with ample and well-defined safeguards for the interests of Protestants, who are in the minority, would be welcomed by the majority of Irish Protestants and by a fair number of moderate Irish Catholics. A Bill of this nature is at present under the consideration of the British Government and may soon become law. But Sinn Fein scorns this solution; and since Sinn Fein represents the major portion of the people, a minority, only, are in favor of this scheme.

(3) Britain positively refuses to entertain the thought of an Irish Republic. Irish Protestants are bitterly opposed to it; and if, by any means, it should become a reality they threaten to resist it by force. They have their own military organization in the Ulster Volunteers. Most of them are trained soldiers, having seen service in France and elsewhere. Considerable supplies of arms and ammunition are believed to be in their possession.

It must be remembered, also, that the Irish Question is one of religion as well as one of politics. The religious aspect of the question was brought prominently to notice during the summer of 1920, when, on several occasions, what was practically civil war burst out in the North of Ireland. Armed parties of Catholics and Protestants came into violent conflict in the streets of Belfast and Londonderry. In the former city 62 people were killed; in the latter 20 people lost their lives. The majority of Catholics in Ulster have now espoused the cause of Sinn Fein. The Protestants, with few exceptions, are Unionists.

What, then, is the true solution of the much-talked-of Irish Question? We are convinced that none of the afore-mentioned suggestions, if carried into effect, can, or will, ever solve this, the greatest domestic problem of the British Empire. The spirit of Sinn Fein pervades the world. It appears in different countries and in different communities in a different guise. It is the striving of a misguided mankind for something better than their present lot. The desires in the heart of man are, to an extent, good, but the methods for their gratification are wrong. The solution of the Irish difficulty—political and religious—is the panacea for all the difficulties of the poor world; and it has many. What can that be?

We are convinced that THE GOLDEN AGE is correct in its contention that we are, today, standing on the threshold of a new era. That this is so is a fact clearly demonstrated in the conditions abroad in the earth. They corroborate the testimony of many prophecies contained in God's Word. Christians of all denominations have long prayed: "Thy kingdom come, Thy will be done in earth as it is done in heaven". The time when Jehovah's will shall be done on earth, as it is done in heaven, is not far distant. When that time arrives, then all wrongs will be made right; all difficulties will be solved; the everlasting kingdom of our Lord and Savior Jesus Christ will have become firmly and fully established. The work of that kingdom is the blessing of mankind. Christ and His gospel church, in the glory of the divine nature, will then, as the long-promised composite seed of Abraham, offer the blessing of eternal life, on a perfect earth, under the terms of the New Covenant, to whosoever will of mankind, the living and the resurrected dead. See Genesis 12:1-3; Galatians 3:8, 16, 29; 2 Peter 1:4; Romans 6:23; Acts 3:19-21; Jeremiah 31:31-33; Revelation 22:17.

This is a grand message to pass on to others. It means that we are now living in the end of the old age and in the dawn of the new. It means, furthermore, that according to divine prophecy there are millions now living on earth who will never die. How blessed it is to have this precious gem of knowledge! What a hope for the shattered world! What a balm of Gilead for sorrowing hearts! We are glad that we can recognize that present world troubles, and the ones yet to come, are but the birth pangs of the glorious Golden Age of which all God's holy prophets have spoken, since the world began.—Acts 3:19-21.

Abuse of the Insane

By Eliza Bond (Nurse)

A LITTLE investigation will surely help the poor patients of Insane Asylums, many of whom have been locked away from friends for years, shut up in dark, *cold* halls, sleeping at night on hard shuck beds, not allowed to communicate with family or friends who would gladly release them if they knew how well they are.

Many do more work for the nurses, who get the pay, than they would as private servants in families or when working for wages in stores or factories.

All the time they are thus trying to please their nurses or doctors, they are being subjected to every kind of abuse, such as vulgar threats, whippings, obscene epithets; and in several cases to which the writer was witness, angry attendants pulled patients off beds, thus dislocating an arm or a leg.

If any patient dared report such an occurrence to the physician in charge, she herself suffered imprisonment in a wild ward. "Keep such things covered up!" seemed to be the watchword of the matron in charge.

One kind-hearted nurse in the State of Tennessee wrote to the governor about the horrible abuses, but he only laughed. Conditions continued to grow worse; and when I left that hospital

to take a similar position in Ohio, some of the more sane inmates, those able to be out making their living in easier work, plead with me to put their cause before the public.

Spiritism, degeneracy and a fixed belief in "hell" as taught them from childhood serve to keep their weak minds polluted with poison. Yet the doctors in one asylum denied that there is such a thing as spiritism and said positively that there is no such church as a Spiritualist church. This was told to a lady whose husband had placed her in close confinement in the asylum, because she had been attending spiritistic meetings and wanted to be a "medium".

If these same doctors had examined any of the city newspapers they could have found advertisements of these churches and hired halls; for recently I saw twelve different places of meeting during the Convention of the American Legion in Cleveland.

Many of the patients saw "spirits", and would describe them to me. One little lady was forcibly fed three times daily because the "spirits" told her not to eat. Although she suffered from the rough feeding method, she obeyed the "voices" in preference to the nurses.

Cowardice and fear of the "great hereafter" with its "hell" of fire and brimstone, causes many minds to weaken. But the great number who suffer from the sins of their parents visited upon them is beyond belief.

Some patients mistreat and abuse other patients to win the approval of their nurses, who will then take food sent other patients and give it to these big strong women who will help them in whipping, smothering and pummeling.

Food sent by friends, special provisions for pellagra and tuberculosis patients, food bought by working patients, are confiscated by the nurses and used on their own tables.

One patient who had some lemons sent her from home because she was dying of tuberculosis, begged me piteously for some lemonade. I had to tell her that the nurses had eaten them. The next day she died, with her last simple request ungranted. This lady had worked enough embroidery to earn herself ample food to eat, but she was never given a cent. Her father, a Baptist minister, never came to see her during the five years of her stay.

One patient, who had been illegally placed in this hospital and put in confinement in a wild ward because she reported the nurses for stealing, tried to get in communication with a lawyer or with friends, but her letters were torn up by the matron. It was only by my finally forwarding one of these letters to her brother, that she was released. Many others are confined in the Tennessee asylum under similar circumstances.

Many of the women and men do more work than they would if they were working for wages as private servants, in factories, stores or public places. No doubt every asylum has this system, though Ohio has much more humane laws and the inmates are allowed more freedom than those states where barbarous and old-time methods of punishment are used.

And all this time that patients are suffering and their lives made miserable by cruel treatment, they have no hope before them! Only eternal torment, punishment everlasting, fire and brimstone! Dozens of deluded victims of this theology have confided their fears to me.

Thanks to the teachings of Pastor Russell's Seven Volumes of SCRIPTURE STUDIES, which I had in my possession, a few of them came to see God as a giver of good gifts instead of forever seeking vengeance on innocent sufferers.

Thank God for THE GOLDEN AGE, through the columns of which many wrongs may be righted, many false teachings forever shaken loose. From now on may the glorious news of Christ's righteous reign, His just and merciful kingdom, be made known to these sufferers.

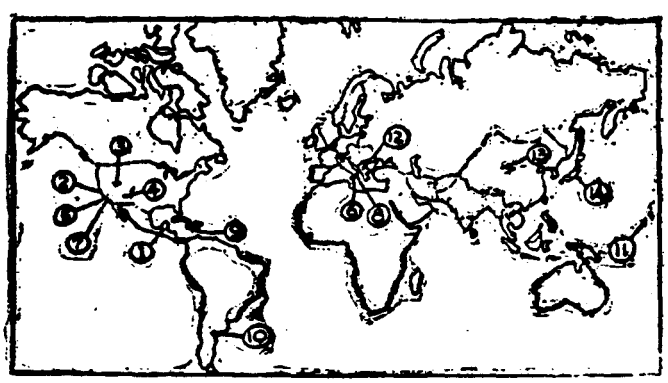
A Year of Earthquakes

TO BE startled out of sound sleep with the legs of the bed twisted and broken off beneath one might sound like a nightmare tale, but it was the literal experience of the people in a considerable section of South America. While the leg-twisting earthquake was going on, whole mountains dropped a hundred feet or much more, houses bounced up, and off their foundations, solid stone foundations slipped out of an age-long alignment, rivers changed their course

or disappeared, the earth roared, and the mountains cannonaded and lit up the heavens with volcanic fires.

It is nice to see jelly sparkling and quivering, but it is hideous to feel Mother Earth shivering under foot and threatening vast convulsions. From such a locality people flee, stripped of belongings, desolated and bereft of wits, without food or clothing, in dreadful fear of terrors of Nature which they can neither understand nor appreciate.

When such happenings come in settled countries the early reports of the death toll is only the beginning of the truth, but in Chili the Christmas earthquake shook up a sparsely populated region and only a few hundred paid the great price of life. In Albania, near Greece, whole cities were cast to the ground in heaps by a lesser tremor of the globe, whereas whole populations might have perished if the South American catastrophe had occurred in Albania.



Mother Earth has certain fairly well-defined earthquake zones. As shown by the accompanying map the western edge of the Americas, including the Caribbean Sea, the Mediterranean Sea, and the eastern edge of Asia, with some of the undersea Pacific mountain ranges peeping up here and there as islands, have recently shown seismic activity. The quakes have been unusually severe. It is as though sleepy old Earth were stretching, ready to awaken for the incoming day.

Shakings of the social order—the symbolic earth—presage a brighter day. The American Revolution ushered on the scene earth's greatest republic. Red revolution in France was a preliminary to the French Republic. Brazil, Cuba, China, England, and Germany quaked and shook as they entered more progressive times. Whole continents are shaking now in preparation for something—none know what, except those that see the Golden Age.

For the dawn of the best time man has ever known was destined to be begun with earthquakes. Whether the things written signify literal earthquakes time alone can tell, but the literal earth is shaking here and there with unusual force, and revolutions are seen which clearly tell mankind that these are days of change and transition. In the Bible it says that just before the Lord's prayer—"Thy kingdom come"—is answered, "there shall be earthquakes in divers places". (Matthew 24:7) In symbolic words it is written, of the period immediately preceding the better times, "There was a great earthquake" (Revelation 6:12), and "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great". (Revelation 16:18) As little earthquakes — symbolic — have preceded small improvements in human conditions, how vast must be the change for the better that will succeed so tremendous a convulsion of the social order!

It is noteworthy that the Lord's prediction about things to happen at the end of the "world"— this wornout social order — included many earthquakes in many places, and that this is directly fulfilled in the many earthquakes of 1920, the wide area covered by them, and the fact that there was not a month of the year without a serious earthquake. It seems reasonable to regard these terrifying earth-tremors as fulfillments of Christ's prophecy. If they are, it may be expected that there will be more and greater quakes in the next few years remaining for the old "world"—the old order of things. Whatever may come, no matter how serious, if this view is correct, the darkest events from now on are like storm clouds with bright silver linings; for this is the last great storm period for humanity, and in the near future, just beyond the clouds of the time of trouble of 1914 to date, is the sunshine of the Golden Age.

Brazilians Appreciate Truth

By Mrs. B. Ferguson (Brazil)

MR EDITOR: I wish I knew who wrote that article on "Brazil, the New United States," which recently appeared in THE GOLDEN AGE. It is so true, as we know it, that the writer must have been an eye-witness. My grandson is translating it to be published here.

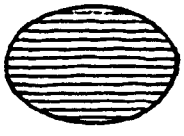
COLOR & CHARACTER

Faith, Hope, Love

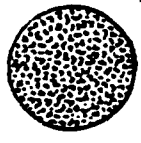
THE inspired Apostle Paul tells us that Faith, Hope and Love are abiding, basic qualities. Faith in a given promise will cease to fix itself on that promise when it is fulfilled; but faith as a quality, a belief in the integrity of God and of all His perfect creatures, will no more pass away than will the justice on which faith is built. Faith always remains true blue. Objectively, it is the foundation of things hoped for; subjectively, it is the conviction of things not seen.

Likewise hope, or avid expectation for the fulfillment of a given promise, will cease to function when that thing is attained: "for what a man hath, why doth he yet hope for it?" But the hopeful quality of the perfect character will embrace some other unaccomplished phase of God's design, always buoyant, always expectant. Hope in the Christian is traceable to the presence of heavenly wisdom. Without this holy discernment and discretion, without this ability to compare the sufferings of this present time with the glory that shall be revealed in us, the poor follower of Christ is forever plashing around in the slough of despond.

FAITH



HOPE



LOVE

Love is the motive principle of divine character, the distinguishing principle in Jehovah's dealings with the church. Because love as a motive for action is so rare in human affairs, it is set before the mind as being the thing to strive for—"the greatest of these". It is the greatest because it is the starter. Faith itself works by love, a love of the dependable qualities we recognize in God. Furthermore, love is a possibility now; even with imperfect brains it is possible to *wish* others well, and to admire such excellencies as they may have.

Power is not mentioned in this grouping given by the Apostle, probably for the reason that now is not the time for power. We cannot be trusted with power until we have justice, wisdom and love in perfection. The world's long experience in striving for and usurping power is one sad commentary on man's inability to exercise power without the proper balance wheels. Now we (whether high or low) are not fit to be trusted with power.

Produce Infertile Eggs

By H. E. Coffey

THE burden of the high cost of living is causing us all deep concern as we seek its cause and the remedy. Many are continually on the alert for cheaper and better foods. During the summer months eggs are produced in abundance and are one of the cheapest and best foods. But the egg must be eaten fresh. This is because most eggs which are put on the market are fertile. Such eggs are by the laws of nature intended to produce chicks. Thus, development of the embryo chick begins at the time at which the egg is fertilized in the oviduct of the hen. This growth begins by simple cell division in the living portion of the egg called the germ spot and continues until the egg is laid.

All growth ceases, provided the temperature is allowed to fall below 68°F. However, eggs that are put on cold storage have often undergone a longer period of incubation at a warm temperature and when they are chilled the development ceases. This causes the growing cells to die and accounts in many cases for the poor flavor of cold storage eggs.

Farmers and poultrymen producing eggs for the market would best meet the ends of economy, utility and common sense by producing infertile eggs. By this we mean that the laying hens should not be allowed to mate with the male birds of the flock. It has been determined by experiment that this would not decrease production in the least. Such eggs are the equal of fertile eggs for food purposes, and very much their superior for preserving, shipping or storage purposes. Such an egg is perfectly sterile and is covered by a thin outer membrane or cuticle which under normal conditions is bacterium proof. It can be kept indefinitely. Job knew the taste of an egg (Job 6:6), even if he was not so wise as some of his critics.

THIS IS THE HOPE

By Dr. William Lis

"And is there none before? No perfect peace,
Unbroken by the storms and cares of life,
Until the time of waiting for Him cease,
By His appearing to destroy the strife?
No, none before.

"Do we not hear, that thru the flag of grace,
By faithful messengers of God unfurled,
All men will be converted, and the place
Of man's rebellion be a holy world?
Yes, so we hear.

"Is it not true, that to the Church is given,
The holy honor of dispelling night,
And bringing back the human race to heaven,
By kindling everywhere the Gospel light?
It is *not* true.

Is *this* the hope—that Christ the Lord will come
In all the glory of His royal right,
Redeemer and Avenger, taking home
His saints, and crushing the usurper's might?
This is the hope.

Christian Civilization?

By Newton T. Hartshorn

LORD BEACONSFIELD (Disraeli), once prime minister of England, stated that men have mistaken comfort for civilization.

We hear a great deal these days about saving civilization — the comfort of the comfortable classes. Judge Gary, head of the steel trust, recently stated: "We have tabled [laid aside] the Golden Rule". The Editor of the *Literary Digest* also stated: "The world is turning a critical corner; mighty things are doing; civilization is in the awful throes of rebirth, and the stupendous upheaval will in all probability vitally change your life and the lives of every man and woman about you".

The Pilgrims, when they landed, did not have much comfort. Did they lack a fair measure of Christian civilization? Have Christian principles and comfort gone together? Jesus of Nazareth said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head". This statement proves that He did not have much material comfort; but He did have a full measure of civilization.

The papers these days are filled with reports of crimes that would make a North American Indian blush for shame, who by comparison was highly civilized. He would have considered himself forever disgraced if he indulged in a mighty orgy of profiteering while his tribe was being decimated.

For the life of me I cannot see where the civilization comes in, nor the use of saving such a monstrosity. Rather than have a "rebirth" of that breed would it not be better to let it die, and start afresh?

War may aptly be compared to blood-poisoning: to breed hate as a deliberate occupation, as was followed in the World War, poisoned the whole human race. Heretofore wars have been local—here and there in spots. Blood-poisoning was confined to the finger or the toe of collective man; and the doctor—politicians and statesmen—stopped the poison by either cutting off the limb or cutting out the infected part. But as in the case of individual man, any physician knows full well that when blood-poisoning has spread to the whole body there is no hope for the patient. He or she must die.

As Disraeli said in substance, men have so highly prized comfort that they have rated it as the highest civilization. They say: "Why do you fanatical sticklers for principle disturb our comfort? Why can you not let well enough alone? Get money honestly if you can, but get it. That will give you comfort. Never mind the other fellow."

Judge Gary is a fine philosopher, from the standpoint of business ethics. Go back on a contract? Horrors! When dealing with the steel strikers, however, he "tabled" the Golden Rule.

'The Golden Rule is good for the other fellow,' they say; 'but give me comfort for me and my class. That is the kind of Christian civilization that counts, not that crack-brained, starvation kind that drove the Pilgrims across the ocean in search of civil and religious liberty. Why did they not stay in England, and conform to the State Church of England and be comfortable—be civilized, practical and sensible?'

O thou comfortable Christian (?) civilization, when the mighty oak rots at the heart and the strong winds blow—crash!!

There is a deeper philosophy in Disraeli's statement than most people realize. Is not the civilization of today the same kind of civilization that dragged pagan Rome down to destruction?

The world is staggering under a state, muni-

cipal and corporation indebtedness approximating 800 billions of dollars. The spectre of repudiation glares out of the gathering gloom. The theory that national debts stabilize government has been worked to death. The profiteers worked it twenty-four hours a day. The débâcle of murder and hate paralyzed the mechanism of world finance, trade and production, threw it all out of gear. They made billions out of the people by that rule. The frightful problem of how to pay 800 billions of debts maturing within a relatively short time with only 5 billions of gold as a basis is making them sit up nights and rack their brains to figure out how they can make 40 out of 2 x 2 and stabilize exchange.

The circulation of the patient is all poisoned. Europe is bankrupt and starving. What a splendid civilization! And who got the world into this fix? Why of course the highly civilized Christian statesmen of autocratic Russia, Germany, Austria, England, Italy, etc., etc. If Russian Bolshevism can do a worse thing it must be the devil himself.

Lenine is reported by Norman Hapgood to have stated over his signature that out of one hundred so-called Bolsheviks there were one true Bolshevik, thirty-nine scoundrels and sixty fools. Nothing peculiar in that; it is a classification that will fit in almost any country. Nearly everywhere the scoundrels rule the fools, of course; and the one percent of Bolsheviks are lucky if they can find a hole to crawl into. The scoundrels rule the fools. That is comfort—civilization—for the scoundrels. As long as Lenine can keep the sixty percent of fools on his side, he may be able to stand off the thirty-nine percent of the scoundrels in Russia.

The highly civilized Christian statesmen of Europe got us into the World War. Scoundrels! Could a tribe of Hottentots have done worse? Civilization? We hear the clergy all over the world shouting frantically, "Save Christian civilization!" But most of the people of the world are saying, "If this is Christian civilization, O Lord, deliver us! It has murdered our sons and our friends, starved our children, and impoverished us. Away with it!"

The British Established Church and State system—the British Lion—is greatly grieved that Christians should be split up into so many denominations—a disgrace to Christianity. With paws stretched out, with honeyed words of love, the Lion invites all the dear Christian lambs to come and lie down inside of him and be comfortable. The Lion whines: "Oh, save Christian civilization, remove the disgrace of a divided Christianity!"

The last feast of Belshazzar king of Babylon is on. The golden vessels of Christian truth are brought out, filled with the wine of error and profaned in drunken revelry by the princes, their wives, the harlots and the concubines. They are praising the gods of gold and of silver, of brass, of iron, of wood and of stone.

Look! The handwriting on the wall! Bring in the astrologers, the soothsayers—the capitalists and the statesmen—all the wise men! What, oh, what does it say!

"God hath numbered thy kingdom [Christian (?) Civilization] and finished it. Thou art weighed in the balances and found wanting."

That night Belshazzar's reign ended.

Unique Judicial Opinion

IN THE judicial opinion herewith reproduced, Justice McGeehan presents in the first three paragraphs and the first two sentences of paragraph four, some information which we are glad to have widely circulated. It may be of interest to note that in this case the Judge, the Prosecuting Attorney and the Counsel for defendants are all Catholics. A good lawyer never permits his religious views to interfere with the performance of duty.

The opinion will be treasured by the discerning as one of the most curious minglings of the law and of religion in the history of American jurisprudence.

Some Catholics and some Protestants have objected to the Bible and the Reformation terms "whore" and "harlots" as applied to their respective organizations, and would gladly remove the Seventeenth Chapter of Revelation and the Sixteenth Chapter of Ezekiel from the Bible if they knew just how to go about it. The so-called Higher Critics have tried to help them to do this; but Bible students refuse to let go.

We do not feel like making any apologies for the Almighty because of what He has seen fit to record in His Word. We do not concur with the Justice's implications that the language of certain passages of Revelation in the New

Testament or of various passages in the Old Testament is "objectionable", or comparable to the coarse, "foul-mouthed, obscene" language of a people whose conversation was suitable for "a brothel of the lowest description".

The Bible language is severe in places; and the severity is justified. The hypocrisy of the professedly Christian church, for example, in fighting *on both sides* of every war, and in doing it in the name of Christ, deserves all the severe treatment it has received in the Scriptures. See THE GOLDEN AGE Advanced Bible Studies Department for full explanation of the seeming ineleganee of some Bible expressions and narratives.

CITY MAGISTRATES' COURT, 8TH DISTRICT,
Before HON. JOHN E. McGEEHAN, City Magistrate.
New York, November 24th, 1920.

The People, etc., on the Complaint of
WILLIAM WALLACE
— against—
JAMES J. CARROLL and
JOSEPH TINNARO
Charge:
DISORDERLY
CONDUCT

Appearances:

For The People, ASS'T DISTRICT ATTORNEY CHAPMAN,
For the Defendants, F. J. CRONIN, ESQ.

1. BY THE MAGISTRATE:—"The defendants are charged with Disorderly Conduct under Section 1459 of the New York Charter. It appears that on the 6th day of October the defendants distributed a publication to one William Wallace at No. 2130 Tiebout Avenue, Borough of The Bronx, City of New York, entitled 'THE GOLDEN AGE FOR SEPTEMBER 29, 1920'. It was agreed that the publication was distributed by the defendants to the People's witnesses, and further agreed that both sides submit it to the Court to be decided whether or not it constituted a crime under the statute.

2. "The evidence does not disclose anything in the demeanor or conduct of the distributors upon which any charge of wrongdoing might be based. There is no evidence nor claim that the act caused the slightest disturbance. The question arises: Is the subject matter of the magazine unlawful, and would the reading of same likely occasion a breach of the peace?

3. "The magazine consists of copious citations from the Bible in support of the author's contention that the ills now afflicting mankind can be properly charged to the Catholic Church, the Protestant Church, Knights of Columbus, Y. M. C. A., Interchurch World Movement and professional politicians. It concedes that moral standards in social matters are as high among Catholics as among other religious bodies, and that consecrated and pious Christians are to be found in all Christian bodies, Protestant and Catholic; but it denounces, in no uncertain terms, the systems to which they adhere. Counsel for the defendants does not argue that the language of this pamphlet is mild; they do not assert that the propositions are sound, nor do they quarrel with one of any religious faith who peruses it with indignation, but they assert that its distribution is lawful.

4. "Article I of the Amendments to the Constitution of the United States guarantees to the citizens religious liberty, the right freely to think, practice and preach religious beliefs and doctrines. That right is elementary and fundamental, and happily has long since passed out of the realm of discussion. However, the People contend that the language used on Page 728 of the magazine in question, wherein the church is described as a whore and the mother of harlots, is such as is likely to inflame the minds of the people who profess adherence to that church; that it so outrages the public decency in general that it clearly tends to a breach of the peace. The defendants, I take it, indulge in this language and apply it to the church because of their interpretation of the 17th Chapter of the Book of Revelations wherein the above-mentioned objectionable words are used. The Old Testament abounds in such language. Perhaps it was the language of the day. Nowhere in the New Testament do we find what to us would appear such coarseness and lack of refinement in speech. Nowhere in history, until we come down to the age of Shakespeare, does it again assert itself. At that time there was no etiquette of society. The people for the most part were free from decorum, foul-mouthed, obscene, uncultured. They delighted in conversation which would revolt us. They had no respect for humanity. The rules of propriety and habits of good breeding were absent. Their language was that of Billingsgate, decency was a thing unknown. At times Shakespeare's words are too indecent to be translated. His characters call things by their dirty names. Their talk is full of coarse allusions, and one would have to seek out a brothel of the lowest description to hear like words nowadays.

5. "And so it passes comprehension that one who preaches the doctrine of the Nazarene, or pretends to follow in the footsteps of the author of the beatitudes, would indulge in the use of words that in our day and time bring the blush of shame and shock even the hardened.

6. "The Court is loath to believe that the defendants intended the literal meaning of the words used, and if used figuratively the defendants are lacking in the power of expression and afflicted with a poverty of language and paucity of words. I suggest to the de-

fendants, who are so well versed in the Old Testament, and so intimately acquainted with the workings of the mind of Satan, that they read and study well the Epistle of St. Paul to the Corinthians and find therein a lesson on chastity of speech. Read the first epistle of St. Paul to the Corinthians and perhaps you, or the author—if you can persuade him—will make up your minds to cease using the language of the Old Testament. While it was appropriate to the times then, and is a matchless book and contains everything that is consoling and good, yet there are some parts of it that it would not be well to leave around in the parlor, especially to allow children of immature mind to peruse, and I for one would hesitate to be guilty of giving any recitations from parts of the Old Testament in my house. Its language is unfit to be used in our day and time. If you read St. Paul carefully perhaps you will change your language. The complaint is dismissed and the defendants are discharged, and I warn you not to go around that neighborhood with that again."

Labor—The Unit of Value

By H. B. Branch, Mo.

MY ARTICLE in GOLDEN AGE Number Fifteen, entitled "Capital Value and Standards", was a record of rigidly verified facts, absolutely free from speculative theory. When I demonstrated the immutable law of standards, the sure and only method of accurately determining the standard for any class of units, and my discovery and verification of The Standard of Values, I was as sure of my premise as Kepler was when he defined and verified the orbit of Mars, or as Newton was of the Law of Gravity after proving that law. My deductions are easily demonstrated and verified by any one who will devote earnest thought to the nature and functions of well-known and accepted standards.

It took Cyrus McCormick ten years to sell a successful binder. It took Howe sixteen years to introduce the sewing machine. The discoverer of nitrous oxide gas was kicked into oblivion and his name forgotten before his boon to the afflicted was employed in minor surgery. Pasteur's germs were regarded with contempt; Socrates was condemned to death for telling the truth; Galileo to save his life branded truth as falsehood; Bruno was burned at the stake; the Catholic Church burned Joan of Arc at the stake as a heretic and recently recorded her in the Calendar of Saints [in order to induce France to send an ambassador to the Vatican court]. John Calvin instigated the burning of Servetus at the stake; and later the Presbyterian Church, calling it "an error of the age", joined in erecting a monument in memory of Servetus at Geneva. When George Stevenson was building the first railway engine he was called a fool. When the first steamboat was in process of construction it was derisively denominated "Fulton's Folly". My statements are pregnant with great truths plainly demonstrated and verified. I bide the verdict of time.

Readers and scholars are seldom educators in a true sense. Educators are thinkers, investigators, surveyors of new realms of nature and thought to discover new boons to aid in social uplift, and haven't time to acquire scholarly attainments. Scholars deal solely in second-hand ideas, wander in the graveyards of the past, travel along old roads and blazed trails, and are always looking behind them. Sir Joshua Reynolds said: "There is no expedient to which a man will not resort to avoid the real labor of thinking". That is the reason it takes years to impress vital facts upon the public consciousness. Our legislators, editors and scholars are not investigators and thinkers. We owe our social advancement solely to such men as Edison, Bell, Ford, Marconi, Wright, Westinghouse, McCormick, Howe, Morse, Watts, Franklin, Stevenson, Wilson, Pasteur et al, relatively very few in number.

Fiscal Standards

Abraham four thousand years ago followed a false fiscal trail when he weighed out to Ephron 400 shekels of silver, units of weight, current money with the merchant, in payment for a burial place for his wife. Fiscal economists of all ages, including Smith, Mill, Locke, Law, Jevons, Ricardo, Colwell, Allison, Del Mar, Davis, Deane, Nearing, Parsons and Fisher of more modern times, have vainly sought material for a fiscal standard without understanding the law and functions of standards. Jevons predicted the time would come when our fiscal agent, or money, would be an actual standard of values and absolutely stable in its function of correctly defining value units just as other

standards like space, steam, electricity, light, gravity, duration, etc., correctly define the units composing their structures, correctly defining beyond dispute all space or capacity units, all steam units, all electrical units, all light units, all space units, all weight units, all time units, etc.

A unit is all or any part of a thing. Space is all of capacity, the standard of capacity, comprehends and defines all capacity units from cubic inches to the universe. Duration is all of time, the standard of time, and comprehends and defines all time units from seconds to eternity. Space is the greatest or culminating unit of its class, the greatest unit of capacity, and this is true of all standards without exception.

By a study of standards we find that each standard is the greatest unit of its kind or class. We classify units by their function. All gravity units have weight character; all duration units have time character; all altitude units have height character, etc. Each unit is complex and composite in character; but we can consider or define only one character at a time.

A loaf of bread is a unit of nutrition, a unit of gravity, a unit of space, a unit of length, a unit of value; and we can exactly define the volume and character of each of these units by the standards of nutrition, of weight, of space, of length, of value. While defining capacity value, weight value, nutritive value, length value or commercial value we confine our attention strictly to the one value under consideration. Each class of units has its own standard or one greatest unit, and value units are no exception to the law or rule.

What Value Is

Value is an important property imparted to natural units by labor in transforming or fitting them for human use or social service. Trees are units of altitude and also units of gravity, and labor transforms them into units of value by converting them into fuel, wood pulp, paper, lumber, boxes, vessels, houses, etc., and the value of those units is the labor cost employed in their creation.

Just as capacity is a product of space, weight a product of gravity, time a product of duration, so is value in any form a product of labor. We cannot conceive of value without labor. Cotton, wool, wheat, oats, rye, barley, hay, vegetables, feathers, furs, gold, silver, iron, steel, coal, shoes, hats, highways, bridges, railroads, shipping—everything that is bought and sold, everything that appeals to human desire for use, that makes the world a better place for the children of men, is poured into the World's lap from Labor's cornucopia.

Labor of all kinds is now howling because our money fails to define correctly the labor cost of its products. It takes the same labor energy today to produce a bushel of wheat, a 1,000-pound steer, a pound of wool, a bale of cotton, 100 pounds of rice, a ton of steel, a firkin of butter, a woman's dress, a suit of clothes, a pair of shoes or to operate a railway train that it required ten years ago. As all of the above units of value are absolutely stable in character, structure and functions or value for use, their definitions will be as absolutely stable when we employ the true Standard of Values as the meaning of watts, horse-power, acres, yards, degrees, fathoms, pounds, bushels, gallons, etc.

Units of all kinds are absolutely stable in character, never vary in volume, structure and function or their capacity of value in human service. A million or a trillion of units will not affect the value or capacity for human use or service of a single unit and the value definitions of those units should fully accord with their absolutely stable use or value.

A Winchester bushel is a unit of space containing a defined number of cubic inches. The Winchester bushel or that unit of capacity undefined always existed and always will exist. Britain defined that unit and impressed its space value upon the British consciousness; and it is no longer subject to question. A thing correctly defined to public understanding will not admit of dispute, conflict or litigation. A struck bushel of good wheat weighs 60 pounds. We test the quality of wheat today by weight of a struck measure. We still employ the measure, but for facility make gravity define the 2150.4 cubic inches, the unit by which we buy and sell.

As naming units is purely arbitrary, each state and nation is at liberty to define its own standard units. Suppose the United States had adopted an hour of 120 minutes it would have made our day 12 hours long instead of 24 hours. If we were to name all units of time it would exhaust the world's paper supply. Hence we define only a few units of a kind. With a defined

unit for comparison we can define exactly the true status of any other unit of the same kind.

Standards Galore

I quote from correspondent: "Throughout the world each nation or people designate by their standards names as acres, versts, poods, pounds, etc. [meaning all other defined units], all easily rendered into equivalents by our own standards —these are all known and the units always the same [never varying]. Value is different—no standard." All defined units have value character in addition to many other attributes. A bushel of wheat is a capacity unit, a gravity unit, a nutritive unit and also a value unit, and we can readily define the volume, character and function of each of those units.

Correspondent writes that a bushel of wheat unit is "always the same", absolutely stable, never varies in volume, structure and value or capacity for use or social service. Use is value; or wheat would never be bought and sold. Billions of bushels of wheat of the same grade cannot affect the function, value or use of that one bushel a single iota.

Our standards are natural agents, and have existed from all time, and are not subject to the jurisdiction of men and nations, their units functioning regardless of man's desires. A bushel of wheat is stable in value and renders exactly the same use, service or value today that it rendered in the Twelfth Century when it sold for about 2 cents. Supply, demand and price do not affect value or use one particle. We have removed all units from the realms of controversy except those of value, the source of all our social difficulties; and it is up to us to define value units.

I repeat for emphasis: A standard is the greatest unit of its class or kind. Gravity, space, duration, altitude, unlimited steam, light, electricity, etc., are the standards of weight, capacity, time, height, steam, light, electricity, etc. We define and verify the unknown by comparison to the known of like kind. We take a three-inch unit of length for comparison and exactly determine the length value of any other linear unit; we take 537.6 cubic inches, a peck of space, for comparison and exactly determine the space or capacity value of a barrel, tank, cistern or elevator; we take a defined unit of value for comparison and determine exactly the relative commercial value of any other commercial unit. This method is applied to all standards.

Unit of Value

Anything that is bought and sold, that is adapted to human use or service, is a commercial unit or unit of value. All human enterprise cost is estimated upon labor requirements, the governing factors of all social endeavor and progress. Mills, mines, factories, transportation companies, farmers and laborers—all attribute the high cost of living and social unrest to high cost of labor. We have seen that labor units, like all other units, are absolutely stable, "always the same," never varying in function.

The average labor content or cost of a ton of coal today is exactly what it was twenty years ago. Our sole trouble is due to a false standard whose definitions change every minute on the New York Stock Exchange. Think of the meaning of a word, dollar, changing every minute! No wonder we have confusion and social unrest in every field of human endeavor! That ignorance has planted a dynamite mine under our social institutions.

Labor is the greatest commercial unit in existence and is Nature's only standard for commercial units. No other standard is possible to apply to labor or commercial units. The contractor takes the architect's blue print of details and exactly determines the labor cost of every product required by the enterprise; and his bid is determined by that actual knowledge. In 1919 some contractors refused contracts except upon a percentage above money cost due to the uncertain definition or meaning of the word dollar as defined in stable labor units.

As we determine the volume and character of heat, light, steam and other energies by what they do, their results, products or units, so can we determine and define labor units by their results or products. Our Bureau of Labor statistics can give us the exact average world-wide labor cost on any product during the past twenty years, and that average will hold good for the next fifty years. If a wheat shortage in the United States caused an appeal to Canada, Argentine, Russia or Australia, the labor cost of transportation would be the only addition to price of wheat.

An Unchanging Standard

It is the duty of governments to recognize and employ the only natural and possible Standard of Value and graduate its units in accordance with their character, quality and relative value in labor contents as compared to all other labor products or units of value, just as we have defined nutrition, land, gravity and other units.

It is the duty of Congress to organize commissions qualified to define labor or commercial values, grade their units, formulate tables of labor units just as we have done with all other classes of units, and thus relieve rulers and lawgivers of that ignorance which breeds litigation, confusion and wars.

Congress should instruct Treasurers to issue certificates of different denominations of labor units carefully guarded against counterfeiting to circulate as measures of values in making commercial exchanges. These certificates would be good at face value in exchange for any product of the value specified by the certificate. These certificates would form an ideal currency, automatic, self-adjusting and not affected by contraction or redundancy. They would define exact values or labor cost and function without variation. Their increase or decrease would not affect their functions as measures of value any more than an increase or decrease of clocks, scales and yardsticks would affect time, weight and length values. A true definition or measure never varies in function and is not subject to controversy.

Nicaraguan Finances

By R. Grossell

THE termination by the French Government of the 1902 agreement, whereby it was provided that certain French products could be imported into Nicaragua at a reduction of 25 percent of the ordinary duty, while on the other hand certain Nicaraguan products entering France enjoyed concessions, has had a most serious effect on the financial situation in Nicaragua.

Coffee under this arrangement paid a duty of $25.09 per 110 pounds, computing the French franc at its normal value of $.193: whereas now the duty will be $96.50 per 110 pounds. This duty will eliminate France as a market for Nicaraguan coffee. Since, with the exception of the few war years, most of the Nicaraguan coffee has gone to France, the seriousness of the loss of this concession is evident. The United States therefore becomes practically the only potential market for the local crop.

The coffee crop of 1918-19 sold at very high prices, and the money received for it was promptly spent. Then, according to the custom, advances—in many cases 14 cents or 15 cents per pound—were made on the 1919-20 crop. Although this crop might have been sold at prices ranging from 22 cents to 27 cents per pound, public opinion counseled that the crop be held for at least 30 cents. The drop began the first of 1920, and planters who sold their crop at 14 cents now consider themselves fortunate, since large stores of coffee are still on hand and enormous losses have been incurred, many of the planters not obtaining at 7 to 8 cents enough to repay their loans. Then the banks refused to lend any more money on the plantations, and the large coffee-buying firms that usually advance money on the crops refused to furnish any more, although the time for cleaning the plantations preliminary to gathering the crop was at hand.

The crop for 1920-21 proved an exceptionally good one. Had the price of coffee been maintained, even in part, Nicaragua would have been extremely prosperous, since coffee is its main staple, averaging 50 percent of the total exports. Although in Nicaragua coffee is quoted very low, there is no trading; and local buyers do not believe that there are any immediate prospects of improvement in the market. Planters point to their cost last year of 15 cents per pound to prepare their coffee for market and land it at Corinto, and claim the present price means ruin. On the other hand, the last crop in places was only 30 percent of the normal production, but it cost as much to gather as the present normal crop. It is therefore estimated that this season's crop should net the planters from 7¼ cents to 8 cents f.o.b. Corinto; and although the present price leaves small room for profit, it will at least pay expenses. This price, however, will not keep up interest payments, since many of the planters pay as high as 24 percent on their mortgages.

Evolution—An Objection

By J. Dawson

MUCH has been written and much more has been said both in support of the evolution theory and in opposition to it. Nevertheless, during the past hundred years or so it has made considerable inroads both upon the literature of our time and in the curriculum of the schools and colleges. The purpose of this short article is to dispel the great illusion which has been woven around the minds of men, and to show the fallacy of this foolish theory. In spite of the fact that the Bible, which is contrary to the theory of evolution, can be made to harmonize, yet as long as there is any slender thread at all upon which to hang the theory of evolution, many people seem bound to accept the plausible reasoning of so-called savants in preference to the simple story of creation.

For the purpose of argument let it be supposed that man did evolve from a lower order. Let it be further supposed that it is fifty thousand years since evolution had so far progressed in operation as to produce the beginning of a race of men—the cave-men—who are supposed by evolutionists to be about the first of the human species to inhabit the earth, living in their caves in the hillside, with a club and sling for their weapons of offense and defense, and as a means of getting their living by killing their prey, the beasts of the field, and at times a means of killing their fellow men when such fellow men happened to get in their way. Since the time of the cave-men, the human race has made great advances in thought and knowledge; and it will be conceded that the present generation has one great advantage over the cave-men, inasmuch as it has at its disposal the sum of all the knowledge and experience of all the generations since the cave-man.

Now, with all this knowledge and experience, this advancement of science, is the man of today any better than the supposed cave-man of fifty thousand years ago? The cave-man killed his prey and his fellow man in his ignorant fashion, according to the evolutionist argument; and the modern man kills his prey and his fellow man in his intelligent fashion.

With all his advancement of science, his development in thought, with the wealth of knowledge and the sum of the experiences of the ages at his disposal, the man of today is doing the very same thing that the alleged cave-man did fifty thousand years ago. If we are to compare the cave-man in his ignorance with the modern man in his intelligence, the cave-man must be allowed the advantage over the modern man, for the reason that he did not have such knowledge and experience at his disposal as the man of today has. Moreover, the longer the time allowed to have elapsed between the supposed cave-man and the modern man, the worse the situation would appear for the man of today; for he would have so much more knowledge and experience to draw upon. And the final test of knowledge is always the ability to apply intelligently what one knows.

While Euclid wrote his elements of geometry two thousand three hundred years ago, his works on geometry are still the standard for the great universities of today; and although it is twenty-four hundred years since Herodotus and Thucydides lived, their works are still counted as classics. In poetry, David, Job, Homer, Shakespeare and Milton still hold their preëminence. Not much modern architecture is produced that is not unsightly. Architects still go back to the Gothic, Grecian and Roman for their designs. In philosophy Herbert Spencer has been styled the last of the philosophers. And he was a follower of Darwin, the modern apostle of evolution.

During the past ten years, the Balkan War, the World War and the revolutions in various parts of the world have demonstrated beyond a doubt the fact that the man of today has been applying the thought, knowledge and experience of the ages for the one purpose of destruction; and that more deviltry was indulged in by individual men on the battle fields of France and the Balkans than the cave man could even dream.

Evolution presents the thought of progress, onward and upward. Man has been going downward. With every advance in knowledge, man has correspondingly degenerated, for the reason that he has applied his knowledge for selfish purposes, until at the present time he is ready for racial extinction. If man today had been applying the wealth of knowledge at his disposal for the sole purpose of the general

betterment of the human race as a whole, the theory of evolution, which is progressive, might be considered as somewhat reasonable. But there never was a time in the history of the world, democracy or no democracy, republics or no republics, when man has been exercising the spirit of selfishness—one side against another—as he is doing today; and the more comprehensive his knowledge, the worse he becomes.

Evolution looks very much like a scheme of some evilly disposed being to shift the blame for man's delinquency upon the poor monk. Is that not the limit?

If we are to admit evolution to be a fact, and not a theory, then it is downward and not upward; and as man is increasing his knowledge he is gradually becoming more and more like the beast, for the reason stated above. After so many thousands of years of so-called progress in thought and knowledge, and with the experience of the ages behind him, he is still fighting, killing and dying like the beast; and it would be just as reasonable to suppose that the monkey evolved from the man, as it is to suppose that the man evolved from the monkey, for monkeys live in greater peace with one another than do men. There are no two ways about it; evolution or devolution is bound eventually to bring about its own destruction.

Earth's Rings

By Ralph H. Leffler

IT IS a generally accepted theory among students of cosmogony that during the 42,000 years in which the physical earth was in process of creation, there existed around it a series of annular formations, or rings. These rings consisted of carbon, smoke, dust, gases, vapor, etc. As the earth cooled from its molten condition and as its peripheral speed decreased, these rings gradually contracted about the earth and finally fell, producing great deluges and changes in climatic conditions. The rings composed of the heavier particles of matter, such as carbon and the heavier gases, were nearest the earth and consequently fell first; but the lighter ones, being of vapor, fell last. Thus were formed the various strata of rock, coal, minerals, etc.; and finally when the last ring broke there was produced the great deluge of Noah's day, with its resulting climatic changes.

There are many geological evidences that such was the order of creation. Not only are there geological evidences to support this theory, but there are in the heavens mute witnesses that attest to this condition of things, in the planets Jupiter and Saturn.

Since the earth is yet in an imperfect condition, it is but logical to conclude that the creative processes are still in operation and that there are may be other rings, of a different nature, about the earth which in due time will fall, producing wonderful results.

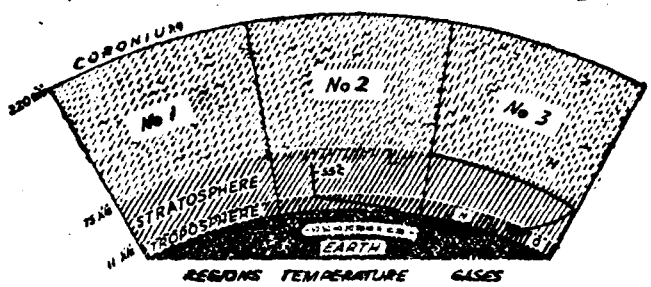
Investigation and experimentation disclose the fact that there are three well defined regions in or related to the earth's atmosphere which may be likened to rings. That there is a stratum in the upper atmosphere, peculiarly electrical in its nature, is inferred from some freakish results in radio signalling. For instance, there are cases on record where certain stations so remote from each other as to be unable to carry on communications, have at times read each other easily. And again, at times, a certain station between two other stations working with each other could not hear either. These freaks have been explained to be due to the reflecting power and to the irregular contour of an ionized region in the upper atmosphere, sometimes known as the Heaviside layer.

By the use of suitable instruments the lower regions of the atmosphere have been well charted. The upper regions have been studied by observing the effects of the tangent rays of the sun at sunset as they move through these strata.

The three regions of earth's atmosphere have been named Troposphere, Stratosphere, and Coronium. By observing graph No. 1 we see that the Troposphere is nearest the earth and extends to a height of 11 kilometers. [A kilometer is 3,280 feet, or two-thirds of a mile] In it the two main constituents of the atmosphere, namely nitrogen and oxygen, have the same volumetric proportions through its entire height. Temperature decreases at a nearly constant rate of 5° per kilometer to the 10th kilometer height and 9° per kilometer to the 11th kilometer where it suddenly remains constant at —55°C. for all higher elevations. Electrically,

speaking, the Troposphere is a poor conductor but a very good insulator.

The Stratosphere extends from the 11 kilometer height to 75 kilometers. In it the atmospheric pressure has decreased to such a state as to cause this region to be particularly well suited for electrical conduction—hence its name, the electrical ring. The oxygen and nitrogen gases no longer maintain their constant proportions, but instead the lighter nitrogen gas grad-



ually increases and the heavier oxygen gas decreases in volumetric proportions with height. At about 74 kilometers oxygen has entirely disappeared and the atmosphere consists of nitrogen only. From 74 kilometers to 75 kilometers, hydrogen gas (the lightest known) begins to appear, and from 75 kilometers upward the atmosphere consists entirely of hydrogen. By observing graph No. 3 it will be seen that the belt of all-nitrogen exists over a very narrow range at 74 kilometers and the belt of all-hydrogen over a wide range from 75 km. to 220 km. Above 220 km., or beyond the Coronium, is the region of perfect vacuity. When the setting sun's last rays pass into this region the sky loses its blue color because there are no hydrogen atoms to refract the shorter waves of sunlight.

These regions about the earth do not taper off gradually and merge from one into the other, but instead, they have abrupt and dissimilar boundaries—hence their ring-like shape.

Studying these regions it becomes evident that all such mundane experiences as storms, cyclones, clouds, rain, snow, etc., exist only in the Troposphere, a very thin layer in comparison with the size of the earth. Supposing the earth to be the size of an orange, the Troposphere would be as tissue paper.

Prophecy tells that there is a time near at hand, known as the Golden Age, wherein the earth shall yield her increase. That means climatic conditions will be adjusted so as to be more favorable than at present for the growth and development of plants and animals; also injurious insects, bacteria, etc., will all be destroyed. Can it be that this electrical region about the earth will be one of the agencies used to accomplish their eradication?

Snakes and Serpents

By H. E. Coffey

THE two words, snake and serpent, are alike in meaning and therefore synonymous. Serpent is the word commonly used in the Scriptures, and snake is the word today used to designate the class of reptiles belonging to the Ophidia order. There are over 1,600 species of present-day snakes, and most of these are harmless to man; but it is the harmful class that concern us most. In India alone, according to Sir J. Fayrer 20,000 persons perish annually from snake bites, and the fatalities in other parts of the world are large.

Most poisonous snakes have large heads with small tapering necks which grow larger toward the body: and the upper jaw contains two large hollow teeth, or fangs, through which poison is injected into its victim. The most sure and speedy cures from venomous poisoning have resulted from the injection, directly into the blood, of serum from animals which have been immunized by repeated doses of snake-poison. The objection to this is that there must be as many different serums as there are species of poisonous snakes. However, one of the South America Republics produces these serums in large quantities, and practically no deaths have resulted where serum is used.

Permanganate of potash is the principal remedy relied on in the United States; and in the cactus and prickly pear regions of the southwestern states and the Rio Grande section most of the inhabitants have this preparation at hand or carry it with them. These parts are the favorite habitat of rattlesnakes, and here they flourish in large numbers. In the rocky and hilly portions they make their dens, where they hibernate during the rainy and cold months of winter. The writer has known of as many as seventy-five rattlesnakes being taken from one den in a half day, and it is not uncommon for the larger ones to measure five feet in length.

The age of the rattlesnake cannot be arrived

at from the number of rattles as there are always some broken off near the end; but no doubt rattlesnakes live to be very old. The British Museum has on exhibition a rattle of twenty-one joints, but perhaps the largest and finest display of rattles to be found anywhere is in the Buckhorn Palace, at San Antonio, Tex.

North American Indians and Mexicans use the oil from the rattlesnake as a cure for rheumatism, and tradition has it that the flesh of this snake will cure tuberculosis.

The cobra is the deadly snake of India, and it bites silently and without warning. Naturalists (!) tell of hoop snakes, joint snakes that fall to pieces, and other snakes that swell to large proportions when frightened. Some of the snakes that frequent the hen-yard may be destroyed by placing glass eggs in the nests. These will be swallowed, and later will cause the snake's death. Not all snakes are harmful, but some are really the friends of man; for they destroy mice and other rodents. There is also a non-poisonous snake that destroys the poisonous species.

The first mention of the serpent in the Bible is made in Genesis 3:1, where it is referred to as being "more subtil than any beast of the field". In this chapter special reference is made to Satan. God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". (Genesis 3:15) This is a Scripture text that was never understood in the past, and today only a comparatively few know the correct interpretation. The death sentence was passed upon Adam; and during his lifetime the above statement was his only recorded ray of hope. This "seed of the woman" was alluded to in the promise made to Abraham: "In thee and in thy seed shall all the families of the earth be blessed".—Genesis 12:1-3.

Abraham, Isaac and Jacob each thought that it was through his posterity that the promised blessing was to come; but not until after the death and resurrection of Christ was the Genesis promise made clear. The Apostle Paul tells us in Galatians 3:16, 29, that the promised seed is Christ, Head and body. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." St. John tells us what is to be the fate of the serpent, Satan. (Revelation 20:1-3) He is to be bound and later destroyed.

In Ireland the people celebrate "St. Patrick's Day" in memory of the Scotch missionary who banished the snakes and frogs from her emerald isle; and in the Golden Age, now near, the people will "ascribe all praise and honor" to Christ, the conqueror of Satan and all the evil influences which have resulted from his reign, so the Revelator informs us. However, these plain statements are too puzzling for many of the wise men of our day to understand. We are not surprised at this; for there were simple things that even Solomon, the wisest man of his day, could not comprehend. He mentions "the way of a serpent upon a rock" as one of the three things too wonderful for him.—Proverbs 30:19.

The Robins and the Wren

By Geo. D. Ettinger

IN THE bird kingdom, as among other living creatures on the earth, size does not always determine which shall have the ascendancy.

The robin surely has an appropriate name. He is usually busy robbing gardens. The robins came to our garden. We watched in vain for ripe raspberries; for as quickly as they ripened these fowl robbers picked them. The question was how to save the berries.

We built a house for a wren, and by this invited him to make his home in this "bungle-high" on the post. Being thus made welcome, he came and soon felt that he owned the garden. His little body is only about as large as a walnut, with a cunning little tail to balance him in his flight; but his bill is three times as long as that of almost any other bird.

The sight of this bill must strike terror into the hearts of the robins; for since Mr. Wren took up his residence with us the robins have moved. We have not determined whether or not our hero eats berries, but we get most of the crop, and he is entitled to his pay.

Now, Mr. Editor, I have a question. In the Golden Age will birds learn to quit stealing other people's berries or must the wren be eternally kept as an aërial policeman?

EASTER

By J. F. Rutherford

"He is not here, but is risen."—Luke 24:6.

HABIT greatly influences humankind. Many people are in the habit of celebrating Easter, not understanding its meaning. Many Christians have the thought that it is a Biblical term relating to the resurrection of our Lord. This, however, is an erroneous view. The word Easter occurs only once in the Scriptures, and there it is a mistranslation. (Acts 12:4) It should be rendered passover in that place.

God established the true religion in the earth. His holy spirit binds to Him those on earth who love and serve Him. When Lucifer became Satan he declared: "I will be like the most High". Satan has attempted, therefore, to counterfeit every part of the divine arrangement. He has a heaven of his own, over which he presides, together with the wicked angels. He is the god of this world, the order of things that has prevailed for a long period of time. He instituted a false religion. Nimrod was one of the chief tools that he used for this purpose. Sun worship, idol worship, devil worship, worship of the heathen gods, all sprang from the adversary, the purpose being to confuse the minds of mankind and draw them away from the true religion of Jehovah's great arrangement.

The word Easter is derived from the word Estera, a goddess of the Saxons, whose festival was celebrated in the spring of the year about the time of the Passover season.

In the early part of the Christian era Satan injected ambitious thoughts into the minds of clergymen of the church. These became desirous of honor and the plaudits of men, associated themselves with politicians, profiteers and other ambitious men of the world, and there resulted a faithless religion. The true church of Christ is pictured in the Scriptures by a virgin. The faithless church system operating under the name of Christ is symbolized by an unchaste woman, a harlot; hence the faithless religion. Many believe this is the Christian religion operating under the name of Christ. It has idol worship, worship of images, and the adoption of many of the practices of the heathen. The doctrines of eternal torture and of inherent immortality of all souls were borrowed from the heathen. Likewise the practice of celebrating Easter was an attempt to supplant the true Christian practices with that of heathenism. The early churches of Asia Minor celebrated the death of the Lord Jesus annually on the fourteenth of Nisan. The churches of Rome, however, were of the opinion that the crucifixion should be celebrated on Friday, the day of the week that the Lord was crucified. They viewed the death of the Lord as a time of mourning and continued their fasting until the day commemorating the resurrection. The churches of both Asia Minor and Rome first recognized this celebration as the Passover period, and later the celebration of the Sunday corresponding to the resurrection was called Easter.

We quote from *McClintock and Strong's Encyclopedia*:

"Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, in honor of whom sacrifices being offered annually about the Passover time of year, the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover; hence we say Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons. So the present German word is used, Ostern, for Easter, and refers to the same goddess, Estera or Ostera. The occurrence of this word in the authorized Version (Acts 12:4) is chiefly noticeable as an example of the want of consistency in the translators. . . . At the last revision 'Passover' was substituted in all passages but this."

Christians celebrate the fourteenth of Nisan annually as commemorating the death of our Lord and the Memorial instituted by Him, which He enjoined upon His followers to keep until His kingdom should be established. The Sunday following is usually called Easter Sunday and is supposed to pertain to the resurrection of the Lord, since the Lord was resurrected on the third day. It is interesting and profitable, therefore, to examine the question with reference to the Lord's resurrection.

Jesus was crucified on Friday afternoon and died and was buried the same day. The day following was the Jewish Sabbath day. Little is said about what occurred on that day, except that the Scriptures record that those who loved

Him marked the place where He was laid. The Sabbath day having ended, these became active to learn something about the condition of the Lord. Before the first rays of sunlight had fully dispelled the darkness of the early morning, Mary Magdalene and other faithful women hastened to the tomb where Jesus had been buried. He was not there. A messenger like unto a man, but who in fact was an angel, appeared unto them and said: "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him". (Mark 16:6) This news sounded too good to be true. These devout women were dazed and bewildered and hastened away to tell others of their company what they had observed and heard.

The fact of Jesus' resurrection is abundantly testified to by a number of witnesses. All Christian people believe in His resurrection, but all do not understand and agree as to its full import. In order for us to understand this it is necessary for us first to understand why Jesus should become a man, why he should suffer death and arise from the dead. These facts are told in Holy Writ in simple and beautiful phrase. It is the story dearest to the hearts of men because it means more to men than all things else can mean; and the reason is that it opens the way of life everlasting to the human race. His resurrection is a guarantee that all the dead shall be raised in God's due time. In this time of great stress, turmoil, strife, wars, famine, pestilence, suffering and death, the meaning of the resurrection of the Master is a source of great comfort to those who investigate and who understand. The reason for His resurrection appears as follows:

Man, the highest order of God's earthly creation, was made perfect in body and mind, possessing the attributes of wisdom, justice, love and power. He was made in the image and likeness of God. He was placed in Eden, which the Bible describes as a condition of perfection. The climatic conditions, the food and all things about him were perfect. He was given a wife, Eve, likewise perfect. Amongst the creatures of Jehovah there was one described by the Prophet Ezekiel as "the anointed cherub that covereth". Continuing, the Prophet says of him: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee". (Ezekiel 28:13-16) This creature became ambitious and determined that he would set up a kingdom of his own like unto Jehovah; and another prophet of God records him as saying: "I will ascend above the heights of the clouds; I will be like the most High". (Isaiah 14:13, 14) The Genesis account is that he seduced mother Eve, causing her to believe that God was keeping her in ignorance in forbidding her and her husband to eat the fruit of the tree of knowledge. He told her: "Ye shall not surely die"—notwithstanding Jehovah's declaration that disobedience of His law would mean death. The statement of the devil, the deceiver, was the first lie ever told; and since then all falsehood has been based upon this lie.

Eve violated the law and Adam joined her in the transgression and Jehovah sentenced them to death. He enforced this sentence by driving them out of the perfect home, Eden; and thereafter they were required to earn their food in the sweat of their face and partake of imperfect and poisonous food in the imperfect earth, because nowhere outside of Eden was the food perfect. See Genesis 3:1-24.

The perfect pair begat no children while in Eden. The power of procreation was exercised by them after they had come under the sentence of death, after they were in a dying condition. The consequence was that all their children were born imperfect; and since no imperfect thing can have the right to live, the entire human race, therefore, has been born under condemnation. This is what David had in mind when he wrote: "Behold, I was shapen in iniquity; and in sin did my mother conceive me". (Psalm 51:5) The same thought is expressed by the Apostle Paul: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned".—Romans 5:12.

In pronouncing His judgment upon them, Jehovah said to man and to the devil: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". Aside from this being literally true, the woman here pictured the Abrahamic-Sarah covenant, and her seed the offspring of that covenant, to wit, the Christ, Head and body; whereas the seed of Satan are all of the agencies that he has

employed to carry on evil. And this explains why the Christians have been persecuted at all times during the Christian age. This enmity will continue until all the Christians are selected and the Messianic kingdom set up.

God promised Abraham that in his seed all the families of the earth should be blessed. Again here is a picture of the Christ, according to this promise. (Galatians 3:16, 27, 29) Jehovah also promised that He would redeem man from death, saying: "I will ransom them from the power of the grave; I will redeem them from death". (Hosea 13:14) All these promises of Jehovah must be carried out.

Since a perfect man sinned, the only price that would redeem him would be the value of another perfect human being or human life. In all the earth there were none perfect, because the descendants of Adam. "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psalm 49:7) Hence the necessity for Jesus becoming a man.

St. John in the first chapter of his gospel describes the prehuman existence of Jesus, speaking of Him as the *Logos*, or the Word, which "was made flesh and dwelt amongst men". (John 1:14) When He grew to manhood's estate at the age of thirty, He was perfect in His organism and perfect under the law, qualified to be a priest. He presented Himself unto Jehovah in consecration to do God's will, at the same time being baptized in the Jordan and there begotten of the holy spirit. For three and one-half years He taught concerning His mission to the world and of His coming kingdom. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". (Matthew 20:28) And again: "I am come that they might have life, and that they might have it more abundantly".—John 10:10.

Jesus died upon the cross, thereby giving Himself a ransom or corresponding price for men, of which the Apostle says: "Christ died for our sins according to the Scriptures; and he was buried and rose again the third day according to the Scriptures". (1 Corinthians 15:3, 4) His death was for the benefit of all men. (Hebrews 2:10; 1 Timothy 2:5, 6) The death and resurrection of the Lord is a guarantee that every one of the human race should at some time have a fair and impartial trial for life. The Apostle Paul declared that God had appointed a day (a time) during which all men should have a fair trial for life, and the assurance of this is the resurrection of Jesus from the dead. God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead". (Acts 17:31) Again said the Apostle: "There shall be a resurrection of the dead, both of the just and unjust". (Acts 24:15) Jesus Himself declared that in due time all should be awakened out of death. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his [the Son of man's] voice and shall come forth." (John 5:28, 29) Hence the resurrection of Jesus is of vital importance to every human being.

"At That Day"

The awakening of the dead is not the end of the resurrection, but merely the beginning of the resurrection for the world. Resurrection means a restanding to life. It will require the period of a thousand years to resurrect the obedient ones of the human race. This is designated in the Scriptures as a time of restoration. Of that time the Apostle Peter says: "God shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began". (Acts 3:20, 21) When Messiah sets up His kingdom there will be millions of people living on the earth, and these will be the first ones who will have the opportunity of restoration.

Jesus declared to His disciples that He was going away; but that He would return again, and He taught them to pray for the coming of His kingdom. This is in harmony with the Apostle Paul's statement that God has appointed a day for the judging of the world in righteousness by Christ Jesus. When asked by His disciples when that time would be Jesus gave them some proof that the people would be able to understand when it transpires. He said that His coming in the end of the world would be marked by a world war, by famine, pestilence, revolutions, distress of nations and

unrest amongst the people. All these things have been fulfilled or are now in course of fulfillment. According to the Bible chronology and according to the fulfilled prophecy the world ended with 1914, and since then the old order is passing away. The jubilee cycles show that 1925 will mark the complete passing of the old order and the inauguration of Messiah's kingdom; that shortly thereafter will begin the resurrection, i. e., the restoration of mankind, the lifting up of the people. Then each one will have at least one hundred years of trial in his effort to render himself in obedience to the Lord's will; and if he puts forth an effort to obey he will be granted further time, until ultimately he shall be restored and fully resurrected.—Isaiah 65:20.

We can confidently say, therefore, that there are millions now living who will never die. As soon as these begin to receive the blessings of the Lord and to prepare for the return of their dead friends, the awakening of the dead will begin. It will not happen all in a day or a year, but gradually they will come forth from the tomb, some today, some the next day, and so on; for Jesus declared that all in their graves shall hear His voice and come forth. They are coming forth to judgment, to trial, to have an opportunity for life everlasting. These truths, which are definitely established by the Scriptures, are comforting to the sad, and those understanding them now rejoice in the resurrection of the Lord Jesus and the blessings which that resurrection will ultimately bring to mankind.

Resurrection of the Saints

There is a distinction between the resurrection of the world in general and the resurrection of Christians. By Christians we mean those who have made a full consecration to do the will of God and who have proven their faithfulness even unto death. These will be changed from human to spirit beings. (1 Corinthians 15:51, 52: 1 Thessalonians 4:14-16) These are to be like the Lord Himself in glory. (1 John 2:2,3) Of them John said: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Revelation 20:4, 6) There will be only a small number of these, comparatively, Jesus Himself calling them a little flock. (Luke 12:32) The selection of this class is about completed; and with the full establishment of the Lord's kingdom there is no more opportunity for entering into this class, but then will follow the resurrection of the world.

In St. Paul's day some argued against the resurrection of the dead, as they do now; and the Apostle in presenting his argument said: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."—1 Cor. 15:12-23.

Then the Apostle shows that the reign of Christ results in putting to death every enemy of righteousness and that "the last enemy that shall be destroyed is death"—death itself being destroyed by bringing the race up to the condition of health and happiness. During the time of the resurrection God will uplift and bless the people with life everlasting and will wipe away all tears from their eyes; "and there shall be no more death". (Revelation 21:4) We have now come to that day; and shortly the resur-

rection of the last members of the body of Christ, the Christians, will be completed, and the resurrection of the world in general will begin. The trouble and sorrow that afflict humankind at this time are but the forerunners of the day of blessing. The Lord is using this time of trouble to humble the haughty and proud and to get them into a condition of mind and heart to receive the great blessings that He has in store for them.

Turned on Stream of Truth

By H. G. Snow, Montreal

MR. EDITOR: I write this note of appreciation in return for the many pleasant emotions which are from time to time produced in my heart by the influence of your bright and instructive paper. The Scriptures tell us that when "the wicked plotted against the just and gnasheth upon him with his teeth, the Lord shall laugh at him; for He seeth that his day is coming" (Psalm 37:13; and again, "The righteous also shall see and fear and shall laugh at the wicked." (Psalm 52:6) This condition of heart, I think, explains my appreciation of the strain of humor going through various articles in your paper.

I greatly enjoyed the recent description of the "Phlegmatic Temperament". I thought of another "old darkey", Satan, whose "fires of industry" are dying out, through the instrumentality of Pastor Russell, who turned upon them the stream of the Lord's Truth. He is going to "jest set" for 1,000 years, while he sees his work of 6,000 years undone; what he will think can be better imagined than described. And still another mentioned by John Bunyon named "Pope", grown crazy and stiff in his joints, so that he can do little more than "set" in his cave's mouth, grinning at pilgrims as they go by and biting his nails because he cannot come at them.

Electricity in Belts

By Samuel E. Baker, Ont.

THE existence of static electricity in belts and various machines has proven annoying to many industries; and in some cases fires have been started which have done much damage. How to overcome the existence of static electricity has been a problem which many have tried to solve. Your article in the Holiday Number, "Facts About Lightning", by William J. Towne, should help to clarify the subject of static electricity in machines, belts, etc.

Under certain conditions a machine becomes charged with electricity, as do the clouds. When the hand is placed near the machine or belt, a discharge is made to the hand, thus lowering the tension of the charge in the machine. The spark that is seen is lightning on a miniature scale, and the tiny snap heard is a crack of thunder.

Grounding the machine is the ordinary way to remedy this difficulty, by direct contact with water pipe or other conductor leading to the earth, but this will not effectively overcome the condition.

A proper ground for static electricity must not have direct contact; for where the contact is direct, the ground wire becomes a part of the machine and is itself immediately charged. The ground wire should have a gap, or discharging point, about one-sixteenth of an inch or less, between the ground wire and the machine, and at the other end of the ground wire to water pipe; the more points the better. These breaking-points will keep the tension of the charge in the machine so low that no trouble will be experienced.

Earth Being Remade

THE world is in process of being made over climatically and geologically, as a result of recent tremendous seismatic disturbances in the Arctic seas and northern Asia, according to Professor Guillaume Bigourdan, president of the committee on longitudes, at Paris, France.

"We are traversing a period of volcanic disturbance similar to that occurring before the creation of man," said Professor Bigourdan.

While we need not anticipate any abrupt alterations there is undoubtedly a possibility that new groups of islands may appear in the Pacific Ocean and that others may disappear. The cycle of seismatic evolution is likely to extend for hundreds of years, eventually completely transforming geological and climatic conditions.

These disturbances, according to the Chicago *Herald and Examiner*, may be expected in a zone of subterranean energy, extending from the Mediterranean Sea to the Indian Ocean and eastern Asia, finally involving the entire Pacific coast line of the American continent, which will likely be particularly affected. However, resultant earthquakes and eruptions of dormant volcanoes are unlikely to rival those of 2,000 years ago.

Zionism Certain to Succeed

"Arise, give light, for thy light is come; and the glory of the Lord is shining forth over thee."—Isaiah 60:1, *Leeser.*

NEXT to life everlasting, a home amidst peace and plenty is the greatest desire of man. The Jews have ever been a home-loving people. No class of people on earth has so beautifully exemplified the family relationship as they. Yet they have been for many centuries without a national life and without a homeland. Their faith in God and in His promises made to their fathers has been their tower of strength, holding them together against every effort made to separate them.

I count myself happy to be permitted to address such a people and to bring to them a message of gladness, being fully persuaded that thousands of Jews now on the earth will live to see their long-cherished hope of a restored nation and homeland fully and completely realized and that there are millions of Jews living on earth who will never die.

As is well known, I am a Christian; but I have no desire to proselyte and certainly no purpose of attempting to convert Jews to Christianity. We are living in the great transformation period of the world's history, the most wonderful time man has yet known; and we are confronted today with questions freighted with greatest import. The Christian who attempts at this time to convert the Jews to Christianity shows that he does not understand the meaning of the Scriptures nor the significance of the time in which we are living.

For many centuries Jews have been the objects of unjust scorn and persecution; and the greater portion of this wrongful persecution has been done by those professing to be Christians. But the hour is rapidly approaching and will soon be fully realized when the peoples of earth will count it a great honor and favor to be numbered among the offspring of Abraham.

Settle it in your minds now and for all time that Israel, though for many years in the special favor of God, failed to perform her covenant with God, was cast off and endured great afflictions; yet God did not cast her off forever. He gave promise that His favor would return to Israel; and it is returning and will yet be shown to the Jews in a still more marked degree, and to their great joy. Israel is absolutely certain to be fully established as a nation and the Jews again as a specially favored people of God. Zionism is a great forward movement in harmony with the divine arrangement, and for that reason the purpose concerning it must be accomplished. The Gentile nations now suffering great distress will also in due time receive a great blessing, but only after Israel has first received recognition and a special blessing. Jerusalem is destined to be the capital of the world, from which shall go forth the Word of God, uplifting and blessing the nations and peoples of earth. These abstract statements are not merely the fruits of fancy, but are subject to proof by competent evidence so clear, cogent and convincing as to remove all possible doubt.

The Prophet David truly wrote: "Happy is the nation whose God is the Lord, the people whom he hath chosen for himself as a heritage". (Psalm 33:12) The rapidity of the rise of Israel as a nation to the heights of glory and honor will progress in proportion as she heeds the words of Jehovah. Faith in and obedience to the promises made her through the prophets of old will remove obstructions to mental vision and bring great joy to the hearts of all Jews who follow such a course. "The path of the righteous is as the early morning light, that shineth more and more brightly until the height of noonday." (Proverbs 4:18, *Leeser*) Faith today is just as essential as it was in days of old. Therefore, O Israel, take heed to the greater light that is shining for your blessing!

The old social order is rapidly passing away, the morning light of the day is here! And he

Editorial Note

We give herewith a full report of the lecture delivered by Judge Rutherford at Jerusalem, October 17, 1920, before a large and interested audience of Jews, Arabs and English. We commend the lecture to a careful reading by both Jews and Christians.

who catches the spirit of the hour will early have real cause for great rejoicing. I come to you today with a positive and absolutely certain message of comfort, not because it is a message from a Christian, not because it is a message spoken by a man, but because it is a message from the God of your fathers, Abraham, Isaac, and Jacob—a message of light, of the new day, calling to Israel to arise and put on her beautiful garments. It is indeed a message of courage and comfort, and should thrill with gladness the heart of every Jew who has faith in the promises of God made to the prophets of old.

A great Hebrew philosopher wrote: "What advantage hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because unto them were committed the oracles of God." True, indeed, for centuries the Jews have been the custodians of the divine answer as to what the future holds for man. Hear, then, what the God of your fathers said through the holy prophets, and take heed while you hear. Your long dark night of oppression is ending, never to come again.

The great drama of the ages opened in Eden, the garden of God, with Adam and his wife Eve, perfect in organism, enjoying fullness of life, liberty and happiness, in the very center of the stage of action. Because of the infraction of the divine law they were deprived of the right to life and the blessings incident thereto. Sentenced to death, that sentence was executed by their being driven out of the perfect Eden into an unfinished earth, where, feeding upon the poisonous elements produced by the earth, they gradually went into death. They begat no children while in perfect Eden, but this function they exercised only while undergoing the divine sentence. It follows, therefore, that by inheritance all of their offspring have been imperfect, coming into the earth without the legal right to life everlasting. For this reason the Prophet David wrote: "Behold, in iniquity was I brought forth; and in sin did my mother conceive me". (Psalm 51:7, *Leeser*) From then until now the whole creation has groaned and travailed in pain, waiting for the coming of the great Messiah and the deliverance of mankind from the bondage of sin and death; and Jews have occupied a prominent position in this arrangement.

God made promise through His prophet Hosea that He would ransom mankind from the grave, and that He would redeem mankind from death. (Hosea 13:14) This promise, like all promises of Jehovah, must be and will be fulfilled in completeness.

The scene of action then is shifted to the land of the Chaldeans, out from which God called the father of Israel; and from that time forward the Jew was destined to play an important part in the world drama—sometimes the favored ones of God, sometimes the victims of merciless persecution, but ultimately to be exalted to the very pinnacle of fame among the nations of earth. "God moves in a mysterious way His wonders to perform"; and we must move according to His light if our movements avail anything. To this favored one of the land of the Chaldeans Jehovah said: "Get thee out of thy country, and out of thy birthplace, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless those that bless thee, and him that curseth thee, will I curse; and in thee shall all families of the earth be blessed."—Genesis 12:1-3, *Leeser*.

Later God made further promise to Abraham, saying, "Lift up now thy eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." (Genesis 13:14-16, *Leeser*) Then God gave to Abraham a covenant of circumcision, and further promised him, saying, "I will establish my covenant between me and thee and between thy seed after thee in their generations for an everlasting covenant: to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou sojournest, all the land of Canaan, for an everlasting possession; and I will be their God. . . . But thou, for thy part, shalt keep my covenant, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and between you, and between thy seed after thee: Every man-child among you shall be circumcised."—Genesis 17:7-10, *Leeser*.

These promises made by Jehovah to Abraham and to his offspring are absolutely certain

of fulfillment; for God cannot deny Himself. There is no changeableness, no shadow of turning, in Jehovah. "For I am the Lord, I change not."—Malachi 3:6.

One of the evident purposes of Jehovah is to establish full faith and confidence in His promises. He put Abraham to the test by directing him to offer up his son Isaac as a sacrifice. Abraham proceeded to obey the order, and because of his faithful obedience God again renewed His promise to him, saying, "By myself have I sworn, saith the Lord, since, because thou hast done this thing, and hast not withheld thy son, thy only one, that I will greatly bless thee, and I will exceedingly multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because that thou has obeyed my voice."—Genesis 22:16-18, *Leeser*.

That the faith of His people might be strong and unwavering, God willingly bound His promise with His oath, thus guaranteeing beyond question that He will carry His promises into full force and effect. The subsequent dealings of Jehovah with the children of Israel were largely for the purpose of establishing their faith and confidence in His word; and today He is giving them opportunity to exercise full faith and confidence in those promises which He time and again renewed unto their fathers. Attention is called to some of these that it may be seen how Jehovah has always fulfilled His promise.

He told Abraham that his offspring would go into a strange land and dwell there for many years, where they would be oppressed by taskmasters. This was fulfilled, and the children of Israel sojourned 215 years in Egypt. Then the Lord delivered them from the hand of Pharaoh in fulfillment of His promise.

It is from the death of Jacob that Israel dates her organization into twelve tribes, forming the nation. It was at that time that Jehovah made the promise: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be". (Genesis 49:10, *Leeser*) The sceptre is a symbol of the right to rule, the title to power, and signifies that authority imperial shall ultimately come to Shiloh—the Messiah. Like all other promises of Jehovah, this one is absolutely certain of fulfillment in His own due time.

Jehovah, delivering the people of Israel from the Egyptian hordes, led them to Mount Sinai, and there, through Moses as their mediator, made a covenant with them, promising them life, liberty and all the blessings incident thereto, provided they would keep the covenant. For more than eighteen centuries He dealt with them to the exclusion of all other peoples of earth. Because of their imperfection, and that of Moses also, Israel failed to keep her part of the Sinaitic covenant. The Lord established with them the atonement day sacrifices, which, performed annually, served to keep that nation in His favor.

The history of the Jewish people is enhanced to its highest value if we keep in mind that God's dealings with that people for eighteen centuries and more were chiefly for the purpose of foreshadowing greater things to come. In other phrase, they were used to make types and pictures pointing forward to a time when the great sin atonement would be made on behalf of the world, and when the seed of Abraham would be the channel of blessing for all the nations and peoples of the earth.

Time and again God fought the battles of Israel and delivered them out of the hands of their enemies, thus manifesting His favor upon them. Time and again they departed from faithfulness, and upon repentance He received them back. And thus it continued until the spring of the year A. D. 73.

Looking back to their sojourn in Egypt, we see that under Jehovah's direction the Passover was instituted on the 14th day of Nisan, and that on the day following God delivered Israel from the hordes of Pharaoh. On the anniversary of that most momentous event in the year 73 A. D., the great fortress of Masada was taken, and with its fall the last bulwark of Israel's liberty was stripped away, Palestine was depopulated of Jews, and they were driven into Russia and the many other countries of the earth, there to suffer for many years to follow. The establishment of this date is of great importance, and for this reason we here quote from a number of leading historians. The importance of this date will appear upon a further examination of this subject.

"On the 15th of Nisan, i. e., of April, in the year 73 A. D., the first day of the Easter festival, the same day on which, according to tradition, the God of Israel had led His people out of Egyptian bondage into freedom, the last bulwark of Israel's liberty had fallen, and Israel was delivered into bondage." (Cornil's *History of the People of Israel*) "Masada attained great importance in the war with the Romans. . . . With the fall of Masada the war came to an end, on the 15th of Nisan, 73." (*The Jewish Encyclopedia*) "The capture of Masada, a Jewish fortress on the southwestern shores of the Dead Sea, put a termination to one of the fiercest struggles recorded in history (73 A. D.)" (Morrison's *Jews Under Roman Rule*) "Judea was not entirely subjugated; for three strong fortresses were still in arms: Herodium, Machærus, and Masada. . . .The heroes agreed to this proposal (of their leader Eleasar) even with enthusiasm, and on the first day of the great Feast of the Passover (A. D. 73), after slaying their own wives and children, they all perished on their own swords."—Graetz's *History of the Jews*, Vol. 2.

Israel's Fall Foretold

Many will ask: If the Jews were God's chosen people, why did He permit them to be driven out of Palestine and the land desolated? Our answer is, Because the prophets of the Lord had foretold that such would come to pass. It is a part of the outworking of the divine plan.

More than 500 years before, Jehovah had said through His prophet Amos: "O children of Israel, concerning the whole family which I have brought up from the land of Egypt, . . . Only you have I loved out of all the families of the earth: therefore will I visit upon you all your iniquities." (Amos 3:1, 2, *Leeser*) "Therefore will I hurl you out of the land into the land of which ye had no knowledge, neither ye nor your fathers; and ye will serve there other gods by day and by night; so that I will not grant you any favor. And (thus) will I pay them at the first their two-fold iniquity and their sin; because they have defiled my land, filling my heritage with the carcasses of their detestable and abominable idols." (Jeremiah 16:13, 18) Establishing our faith in the prophecies that have already been fulfilled will strengthen faith in those prophecies yet to be fulfilled. God's great plan is majestically moving on in an orderly way, performing His sovereign will at His appointed time.

The Double

Jehovah is an exact timekeeper. He does everything exactly on time and in His own due time. Through His prophet Jeremiah He plainly stated that the period of favor bestowed upon the Jews would be followed by a period of disfavor of exact duration, and that during the latter period the Jews would suffer special persecution and oppression. These dates of the beginning and ending of the doubles are of vital importance; and when we understand the import of them we can clearly see that Zionism was bound to have its birth at a time certain, and then we shall be able to see why Zionism is absolutely certain of success, and why the restoration of Israel shall be an accomplished fact about which there can be no doubt.

For this cause we here introduce the calculation of these times and mention certain dates; and because of the time in which we are living we use B. C. and A. D. dates rather than the old Jewish method of calculation.

As above stated, the birth of the nation of Israel dates from the death of Jacob, and from that time until A. D. 1 is a period of 1812 years. Hence 1812 years before A. D. 1 the favor of God came upon Israel as a people and a nation. More than 500 years prior to that date the Lord had said to Israel through His prophet Zechariah: "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee." (Zechariah 9:9, 12) This prophetic statement must have a fulfillment some time, and its fulfillment would mark the date from which to count the double. The word in this text rendered "double" from your Hebrew, as you well know, means a repetition, a duplication, and therefore could have no other meaning than that the favor of God for a specific length of time would be duplicated with reference to time, during which time His disfavor would be upon Israel.

I now introduce some historic testimony, not

for the purpose of offending any orthodox Jew, nor in any attempt to convert a Jew, but for the sole purpose here of establishing a date. No matter what you may think of Jesus of Nazareth, all Jews will agree that He was a Jew, a great man, a great teacher, and that He lived in Palestine and died here in Jerusalem. They are also agreed that on the 10th day of Nisan, 33 A. D., He rode into this city upon an ass and that He was hailed by the populace with shouts of gladness. Another Jew, who lived contemporaneously and who was a disciple of Jesus, made a record of the fact and stated that this occurrence was in fulfillment of the words of the prophet. (See Matthew's testimony, 21:1-5) It was on that day that it is reported Jesus of Nazareth as He stood on the Mount of Olives said to Israel: "Behold, your house is left unto you desolate". It was exactly 40 years from that date that the great fortress of Masada fell and the people of Palestine were driven out.

If the fulfillment of the prophetic statements of Jehovah show that these dates are important, then this testimony is worthy of consideration by every Jew, regardless of what he may otherwise think of Jesus of Nazareth.

Double Begins To End

Since the prophecy of Zechariah must have a beginning of fulfillment and be fulfilled some time, the best evidence obtainable is that it has had its fulfillment and that the double began to count in the month Nisan, A. D. 33; and from the death of Jacob, the beginning of God's favor upon the nation of Israel, to A. D. 33 was exactly 1845 years. The withdrawal of God's favor there began and reached a climax 40 years later, or 73 A. D. Calculating the double, then, from A. D. 33, we necessarily must add 1845 years, which brings us to A. D. 1878; and on the latter date, if our calculation be correct, we should find according to the parallel or double that some time during the year 1878 there should be some marked beginning of God's favor returning to the nation of Israel. Do we find any such thing in history? If so, be it ever so small, let us give importance to it and watch how it has developed since.

Berlin Treaty 1878

In the summer of 1878, exactly on time when we should look for God's favor to return to the Jew, we find there transpired a certain event of the greatest importance that had happened to the Jew in more than 1800 years. I quote from the Jewish Encyclopedia, which is a recognized authority: "Russia, at war with Turkey, was successful, and by the treaty of San Stephano practically effaced Turkey from Europe. Lord Beaconsfield, a Jew, came into power in 1874. As Premier of Great Britain Beaconsfield sent the English fleet into the Dardanelles and brought Indian troops to Malta and made a demonstration against Russia. She yielded and agreed to a discussion of the whole affair at Berlin. Accordingly from June 13 to July 13 1878, the Berlin Congress was held. Beaconsfield compelled Russia to greatly modify her treaty. Turkey was enfranchised and made independent, but *upon condition that civil and religious rights be granted to the Jews.* This had an important bearing on the history of the Jews."

Other authorities state that Beaconsfield presided at that Congress, wrote the treaty and was the leading factor. As you well know, his real name was D'Israeli, a thorough, full-blooded Jew, the first and only Jewish prime minister Great Britain has ever had. From that time on the favor of the Lord began to be shown again to the Jewish people. According to the parallel we should expect God's favor to increase toward the Jews from 1878, and should have some special climax in the year 1918.

Zionism

For many centuries there have been repeated efforts to destroy the Jews, all of which have failed. God never intended that they should be destroyed, and they never shall be destroyed. Their persecutions have held them together as a people and have increased their longing desire for a home in the land of their fathers. In dealing with His people God always raises up a man at the opportune moment; and often the man who proves his faithfulness to the task imposed upon him dies a martyr to the cause. In times past Jehovah has proven His purpose of making the wrath of man to praise Him, and every one who has suffered for a righteous cause in due time will receive a reward for his faithfulness to the principles of truth and righteousness.

In 1860 there was born in Budapest a Jewish child, who grew to manhood's estate. Choosing

first the law as a profession, he soon embraced journalism and forged to the front among the journalists and writers of the world. His heart was torn and bleeding because of the wicked and unjust persecution of his kinsmen, the Jewish people, which led to the formation in his mind of a scheme for their relief. In 1886 he gave expression to this scheme in his splendid paper, *A Jewish State;* and there many Jews of the world began to awaken to the fact that their cause had found a champion in this man. When first *A Jewish State* appeared, his office assistant wept; for he thought the author had lost his mind. But as the import of this paper was considered, it was hailed as a message of deliverance by many of the oppressed Jews of the world. He spent his life in the interest of the cause and his last words were: "Greet Palestine for me; I have given my life for my people".

Today the name of Theodor Herzl is a household word amongst the Jews of earth; and the time will come when the peoples of earth, Jew and Gentile, will recognize that Theodor Herzl was raised up at the opportune moment to give birth to Zionism.

Cause For Zionism

What was the inducing cause for the formation of Zionism? Was it due to the prosperity of the Jews? No, indeed. Let the beloved Herzl answer: "The scheme in question (Zionism) includes the employment of an existent propelling force. Everything depends on our propelling force. And what is our propelling force? *The miseries of the Jews.*"

If you find that God foreknew the condition of misery of the Jews and permitted it to prepare the Jews for the Zionistic movement in order that they might be turned back to their homeland, will not that strengthen your faith in the promises of Jehovah concerning what will be the ultimate result? "And I will cause them to pass over with thy enemies into a land which thou knowest not; for a fire is kindled in my anger, over you shall it burn." "Therefore will I hurl you out of this land into the land of which ye had no knowledge, neither ye nor your fathers; and ye will serve there other gods by day and by night; so that I will not grant you any favor. Behold, I will send for many fishermen, saith the Lord, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." "And thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither the Lord will lead thee."—Jeremiah 15:14; 16:13, 16; 24:9; Deut. 28:37.

Development of Zionism

Officially organized in 1897, Zionism has advanced year by year. The first congress held in Basle, Switzerland, in that year was attended by 206 delegates, only a handful of Jews; whereas today Zionism has its organization in every part of the world where there are Jews, and there are some of them almost everywhere. Large sums of money have been raised and expended in the establishment of many agricultural settlements. Scientific methods have been employed in agriculture. Schools have been established, and the foundation of the great Hebrew University has been laid on the Mount of Olives. The organization of colonies is progressing. Jews are acquiring the land and building houses, the waste lands are being reclaimed, and gradually the nation is rising.

Double Fulfilled

When Zionism was organized, among other things the first Congress declared that its aim was and is the procuring of such government sanctions as are necessary in the achievement of the objects of Zionism.

As above noted, the favor of God began to return to the Jews in 1878; and according to the prophetic double foretold by the Lord's prophets, 40 years later, or in 1918, there should be some marked and special manifestation of God's favor toward the Jew. The Jewish year begins in the autumn; therefore November, 1917, would be in fact the beginning of 1918. In 1917 the Allied armies drove back the Turk and took possession of Palestine. On November 2, 1917, or about the second month of the Jewish year 1918, Great Britain officially recognized Zionism, as appears from the following:

"Foreign Office, Nov. 2d, 1917.

"Dear Lord Rothschild:

"I have much pleasure in conveying to you on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to, and approved by, the Cabinet:

"'His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

"Yours sincerely,

"ARTHUR JAMES BALFOUR."

Within the year 1918 ten nations of earth, including Great Britain and the United States, gave official endorsement of the establishment of a Jewish homeland in Palestine. It was in the spring of 1918, about the anniversary of the deliverance of the children of Israel from Egypt, exactly 40 years from the time when the favor began to return to the Jew, that a commission in charge of Dr. Chaim Weizmann, with full authority from the British Government, sailed from London to Palestine, clothed with authority looking to the establishment of a Jewish commonwealth in Palestine. Thus we see that the double was fulfilled exactly on time, as God had foretold through the mouth of His prophets. Today I bring you good tidings by directing your attention to the words of the prophet Isaiah, spoken long ago for your comfort at this time: "Comfort ye, comfort ye my people, saith your God. Speak ye (comfort) to the heart of Jerusalem, and call out unto her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double (lit. a counterpart) for all her sins."—Isaiah 40:1, 2.

Purpose of Zionism

The first Zionist Congress, convened at the instance of the much beloved Theodor Herzl, made a clear declaration as to its purpose and that program has never been altered. It follows:

"Zionism aims to create a publicly secured, legally assured home for the Jewish People in Palestine.

"In order to attain this object, the Congress adopts the following means:

"(1) The promotion of the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists, and men following professions.

"(2) The federation and association of entire Jewry by means of local and general institutions in conformity with the local laws.

"(3) The strengthening of Jewish sentiment and national consciousness.

"(4) The procuring of such government sanctions as are necessary for achieving the objects of Zionism."

Will Zionism Succeed?

The foregoing prophetic testimony has been mentioned chiefly for the purpose of showing that Jehovah performs faithfully and to the letter every promise. Seeing this, our faith in the complete fulfillment of all His promises should be unalterably fixed. We now refer to a line of prophetic testimony proving what will be the ultimate result concerning the establishment of the Jews again in Palestine.

The restoration of Israel and the blessing of the people center in the promise God made to Abraham. Such promise has not yet had fulfillment. God cannot and will not repudiate His promise. He promised Abraham that He would *give him the land of Palestine and to his seed after him for an everlasting possession;* and yet Abraham died, not having received so much as to set his foot upon. His seed had the land for a time, and then were driven out. We have shown that the driving out of the people and the devastation of the land for a long period of time was done in fulfillment of the divine prophecies. We have shown that God's favor to the Jews for more than eighteen centuries and His statement that they should be persecuted for a like period of time have had a fulfillment. Now we must give equal force and effect to the promise made by Jehovah through the holy prophets concerning the restoration of Israel as the homeland of the Jews, in complete fulfillment of the original promise made to father Abraham. Behold, Zionism is but the beginning of the fulfillment of these wonderful promises.

I am glad to know that there have been always some Israelites who have exercised faith in the divine promises. At times their numbers have been small, but they are increasing now. I tell you, my Hebrew friends, that the time is now come that the Jew who exercises faith in the promises of God and gets behind the Zionist movement, puts his shoulder to the load and helps to push it to ultimate success, will receive the greatest measure of blessing.

In 1910 I visited Palestine to learn something in person of the prospects for Zionism. On that

occasion I had the privilege of a conversation with Dr. Levy at Jerusalem, the then resident manager of the Anglo-Palestine Company. In answer to my question, Why are the Jews returning to Palestine, he replied: "We believe Palestine is ours and that no one can take it away from us. It is the land God gave to our fathers, and we believe the time is here for us to have it."

Mark, then, some of the prophetic testimony upon which these pioneers of Zionism have relied; and noting these, may it stir your minds to greater earnestness and zeal for the cause that will not only liberate Israel, but will mark the opening for the blessing of all the nations of the earth.

"Behold, I will gather them out of all the countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them back again unto this place, and I will cause them to dwell in safety; and they shall be unto me for a people, and I will be unto them for a God; and I will give them one heart, and one manner, to fear me at all times, that it may be well with them, and with their children after them; I will make with them an everlasting covenant, that I will not turn away from them, to do them good on my part; and my fear will I place in their heart, so that they may not depart from me. And I will be glad over them to do them good; and I will plant them in this land in truth, with all my heart and with all my soul. For thus hath said the Lord, Just as I have brought upon this people all this great evil, so will I bring upon them all the good that I speak concerning them. And the field shall yet be bought in this land, whereof ye say, It is desolate without man or beast, it is given up into the hand of the Chaldeans. Men shall buy fields for money, and write it in deeds, and seal it, and certify it by witnesses, in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, saith the Lord."—Jeremiah 32: 37 - 44, *Leeser.*

The Event of Jewish History

For centuries past it has been the custom of Jews in giving thanks to God to have in mind the deliverance of their fathers from the land of Egypt and to say: "The Lord liveth that brought up the children of Israel from the land of Egypt". But that saying shall soon cease; for ere long the Jews will mark the regathering to Palestine and the establishment of a home and a government in that land as the more important event in their history and the greater manifestation of God's favor, and then will mark the fulfillment of the words of Jeremiah:

"Therefore, behold, days are coming, saith the Lord, when it shall not be said any more, As the Lord liveth, who hath brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, who hath brought up the children of Israel *from the land of the north,* and from all the countries whither he had driven them: and I will cause them to return unto their land which I have given unto their fathers. Behold, I will send for many fishermen, saith the Lord, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks. For my eyes are directed upon all their ways, they are not hidden from my face, nor is their iniquity concealed from my eyes. And (thus) will I pay them at the first their two-fold iniquity and their sin; because they have defiled my land, filling my heritage with the carcasses of their detestable and abominable idols."—Jeremiah 16: 14 - 18.

For the Oppressed

Not all the Jews of earth will return to Palestine. Indeed, not all are wanted there. Within a few years the faithful Jews of earth will find posts of importance in every country. Palestine restored will furnish a home for the oppressed and will be a joy to the hearts of Jews throughout the earth. "With weeping shall they come, and with supplications will I bring them in: I will lead them by brooks of water in a straight way, whereon they shall not stumble: for I am become a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and tell it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd his flock. For the Lord hath ransomed Jacob, and redeemed him out of the hand of one stronger than he." "And I will set my eye upon them for good, and I will cause them to return again to

this land; and I will build them up, *and not pull them down;* and I will plant them, *and not pluck them up.* And I will give them a heart to know me, that I am the Lord: and they shall be unto me for a people, and I will be unto them for God; for they will return unto me with all their heart."—Jeremiah 31:8-10; 24:6, 7.

Fulfilled Prophecy

Prophecy is history written in advance. The Lord foreknowing the end from the beginning caused His holy prophets of old to make a record of those events long before they transpired. Evidently He did this for the purpose of establishing a stronger faith in His promises. The zealous workers in Zionism today are fulfilling prophecy, many of them doubtless unwittingly. We believe that if they knew that their very acts have been foretold by the Lord in centuries past such knowledge would inspire them to greater zeal, hope and action.

Special Bulletin No. 469, issued by the Zionist Organization of New York City, states that the average rainfall in Palestine is 26 inches, and that this water stored up in Palestine would be sufficient to support a population of 15,000,000 people. The present population is 600,000. It further states that from the spring sixteen miles south of Jerusalem great quantities of water are flowing into the city. The public press announces gigantic irrigation schemes which, if carried out, will supply all of Palestine with an abundance of water for irrigation and other purposes.

The Zionist Bulletin, under date of February 25, 1920, says:

"1,700,000 eucalyptus and other kinds of forest trees are to be planted on an area of 2,125 dunams.

"In Merchavia 20,000 eucalyptus trees are to be planted, in connection with the sanitation of the settlement, on 200 dunams.

"In Kinereth and Daganiah 42,000 eucalyptus and other kinds of forest trees are to be planted on 175 dunams on the slopes of the mountain, the farm of Kinereth, the banks of the Jordan and the shores of Lake Kinereth.

"In Benschemen about 700,000 trees are to be planted on 230 dunams.

"In Hulda 425,000 trees are to be planted on 140 dunams.

"In Ber-Tobiah (Kastinie) 27,000 trees are to be planted on 380 dunams, apart from those already mentioned above.

"In the surroundings of the colony of Chederah 50,000 trees in all, mostly eucalyptus trees, are to be planted on 1,000 dunams."

A special bulletin dated March 1, 1920, says:

"Three thousand school children of Jerusalem, celebrating the Jewish Arbor Day recently, planted 500 trees in the suburbs of the Holy City, inaugurating the afforestation program of the Zionists to plant one million trees this year in Palestine, according to a report from the Zionist Commission in Jerusalem.

"During 1919, 369,000 trees were planted in the effort to restore Palestine's forests, wantonly destroyed by Turkish misrule and by the war. The afforestation of Palestine, because of its importance in the agricultural rejuvenation of the country and in providing lumber for construction work of the future, is considered one of the biggest reconstruction projects that the Zionists are attempting in the Holy Land."

Another special bulletin, under date of March 26, 1920, says:

"For 10 years this struggle was kept up, entirely by Jewish labor. Today this once barren soil is covered with forests of olive and almond trees, 150,000 olive and 10,000 almond trees. Last year 100,000 pounds of almonds were sold which, together with the proceeds obtained from the sale of hides and wool from the extensive raising of cattle and sheep, produced a net profit of 15 percent on the original investment."

It is of the keenest interest to all thoughtful persons to note that these activities of the Zionists were foretold by God's prophet more than 2,600 years ago, who wrote: "I will open on naked mountain-peaks rivers, and in the midst of valleys fountains; I will change the wilderness into a pool of water, and the dry land into springs of water. I will place in the wilderness the cedar, the acacia, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine and the box-tree together; in order that they may see, and know and take (it to heart), and comprehend together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."—Isaiah 41:18-20, *Leeser.*

"They Shall Build Houses"

At the Zionist Executive Council held February 16, 1920, at London, Dr. Ruppin in the debate proposed the founding of a large society which should begin to build houses for workers as rapidly as possible. And even now in parts of Palestine houses are rapidly undergoing construction for the benefit of the constant flow of Jewish population returning to the land.

Again we find that this is clearly in fulfillment of prophecy written long ago for the purpose of encouraging the Jews to have faith in the promises of the Lord. The houses now built are not in the interest of profiteers, nor will the owners be permitted to oppress those who live in them; but the owners shall live in them as their own homes, as the prophet of the Lord foretold: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat their fruit. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and the work of their hands shall my elect wear out. They shall not toil in vain, nor bring forth unto an early death; for the seed of the blessed of the Lord are they, and their offspring with them."—Isaiah 65:21-23, *Leeser*.

Money a Factor

The rebuilding of Palestine means the outlay of a large sum of money. The Lord does not solicit money. He does not need to do so because all the money in the banks and the mines and the cattle on a thousand hills are His. But Jehovah has shown His pleasure in the person who is disposed to make a sacrifice of his substance when prompted so to do by his love for the cause of righteousness. It is an invaluable privilege to have a part in the Lord's work.

When we see the Lord favoring any movement, that movement should claim our interest and our efforts. I shall be pardoned, therefore, for humbly mentioning here that it is quite evident that the Lord's favor is not on the Interchurch World Movement; for it is not in harmony with His plan. The millions of money contributed to this movement could be used to a far better advantage; and if used to forward the rebuilding of Palestine, it will bring a far greater blessing to a greater number of people, both the givers and the receivers. Another decade will clearly demonstrate the correctness of this statement. Those who favor the Jews from this time forward with their money substance and otherwise will be blessed of the Lord; for the Jews are His people, and His favor is turning to them. I advise Christians everywhere to support the rebuilding of Palestine by the Jews.

More Trouble Ahead

It is not to be expected, however, that the Jews have passed the point when they will have no more trouble. Even though they are being gathered back into Palestine and are building houses, yet their prosperity will arouse jealousy in the hearts of other nations and peoples. The prophet of the Lord shows that this jealousy will arise to such a point that other peoples will attempt to override Palestine, and that then God will demonstrate His favor to the Jews again in a marked degree by fighting their battles for them as He did of old.—See Zechariah 12:1-9; 14:5-15.

Spirit of the Lord Needed

Many have looked upon Zionism as strictly a political enterprise; and indeed it has been chiefly such. What is now needed in this movement is more of the spirit of the Lord. It is the religion of the Jews, their faith in God and His promises, that has really held the Zionists together. We must realize that it is the hand of God that is now working out the destiny of His people; and the sooner it is realized, the greater will be the blessings upon the Jews. Israel's double has ended, and the time has come for her to lift up her head and look up; for her deliverance is at hand. The long, dark night of wicked persecution and suffering has served to embitter many of the Jews and has caused them to lose faith in God and His promises; but those who turn their hearts to Him and learn of His great fatherly love will not only have their eyes illuminated, but their hearts made tender toward all, and will be in line to receive the blessings following the restoration of Israel.

The Prophet Ezekiel, referring to this, said: "Thus hath said the Lord Eternal, I will both gather you from the people, and assemble you out of the countries whither ye have been scattered, and I will give you the land of Israel. And I will give them one single heart, and a new spirit will I put within you; and I will remove that heart of stone out of their body, and I will give unto them a heart of flesh: in order that they may walk in my statutes, and keep my ordinances, and do them; and they shall be unto me for a people, and I will indeed be unto them for a God."—Ezekiel 11:17, 19, 20, *Leeser*.

Messiah and the New Covenant

For many centuries orthodox Jews have looked for and expected the Messiah, in fulfillment of the promises of Jehovah. He must and

will yet come, and that right soon. The light now increasing in brilliancy each day will soon make clear this point to all who have the spirit of the Lord. The promise to Abraham was that his seed should be as the stars of the heaven and as the sands of the seashore. The stars picture a spiritual seed, while the sand upon the seashore pictures an earthly seed, both of which are true and must be made manifest. The spiritual seed is the Messiah; the earthly seed, the representatives on earth of the Messiah. The great Messiah will be invisible to human eyes, yet exercising power, authority and blessing.

The law covenant made at Mount Sinai through Moses as a mediator was merely the type of a greater and better new law covenant yet to be made through the Messiah as the mediator. Moses shows that he was but a type of the greater mediator, prophet and priest. He said: "A prophet from the midst of thee, of thy brethren, like unto me, will the Lord thy God raise up unto thee; unto him shall ye hearken".—Deuteronomy 18:15, *Leeser*.

God caused the prophet Daniel to write briefly the history of the world from the overthrow of Zedekiah, your last king, until this very day. Referring to the latter part of those great historical events, the Lord designated them as "the time of the end". Daniel was mystified and asked for an explanation, and God replied to him: "Go (thy way), Daniel; for the words are closed up and sealed till the time of the end." (Daniel 12:9, *Leeser*) Then the Lord indicated to him the conditions that would prevail when the time of the end should be reached, by saying: "But thou, O Daniel, close up the words, and seal the book, until the time of the end: many will roam about, yet shall knowledge be increased".—Daniel 12:4, *Leeser*.

We have been witnessing these great things in the modern methods of rapid transit and other inventions. Now we have come to the very end of that period marked by the World War and other troubles which have followed, and which have brought unparalleled sufferings to both Jews and Gentiles—a time of trouble which marks the end of the old order of things. Hence we are at the time for the exercise of the power of the Messiah for the blessing of Israel and all the families of the earth, as the prophet plainly stated: "And at that time will Michael, the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been since the existence of any nation, until that same time; and *at that time shall thy people be delivered*, every one that shall be found written in the book". (Daniel 12:1, *Leeser*) Referring to the kings of earth ruling the Gentiles during this troublesome time, God through the prophet said: "But in the days of these kings will the God of heaven set up a kingdom which shall to eternity not be destroyed, and its rule shall not be transferred to any other people; (but) it will grind up and make an end of all these kingdoms, while it will itself endure for ever".—Daniel 2:44, *Leeser*.

Just as certain as Jehovah lives, He will make a new covenant with Israel, of which the law covenant made at Mount Sinai was a mere type; and which new covenant will bring a realization of the hopes and desires of Israel. Concerning this the prophet wrote: "Behold, I will gather them out of all the countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them back again unto this place, and I will cause them to dwell in safety; and they shall be unto me for a people, and I will be unto them for a God; and I will give them one heart, and one manner, to fear me at all times, that it may be well with them, and with their children after them; and I will make with them an everlasting covenant, that I will not turn away from them, to do them good on my part; and my fear will I place in their heart, that they may not depart from me."

"Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord; but this is the covenant that I will make with the house of Israel, *after those days*, saith the Lord. I will place my law in their inward parts, and upon their hearts will I write it: and I will be unto them for a God, and they shall be unto me for a people. And they shall not teach any more every man his neighbor and every man his brother, saying, Know the Lord; for they all shall know me, from the least of them even unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more. Thus hath said the Lord, who bestoweth the sun for a light by day, the ordinance

of the moon and of the stars for a light by night, who stirreth up the sea that its waves roar—The Lord of hosts is his name."—Jeremiah 32:37-40; 31:31-34, *Leeser*.

Life Promised

The greatest desire of every sane man is to have life everlasting in a state of happiness. The first law covenant promised such blessings of life. "And ye shall keep my statutes, and my ordinances, which if a man do, he shall live in them: I am the Lord." (Leviticus 18:5, *Leeser*) The new law covenant yet to be made will contain the same provisions. Life lost through Adam's disobedience shall be restored through and by the great Messiah. The restoration of Palestine would not amount to a complete blessing within the meaning of the promise made to Abraham without an opportunity for life everlasting in a state of happiness. The promised redemption, as heretofore cited, would clearly mean that such opportunity of life would be brought to the human race.

Resurrection

Many of you believe in the resurrection of the dead. Your prophets taught it beyond question. God gave to His prophet Ezekiel a vision concerning the restoration of Israel and then of the resurrection of the dead. In Ezekiel's prophecy (37:1-14) he likens the nation of Israel to a valley of dry bones. In vision these bones are pictured as taking on flesh and sinews, and then the prophet says: "Then said he unto me, Prophesy unto the spirit; prophesy, son of man, and say to the spirit, Thus hath said the Lord Eternal, From the four winds come, O spirit, and breathe into these slain ones, that they may live. Therefore prophesy and say unto them, Thus hath said the Lord Eternal, Behold, I will open your graves, and I will cause you to come up out of your graves, O my people, and I will bring you into the land of Israel."

This prophecy is now in actual course of fulfillment, and soon Israel will become a much greater factor in the affairs of the peoples of earth.

With the climax of the trouble now on the nations of earth, the awakening out of death of those who sleep in the dust shall take place. In connection with the standing forth of Michael—the Messiah—the Prophet Daniel says: "And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to disgrace and everlasting abhorrence".—Daniel 12:2, *Leeser*.

Touching, then, the resurrection of the dead and the bringing back to their former estate, the Prophet Ezekiel as a mouthpiece of the Lord wrote to Israel: "And thy sisters, Sodom and her daughters shall return to their former state, and Samaria and her daughters shall return to their former state, and thou and thy daughters shall return to your former state." — Ezekiel 16:55, *Leeser*.

Why will the Lord bring back those people to their former state or condition of life? In the light of other Scriptures we see that the very purpose of it is to restore the obedient ones to life and happiness.

Restoration

Adam lost for himself and all of his offspring the right to life everlasting and all the blessings incident thereto. The divine program is to restore through the ministrations of the Messiah all that was lost by and through Adam. Every holy prophet foretold the coming days of restoration of man and his home. Examine, if you please, the words of all the prophets from Moses to Malachi, and see that without a single exception they testified of the coming restitution of the human race. In that restitution Israel will be the first, and after Israel all the families of the earth, in harmony with the promise God made to Abraham.

Jacob said: "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be". (Genesis 49:10) The sceptre means the right to rule, the title to power; and Shiloh means peacemaker. This prophecy, therefore, states that Judah will be the ancestor of the great Lawgiver, the Prince of Peace, the Messiah, into whose hands the Lord will in due time give the heathen for an inheritance that they may call upon the name of the Lord and serve Him with one consent.—Psalm 2:8; Zephaniah 3:9.

Moses records the promise that through the seed of Abraham all the nations and families of the earth shall be blessed, which promise was renewed to Isaac, to Jacob and to Israel time after time.

David foresaw a time when all the ends of the world should remember and turn unto the Lord, and all the kindreds of the nations worship Him (Psalm 22:27); and further, that all the nations should praise Him, and that He would judge and govern them righteously at the time when the earth should yield her increase.—Psalm 67:1-7.

It was Solomon who declared that the upright shall dwell in the land and the perfect shall remain in it; and that the righteous shall be recompensed in the earth, and that the earth abideth forever.—Proverbs 2:21; 11:31; Ecclesiastes 1:4.

We might cite all the prophets, but we commend to you a careful reading and study of them all at this time of great importance.

Zionism must suceeed; its success is certain. Yet more than that, the people of Israel, rising from the dust of the earth, shall become the greatest people of the earth; for the Lord will make them so. Abraham, Isaac, Jacob, and the faithful men of old shall be awakened from death and fully restored to perfect life as men. Abraham and his children will yet come into full possession of the land of Palestine and hold it for an everlasting possession, according to God's immutable promise. Moreover, Abraham and other faithful ones of Israel will constitute the visible earthly representatives of the kingdom of God, as the Lord has plainly declared through His prophet: "Instead of thy fathers shall be thy children: thou wilt appoint them as princes in all the land".—Psalm 45:17, *Leeser.*

The Jubilee

An understanding of the jubilee system which Jehovah inaugurated with Israel throws a great light upon the immediate future events. The Scriptures clearly show that Israel, while God dealt with them for more than eighteen centuries, was a typical people. Their law was typical, foreshadowing greater and better things to come. The Lord commanded Moses to institute the Sabbath system the year that Israel entered the land of Canaan, which was 1575 years before A. D. 1 (Leviticus 25:1-12), and that every fiftieth year should be unto them a year of jubilee. This was done on the tenth day of the seventh month, the day of atonement. "And ye shall hallow the fiftieth year and proclaim freedom throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you and ye shall return every man unto his family."

Other Scriptures show that there were to be seventy jubilees kept. (Jeremiah 25:11; 2 Chronicles 36:17-21) A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3,500 years. That period of time, beginning in 1575 before A. D. 1, of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things.

The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth, right here in Jerusalem.

Then Jerusalem will become the capital of the world, and out from this nation will flow blessings to all the nations of the earth. Because that time is at hand we can confidently say: Millions now living will never die.

Messiah the King Invisible

The divine arrangement for the establishment of lasting peace and prosperity, life, liberty and happiness, will all be under the direct control and supervision of the Messiah, the mediator of the new covenant, of whom Moses was the type. The successful and peaceful reign of Solomon pictures the glorious reign of the Messiah for the blessing of mankind.

Today we witness the world in distress, Jew and Gentile alike. If the voice of the multitude could now be heard to give expression to its real desire, there would come up from every quarter of the globe the cry: Give us a government of righteousness, the foundations of which are laid in justice and truth; give us peace and not war; give us abundance of bread and not poverty; give us plenty and not profiteers; give us liberty and not oppression. Such a cry Jehovah has already anticipated and caused His

prophet Isaiah long ago, as though he were standing in this very hour, to speak the words of peace and comfort to Israel and through Israel to all the world, saying: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

I understand that the Zionists who are now rebuilding Palestine are not preparing to build a navy with which to war against other nations. You will not need such. When the Lord shall establish His righteous reign on earth wars will cease. War is a reproach to any nation and people. "And he shall judge between many people, and decide for strong nations even afar off; and they shall beat their swords into plowshares, and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall not learn any more war. But they shall sit every man under his vine and under his fig-tree, with none to make them afraid; for the mouth of the Lord of hosts hath spoken it."—Micah 4:3, 4, *Leeser*.

Zionism is one of the steps in the great divine program. God is using this natural means to regather the people of Israel in fulfilment of His promise made through the mouth of His holy prophets. Zionism, like all things that attain to greatness, was born in travail and is progressing amidst adversity. There are other adversities ahead, and selfish people and nations will attempt to retard its progress. But let no Israelite who has faith in God be in the least discouraged because of the opposition that may arise. There is no power that can stand against the majestic chariot of Jehovah. Call to mind how the God of your fathers fought the battles of His people in times of old—how He smote the host of Sennacherib and gave Israel a glorious victory at the moment when victory seemed to men impossible! The God of Israel is still at the helm! The time for the manifestation of the power of the great Messiah is here!

Abraham and his children shall be returned and established permanently and forever in the promised land. Out of the dust shall arise a mighty nation, from which favors and blessings will flow out to all the other nations of earth. The waste land shall become as the garden of Eden, the desolate cities shall be rebuilded, the desert shall blossom as the rose, and again shall the land of promise flow with milk and honey.

Awake, awake, O Israel! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem! and rejoice, because the God of your fathers is returning His favor unto you. Arise and shine, for thy light is come, and the glory of the Lord is shining forth over thee!

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *Was the promise made to Abraham of heavenly or earthly import?*

Answer: God promised to Abraham and his seed the land of Canaan (Palestine) for an everlasting possession. See Genesis 13:12, 14, 15.

2. *Where was Abraham "dwelling" at the time God made this promise?*

Answer: In Canaan. See verse 12.

3. *Did Abraham possess or own the land then while he was living in it?*

Answer: No. Stephen said that God "gave him [Abraham] none inheritance in it, no, not so much as to set his foot on".—Acts 7:5.

4. *While Abraham was living in Canaan, what did he do to get a place in which to bury Sarah, his wife?*

Answer: He bought a field for that purpose from the Hittites. See Genesis 23:16-20.

5. *If Abraham had actually owned the land when he was living in Canaan, would he have bought a place in which to bury Sarah?*

Answer: He would not.

6. *When Abraham would get actual possession of the land (own it), for how long a time would it be?*

Answer: "Forever."—Genesis 13:15.

7. *If the promise to Abraham that he and his seed would have Canaan "for an everlasting possession" had been fulfilled would they not now be in possession of that land?*

Answer: They certainly would.

8. *If God promised Abraham and his seed the land of Canaan "for an everlasting possession", and if they have not had it as such to date, when must it come to them?*

Answer: At some time yet future.

9. *In order that Abraham and his seed may have actual possession of the land of Canaan, what must first happen to most of them?*

Answer: The most of them are dead, and they must "hear the voice of the Son of God and come forth".—John 5:28, 29.

10. *Will God allow the Jews (Abraham's seed), to buy Palestine (Canaan), or will He give it to them?*

Answer: He is to give it to them.—Gen. 13:15; 17:8.

11. *If Abraham is to have everlasting possession of Canaan, how long must he live after he comes back?*

Answer: He must have life everlasting.

12. *If obedient, what position as a nation are the Israelites to occupy?*

Answer: "God will set them high above all nations of the earth".—Deuteronomy 28:1.

13. *What other blessings were they to enjoy, if obedient?*

Answer: They were to be blessed in "the fruit of thy ground and the fruit of thy cattle, the increase of thy kine [cattle] and the flocks of thy sheep", etc. See Deuteronomy 28:4, 5.

14. *Are these all heavenly, or earthly promises?*

Answer: They are all earthly.

A GOLDEN STAR

The bands were playing as the heroes came
Mid fervent shouts of welcome and acclaim.
Home lay beyond their slow march up the street,
And anxious hearts outran their ordered feet.

I saw a wistful watcher in the crowd,
Whose longing gaze, pathetic, was still proud.
It swept the soldier-faces near and far
While restless fingers pressed a golden star.

She could not quite believe he would not be
With those returning conquerors; for he
Was much too young to go away and die,
And full of life, that day he said goodbye.

Her boy came not. At last with misty eye
She passed on with her noble head still high.
Brave, like their hero-sons, these mothers are,
Whose badge of honor is a golden star.

—*Charles Horace Meiers.*

THE WORLD'S UNHAPPINESS

The world is wise, for the world is old;
Six thousand years their tale have told;
Yet the world is not happy, as the world might be.
Why is it? Why is it? Oh, answer me!

The world is kind if we ask not too much;
It is sweet to the taste and smooth to the touch;
Yet the world is not happy, as the world might be.
Why is it? Why is it? Oh, answer me!

The world is strong with an awful strength,
And full of life in its breadth and length;
Yet the world is not happy, as the world might be.
Why is it? Why is it? Oh, answer me!

The world is so beautiful one may fear
Its borrowed beauty might make it too dear;
Yet the world is not happy, as the world might be.
Why is it? Why is it? Oh, answer me!

The world is good in its own poor way,
There is rest by night and high spirits by day;
Yet the world is not happy, as the world might be.
Why is it? Why is it? Oh, answer me!

The cross shines fair, and the church-bell rings,
And the earth is peopled with holy things;
Yet the world is not happy, as the world might be.
Why is it? Why is it? Oh, answer me!

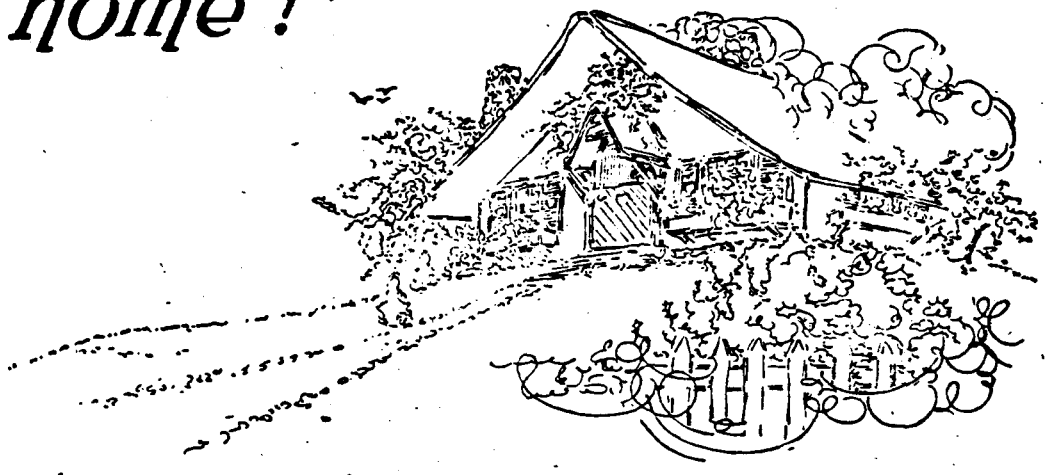
What lackest thou, world? for God made thee of old;
Why thy faith gone out and thy love grown cold;
Thou art not happy as thou mightest be,
For the want of Christ's simplicity.

It is blood thou lackest, thou poor old world!
Who shall make thy love hot for thee, frozen old world?
Thou art not happy, as thou mightest be,
For the love of Jesus is little in thee.

Poor world! if thou cravest a better day,
Remember that Christ must have His own way;
I mourn that thou art not as thou mightest be;
But the love of God will do all for thee.

—*Frederick W. Faber*

home!



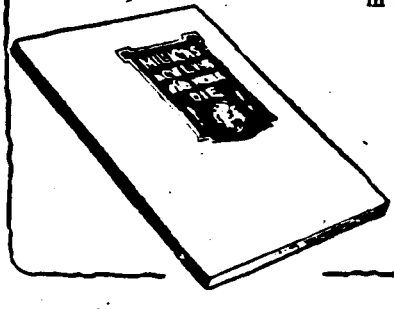
WHAT is it about that simple word that touches a so deep and common chord? Is it not the fact that it embodies the thoughts of life and love and happiness?

Home may lie in the past for you, a vision around which cluster all your childish memories; or, having missed a home of your own in youth, you may have worked to mold one out of willing but less plastic grown-up hearts. Maybe you have succeeded, or maybe your hearthstone has been rudely torn away by the hurricane of death or broken into fragments by things worse than death. Perhaps you have some sweet hope of home still fondly hidden from public eyes. But no matter what kind of sentiment the word home may call forth in you, whether it be the gulp of tender emotion or the sigh of cynical regret, you still have the *desire* for home, the desire to live, to love, to be loved, to be happy. And that is no unreasonable desire.

How and where will this universal desire find satisfaction? The Bible alone gives sufficing answer. It tells us that God has designed the earth to be man's everlasting homestead; it tells that, when the present drunken debauch of the world's Saturday night is over, mankind shall be delivered from the maladjustments which now wound it and be guided by Messiah into a state where everyman will dwell in quietness, safety, and assurance in his own home forever.

Do you know that we are now in the death-throes of the old and in the birth-pangs of the new order of things, and that those who survive the difficulties of the next few years will be able to begin work on their everlasting homes? May be you had not thought of that phase of it. If you have not *you will surely want to read* — "Millions Now Living Will Never Die".

This little work shows briefly what the Bible says about unending human life and all those things which go to make up any life worth while. Its points are supported by hundreds of Scripture citations still it can be read through in one evening.



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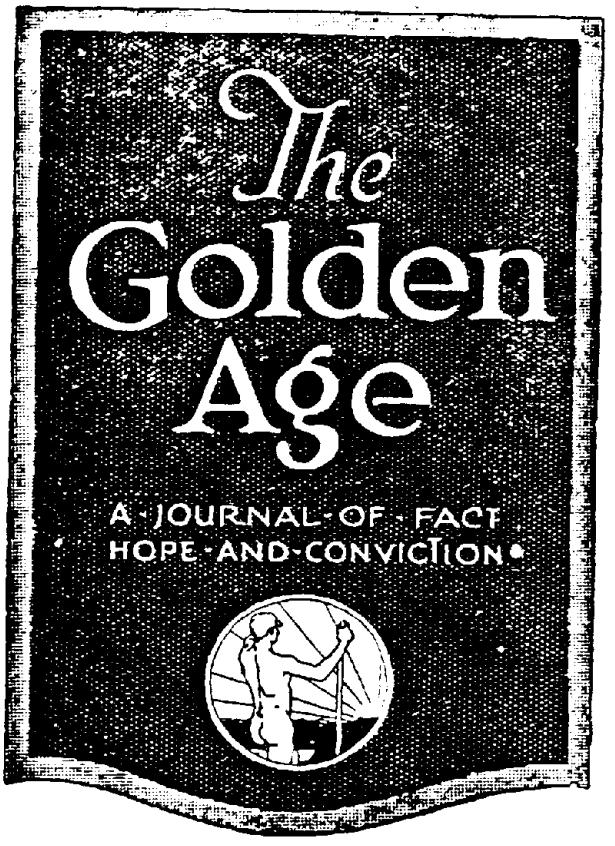

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Earth's Greatest Empire

FOUR years ago the greatest empire that the world has ever seen had its back to the wall and was fighting for existence, but today it still lives and is greater than ever. More than ever before it has the whole world directly or indirectly under its control.

In three hundred years the British Empire has grown from an island kingdom containing 50,000 square miles and 6,000,000 population to an empire nine times larger than that of the Roman Empire at the height of its glory, containing 15,000,000 square miles and a combined ruling and subjugated population of 500,000,000. This is 30 percent of the area and 30 percent of the population of the globe, and within this area is one-half of all the inhabitable, fertile land.

As a result of the World War Britain added to her empire, either by annexation or protectorates or mandates, a territory of 3,972,000 square miles, and a population of 51,275,000 people, ninety-nine percent of whom are natives. Not many of these people came under the British flag willingly; they must be held in subjection by force.

Before the war the British Empire possessed on the shores of the Indian Ocean four huge territorial masses, completely separated from one another. Now these lands are all connected, from the Cape of Good Hope to the Malay peninsula; and to all intents and purposes the vast Indian Ocean has become a British lake, enclosed on all sides by British territory.

There is a reason for this hunger for millions of square miles of territory and hundreds of millions of population. It is a desire for raw materials and for markets. The native soil of Great Britain and Ireland supports only about one-quarter of the population. The remaining three-quarters must live by trading their services for food and clothing from beyond the seas, or go without.

Let no one suppose that the ruling classes of the British Empire do not know what they are about when they scheme and plot to get under their control as many of humankind as possible. When questioned closely they do not hesitate to admit that, in effect, the empire is a great trading corporation, as, in reality, all other empires have always been.

A Corporation Conscience

IT IS a favorite saying that "Corporations have no consciences", and it is strangely true that when gathered together in pursuit of a common object men will do things they would never think of doing if acting upon their personal initiative and for their personal interests. What is true of corporations is true of empires.

The people of the British Isles are a people of unsurpassed intelligence, honesty and thrift, and of unexampled courage and fortitude; but their ruling classes, with high indifference to the good opinions of either God or man, have set a record for duplicity and cruelty which it would be hard indeed to match, unless it be in the American administration which at last, thank God, has gone into the oblivion which it richly deserved. How much longer the British machine can continue to travel with this kind of gravel in its bearings is a question which furnishes part of the reason for this article.

At various times in its history the British Empire has been blessed with faithful, conscientious men at the helm, whose efforts have been along lines of justice and righteousness, but their endeavors to do as they wished were largely frustrated through the mischief of others.

In any event, a very small acquaintance with history reveals the fact that by means of alliances, propaganda against competitors, and the maintenance of a large navy, the British Empire has at one time or another broken the commercial supremacy of Spain, Holland, Sweden, Denmark, France, Germany, Austria and Russia, and at different periods, as occasion required, succeeded in making all the rest of the world abhor the Spaniards, Hollanders, French, Russians, Turks and Germans.

It is no secret with large corporations as to how to do this thing. All that is needed is a printing press, a mailing list, and a go-to-church-on-Sunday and business conscience during the week. It is all a question of newspapers. Give them money enough, and the news agencies will deliver any people on earth over to the hatred of the rest of the world.

And no corporation has ever beaten or equalled the British Government in spreading false reports, inflammatory appeals to the best and to the worst sentiments of men, suppression of facts, exaggeration, abuse, misrepresentation, distortion, concealment and downright malicious lying.

A hundred years ago, or a little more, it came to light that the British Government of those days was doing a very profitable business with the pirates of Algiers and Tripoli. The deal that was made with them was to let British ships pass unharmed and to attack the merchant ships of other nations, a trick worthy of Standard Oil, in its palmiest days. Today the methods have changed, but the principles remain the same.

No honorable private person would think of snooping into another's private mail. Any person caught reading another's private letters is disgraced for life, and deserves to be; yet it was only in December, 1920, that in a hearing before the United States Senate committee considering cable legislation, John Goldhammer, Secretary of the Commercial Cable Company, stated that British censors require submission to them of all American cable messages, including the official cables of the State Department of the United States. This evidence was confirmed by Clarence H. Mackay, head of the Postal Telegraph Company, and Newcomb Carleton, head of the Western Union. No exceptions are made. Everything goes into the hands of these men ten days after the messages are transmitted.

Within the next month a great stir was made in America by the discovery that the principal American shipping concern, the International Mercantile Marine, had for eighteen years been under a contract with the British Government that if at any time it should do anything injurious to the interest of the British mercantile marine, or to British trade, the dispute must be referred to the Lord High Chancellor of the British Empire, whose decision on the law or the fact should be final.

A Bankers' League

IN THE GOLDEN AGE Number 21 we paid our respects to the so-called League of Nations, the combination of politicians and bankers for the preservation of the British Empire and the exploiting of the millions that have recently been gathered into it. Every day adds fresh evidence of the unwisdom of America's ever entering that combination, if she desires to remain free.

In 1790 Congress passed an act requiring that the president's duties should be exercised at the seat of government, and on March 4, 1913, passed another act that the President should not extend or accept any invitation to participate in any international conference without first having authority to do so.

No such authority having been granted to him, the President thereupon disobeyed both laws, boarded the glass-roofed steamer which had been made ready for him at fabulous cost, raised the wages of one of his $3,000 henchmen to $30,000, proceeded across the ocean, dined on King George's $15,000,000 gold plate, transferred himself to Paris, where he could sleep in a gondola-shaped bed in a bedroom thirty feet square, and take his meals at an inlaid mahogany table large enough to accomodate thirty-five guests, and brought forward his fourteen points which were the ostensible basis for the conference. The real basis for the conference was the program for the League of Nations, already in the pocket of its originator, Lord Phillimore.

For the sake of future historians, we summarize those fourteen points and explain what happened to them:

1. There were to be hereafter open covenants openly arrived at—and the proceedings were all in secret.

2. There was to be freedom of the seas—and Great Britain flatly refused to consider it.

3. There was to be the removal of economic barriers—and those barriers, against some of the greatest nations, have never been lifted.

4. There was to be reduction of armaments—and the American army and navy are larger than ever.

5. There was to be impartial treatment of colonial claims—and every colony was straightway grabbed.

6. The treatment of Russia was to be the acid test of Allied faithfulness — and it has been, most surely.

7. The territory of Belgium was to be evacuated—strangely, this was done and Belgium got two strips of bacon from Germany besides.

8. Alsace-Lorraine was to be restored to France—but she grabbed the Saar Valley, too.

9. Frontiers were to be adjusted along lines of nationality—but Italy thinks she was double-crossed, and Germany surely was.

10. Austro-Hungary was to be given autonomy—and she has been carved into toothpicks.

11. There was to be peace in the Balkans—and they have as many wars as ever.

12. Turkey was to be made secure in her sovereignty—but Britain has taken Constantinople, Palestine and Mesopotamia.

13. A Polish state was to be created from Polish populations — but Poland was encouraged to invade strictly Russian territory.

14. Territorial integrity was to be assured to great and small—and the Shantung steal by Japan went through O. K.

It is very foolish and childish for people to look upon machines of government as sacred things, too holy to be profaned by touch or examination. Mr. Lloyd George has shown how much real sincerity of purpose was back of the League of Nations, when he declared that the mandates for people not yet able to stand by themselves were not the gift of the League of Nations, but were merely given by the Allies to one another. The covenant of the League itself expressly denies this statement, and the word mandate implies delegated authority.

After the League had been in operation nearly a year the lower house, the Assembly, as it is called, wanted to have something to say about how things were to be done, and was told, in almost so many words, by one of England's greatest men that the Council would do all the deciding, and the Assembly could just stick around and O. K. the work.

This was one of the things that kept America out. American statesmen discovered that in the supreme council of nine members, five of which were always to be United States, Great Britain, France, Italy and Japan, there were four elective seats, which might at any time be occupied by Canada, Australia, New Zealand and South Africa, thus giving Great Britain five times the representation in the upper house that, strangely enough, was to have been accorded to the largest English-speaking country on the globe. In the lower house Great Britain demanded six votes to America's one.

There were too many lies told, and there was too much selfishness displayed, in connection with the League of Nations project to enable it to withstand the fierce fires of public scrutiny. The British Government has been caught in so many lies of late that it is now almost on a par with the Japanese Government in this respect. Nothing that it says is believed.

In 1914 the British Government made the statement in open Parliament that it had no secret understanding with France and Russia, and later admitted, also in open Parliament, that it did have a secret treaty with those two countries, under which England was to join them in case of war with the central powers.

At the time that the British Government borrowed the $4,000,000,000 from the United States it knew that it then had in existence secret treaties with Japan and other nations detrimental to the interests of the United States, and prejudicial to the peace of the world. It accepted American coöperation in the war, accepted the fourteen points, and never disclosed those secret treaties except for the purpose of dismissing the fourteen points as impossible. when the time had come for making use of the "points".

The British Board of Trade has declared that it is definitely committed to the League of Nations and its supreme council, and that it believes the supreme council fully qualified to supervise world business relations; and multitudes of preachers have declared that "The

League of Nations is the political expression of God's kingdom on earth", but the facts show that it is one of the greatest instruments of hypocrisy ever invented.

On every possible occasion the League has worked openly or secretly for the restoration of monarchies, and in Hungary and elsewhere has encouraged the regathering of reactionaries and militarists, conspiring to overthrow every vestige of liberty. Its encouragement of Poland to wage war beyond her own borders is known to all.

Jerome K. Jerome, a great English writer, said of the League of Nations:

"The League of the Three Nations—the League of England, France and Japan for the spoiling of all the earth—is dead. It was to have been an instrument—this precious 'League of Nations'—for the stabilizing to all eternity of all the villainies of Versaillea. It was to have been a league for making the world safe for plutocracy, safe from any fear of democracy. It was to have been a league—this League of the Three Nations—for the putting of all Europe under the heel of France; the granting of a perpetual lease of half Asia to Japan; the turning of the seas of all the earth into an English lake. It was to have been a league for the chaining of liberty, for the letting loose of militarism to devour the people. The thing was conceived of evil men for evil deeds. Nothing could be done while it still breathed. Even now its corpse lies across the pathway of the world."

When the 1920 American elections became known, George Bernard Shaw, another great English writer, said of the American people:

"They have renounced the pseudo League of Nations; they have repudiated alliances, and have made peace a separate matter between themselves and Germany. Their signatures to the savage treaty of Versailles have not saved it from being thrown over as a hopelessly bad job; and as they could not vote for a president apostate, they have voted for Washington, whom Mr. Wilson must face at the last with his thirty pieces of silver."

In spite of the foregoing pungent language, Mr. Lloyd George made such remarks before the Empire Parliamentary Association in December, respecting a time when all nations would take a share in the work of the League of Nations, as conveyed to his hearers the impression that he then had some definite assurance that the gentleman recently elected because he was not in favor of America's going into the League would do all he could to see that she got into it. If he was correctly understood, it all goes to show what we know to be a fact, that hypocrisy is not confined entirely to the eastern shores of the Atlantic Ocean.

During the American Civil War, British diplomats encouraged the strife, hoping to get both halves back into the empire. What was not accomplished by that war may yet be accomplished by this League of Nations scheme. The leading banking house of America is a British banking house, and may confidently be relied upon to do all possible to accomplish British ends.

Russian "Acid Test"

HOW Russia was to be treated was to be the acid test by which the faithfulness of the Allies should be determined—and all of the Allies have tried to slay as many Russians as they conveniently could. It has been an open secret since the Spring of 1919 that executives of the British Government, but not the British people, were in full sympathy with the idea of making war against Russia, to please the International Plunderbund.

These executives expended nearly a billion dollars in hanging on to the flanks of the Russian people, either on the Archangel front or at Lake Onega, or at Baltic ports, or in Poland, or in Ukrainia, or in Siberia, or in Crimea, or Armenia. The only thing that has prevented these assassins and embezzlers from coming out into the open has been the certain knowledge that the British workers would not back them up. They have even admitted this in conversations with Russian monarchists, and, in order to accomplish what they could, have been proven guilty of falsehood and the using of the Red Cross as an instrument of warfare. This was one of the things so loudly charged against the Germans during the World War.

Great Britain never made any declaration of War against Soviet Russia, yet private wars have been conducted against that country for which the British people have had to pay. Promising the British people to evacuate Archangel and vicinity as soon as possible, these executives sent picked troops to Archangel to make sure that the evacuation would be delayed as long as possible, all because these executives, or those for whom

they work, did not personally approve of the form of Russian government that seems to suit the Russian people better than Czardom.

After a definite agreement had been entered into with the Soviet Government not to undertake any hostile action against it, the British fleet was mobilized in the Baltic Sea in the interest of Poland; and when General Wrangel was cooped up in the Crimea, about to be overcome by Bolshevist arms, the British Government asked for and secured an armistice for Wrangel, during which armistice it supplied him with British arms, ammunition, food and equipment.

For three years the British Government prevented the export of medical supplies and surgical requirements to Soviet Russia; but this is now changed, for the Russians somehow got hold of some perfectly good Chinese bonds, and the British Government allowed these to be sold in London and the proceeds used in payment for needed medical supplies.

British troops returning from the Archangel front have explained why the projected invasion of Russia was a failure. The officers were unable to explain to the men why they were fighting the Russians. At first the officers said that the Russians were worse than Germans; but despite the brutal treatment accorded to Russian prisoners by Allied forces, the Russians healed their Allied captives, and sent them back to the Allies well fed and warmly clothed, always to repeat the same question, "Why are we here?"

At length, no answer being forthcoming, to offset the Russian claims that Allied troops were there merely as representatives of bankers who wished to enforce payment of bonds issued by the Czar's old regime, the officers finally came to be of the same opinion as the men, that the expedition was one of plain murder. The United States troops that were sent to the Archangel front were also sent without the consent of the people.

When the Poles attacked Russia, they were aided and abetted by the chiefs of the French and British War Offices, who supplied French officers and French and British arms and ammunition. Money credits were supplied by America, again without consent of the people.

No doubt there is truth in the claims of some of these men that Bolshevism is not democratic, that large classes of citizens are barred from voting, and that no general elections have been held or are likely to be held. But this was all true under the Czar, too; and France, England and America let him do about as he pleased. Of course the excuse for these attacks is that an independent Poland is necessary for the safety of Europe; that Russia and Germany must not be allowed j o i n t frontiers, lest Bolshevism sweep over Germany. If it ever does, the Allies will be the direct cause of it, in the inhuman terms they imposed.

Representatives of British labor who visited Russia during 1920 are not enthusiastic to have conditions there duplicated in England, although they claim that most of Russia's troubles are due to the blockade against her, which has been so long enforced. They are well pleased with the Russian arrangement of a good minimum wage for everybody who works and nothing for those who do not.

They point out that Russia has been a pioneer in some things that England herself is now taking up. One of the Soviet Government's first acts was to allot quarters for the homeless in all unoccupied or partly occupied buildings. The Health Ministry of Great Britain has been recommending the very same thing in Britain, insisting that the vacant houses of peers and others be turned into flats for accommodation of the homeless.

At one time the Bolshevist armies reached a point within twenty miles of Warsaw; and when it looked as if Poland would be overwhelmed, England's Premier made the statement that "Great Britain is bound to give every assistance in her power to save Poland". This was done not only with an eye to the effect on Germany, but far to the east the Mohammedan states of Afghanistan and Baluchistan, which border on the British Empire in India, have sent envoys to Moscow, and Great Britain has reason to be apprehensive.* How a declaration of war was prevented will be told in another part of this article. There is a new master on the horizon whose will must be obeyed.

It is an interesting commentary on current history to note that after the Polish war the American President ordered t h e Russian

*In India the representatives of 70,000,000 Mohammedans have served formal notice that they will no longer coöperate with the British Government.

Envoy Martens to return to Russia, involving the cancellation of large orders for which he was prepared to pay cash, and that the British Government has welcomed another representative of Russia to London to talk business.

Black and Brown Races

BRITAIN'S treatment of the black and brown races is not the same as her treatment of the whites. Sir H. H. Johnston, writing on this subject in the London *Observer*, says of conditions in East Africa:

"The natives are slowing coalescing, Bantu with Nilote, Mohammedan with Christian and Pagan, Somali and Galla with the hitherto despised Negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. Not only have murders, light-hearted murders, of natives taken place all too frequently, not only have revolting cruelties been committed, but, when the white delinquents are brought up for trial white juries acquit them. or white judges inflict trivial penalties, or rebellious public opinion forces a governor to revise a sentence. I doubt if capital punishment for murder has ever been imposed upon a white man in East Africa."

A native of India writes bitterly of conditions in his native land:

"Countless millions have starved to death while food which they have grown has been shipped from their country. Their industries have been destroyed that they might not compete with Manchester and Lancashire and that they might remain producers of raw materials; their self-governing, democratic village communities have been destroyed and authority centralized in one hand, that exploitation might be more thorough; their schools have been destroyed, and education denied them, save that which fitted them for subordinate clerical positions under European masters; opium and liquor have been forced upon them by cannons with a fourfold purpose: revenue, easier economic subjection, easier political subjection, racial and cultural destruction."

Out of a total population of 360,000,000 in India and her dependencies only 170,000 are Europeans, which shows that these immense countries are not held for colonization purposes; if they are not held for colonization there exists good ground for the charges above made. But let us examine more particularly the last of these charges, the one about opium.

The Opium Monopoly

VIRTUALLY all the opium in the world is grown in India by the British Government. It is a state monopoly, from the advancing of money to the cultivator, and the making ready of the opium at the Government factory at Ghazipur to the selling of it at public auction at Calcutta, where it is marketed without let or hindrance to the highest bidder.

All that this Indian writer has said about the destructive powers of opium upon a people is correct, and still more is true. It is useful among starving people to cause them to forget the pangs of hunger, it reduces or destroys the procreative powers and cuts the expectancy of life in half.

From this industry the British Government gets $15,000,000 net annually for opium which it sells outside of India, and $50,000,000 net annually for that sold within India itself. This enormous sale of opium is turning the people of India into drug addicts. A recent British Government Blue Book shows an increase of 44 percent in opium consumption and 67 percent in the use of other habit-forming drugs. No wonder the book was Blue!

The British Government imposes severe restrictions against the importations of opium into England, Canada, Australia and New Zealand. The peoples of these lands are considered worthy of preservation, but not so those of the lands named below.

The heathen and pacific Chinese do not want to ruin their people with opium; and so, in 1839, they destroyed 20,000 chests that belonged to that great Christian and warlike Government that is connected in an official capacity with the Church of England.

In the war that resulted, China was forced to give up Hong Kong, was compelled to admit opium through five ports and obliged to pay an indemnity of $21,000,000. Nineteen years later, still objecting to the importation of the accursed drug, she lost five thousand men, butchered by the sword in five minutes time, was compelled to open five more ports to opium importations and to pay an indemnity of $3,000,000. We cannot but wonder whether some of this money was used to pay the salary of the Archbishop of Canterbury. No decent man would touch it with a ten-foot pole. In 1917 China shut off all opium importations, as part of her price for entering the war by which she was despoiled of Shantung and of 30,000,000 population.

Fifty percent of the revenues of the Straits Settlements comes from the sale of British opium to the poor natives. One-third of the Hong Kong revenue is from the same source. In 1917 the revenues of the island of Sarawak from the sale of British opium were $492,455 and in the same year 745 chests went to Formosa. Siam is not permitted to impose import duties on British opium and in the same year imported 1850 chests of 140⅓ pounds each. And then, let's see, there was another backward country into which a vast amount of opium was dumped after the Chinese market was closed—the United States of America. Well!—3,400 chests of opium were imported into the United States in 1918; and in the first ten months of 1919 the amount was 3,900 chests, or at the rate of 4,680 chests a year. Apparently British opium officials do not care any more for what becomes of the people of the United States than they do for those of India.

Petroleum Patriots

PETROLEUM is the ideal fuel for propelling those mighty engines of so-called Christian nations styled battleships; and as organized terrorism, in the interests of the Plunderbund, is one of the permanent industries of civilization, there is an immense amount of patriotism displayed in these days whenever a fresh oil deposit comes to light. This is the real reason why British soldiers are laying down their lives in Mesopotamia. The country contains oil.

Even in the stress of the mightiest conflict that ever occurred on earth, the masters of the British Empire found the men and the money to invade and seize Mesopotamia, one of the garden spots of the world, in itself the prize toward which the German scheme for a "Mitteleuropa" looked. At this writing the British Empire is holding a frontier in Mesopotamia 550 miles long, with lines of communication of about the same length. It is ostensibly doing this in the interests of the mythical Arab state sometime to be formed, but meantime it is shooting the Arabs and drilling for oil.

To be sure, the League of Nations covenant expressly provides that mandatory powers shall not use the opportunity to establish economic monopolies in the territories under their care; but as Britain is the League, and tells the League what it can do and what it cannot do, and as nobody pays any attention anyway to any of the covenants or rules or commands or anything else of the League of Nations, as such, there are no difficulties on this score.

But there are other difficulties. The American Standard Oil crowd have the smell of oil in their nostrils and are insisting, patriotically of course, that the United States should stand up for her rights—meaning their rights. Just what rights they have, or what rights the English crowd have to the natural resources of far-away Mesopotamia is not clear. But there is oil there, and if either or both of these crowds can get the oil they can explain everything afterward. A small boy with his face smeared with jam can always explain how it happened.

A year ago, England, as the holder of the Mesopotamia mandatory, made public the San Remo agreement, providing that 55 percent of the oil should go to Great Britain, 25 percent to France and 20 percent to the imaginary mandatory state itself, with the proviso that the whole oil territory "shall be under permanent British control".

The Standard Oil crowd looked at that agreement and said, substantially: "Where do we come off? Did we not help to pass the hat and shake down the American people to the tune of approximately fifty billion dollars, to finance this war? And now the pie is being cut, and we are not allowed even a crust!"

They proceed further with their argument, and the usual propaganda in the newspapers, that for many years Britain has been one of the largest consumers of American oils, having obtained almost unlimited supplies from America for her own use; that America owns only one-sixth of the oil resources of the world and yet has been producing three-fourths of the supply; that oil is sold here for $1.75 to $2.50 per barrel, and yet when Americans in the vicinity of the Mesopotamia and other eastern oil developments wish to buy oil, they must pay $7 to $12 per barrel and, worst of all, American citizens are prohibited from buying any oil lands in these fields. The further point is made that the oil supply of the United States will probably be gone in fifteen years, and certainly in thirty years.

The British papers argue that Britain has expended a hundred million pounds in her humanitarian efforts to care for the interests of

the Arabs she is now butchering, and to get their oil, and thinks it in bad taste for America to want a fifty-fifty division of the spoils and to insinuate that maybe part of the hundred million pounds, or all of it, was borrowed money anyway, on which the interest still remains unpaid. And so it goes.

The London *Evening Star*, disclosing its ideas of the real purpose of the League of Nations, said on this subject:

"If Mesopotamian oil is to be brought into Hotch Potch, America must put up its proportion of the cost of obtaining it, or speaking more broadly, it must make up its mind whether it is going to be a partner in the League of Nations [i. e., whether it is going to come back into the British Empire] or whether it is going to retire again behind the barrier of the Monroe Doctrine and to refuse all entangling alliances, their risks and their profits."

Meantime the British soldiers are becoming weary of being shot for the maintenance of oily principles and are declaring loudly, through the ranks of the labor organizations, and the progressive papers of England, that the Government's imperial oil policy in Mesopotamia is a repudiation of the ideals which led men to join the colors.

Carving Up Turkey

IF ONE could imagine Turkey as a bird, with its head in Europe, its body in Mesopotamia, and with one of its wings in Palestine and the other in the Caucasus, Britain has the head, the body and one of the wings—namely, Constantinople, Mesopotamia and Palestine—while Armenia has the other wing, France, Italy and Greece have the best part of the breast, and Turkey herself has the neck and the wish-bone.

The Turkish Treaty, like all other peace treaties jockeyed through the League of Nations, is a gross violation of the definite pledges given by Mr. Lloyd George and by President Wilson. But in these days why mention solemn promises of statesmen—scraps of paper? They should go into the wit-and-humor column. The turning over of vast territories to the Greeks which are populated almost entirely by Turks, can have but the one effect of keeping Greece in a continual war which she is unable, of herself, to finance.

The British seizure of Palestine has already been treated of by Judge Rutherford in THE GOLDEN AGE, Number 36; but we add a few items. It now comes to light that in 1916 a secret treaty was entered into between France and Britain, under which it was agreed that Britain should rule Palestine, despite the fact that, to win the support of the Arabs a year earlier, Britain had definitely agreed that the Arabs alone should rule Palestine. Now Christian and Moslem alike are combined against the Jew.

Mr. Churchill, in the House of Commons, has stated his hope that all the British expenditures in Palestine will be charged to the Egyptian and Palestine State railways. This means that it is the expectation of British financiers that when a country is invaded it shall pay the cost of the invasion, and pay interest on that invasion cost forever. Whoever finally gets the Palestinian state (and the Jew will get it, as the Bible shows), will be expected to pay interest on the British bonds which will lie as a tremendous burden on the Palestinian railways.

There has been considerable tension between the British and the French over the partition of Turkey. The French feel that they were outmaneuvered in the disposal of Palestine, and they probably were, while the fly in the British ointment is that the French have complete control of Damascus and vicinity, which is on the direct road from Palestine to Mesopotamia. Meantime the Arabs have told the French to get out of Syria and Lebanon, and the British to get of Palestine. Before they get through with it, all these contending nationalities, including the Turks from whom the lands were wrested, will find that "the earth is the Lord's", and that He will have the final say in the matter.

Woes of Ireland

MILLIONS of the English people would be glad to give the Irish what they want, if there were any way of determining what that is. Some of England's greatest men have even proposed to abandon the island utterly and let the Irish people fight it out among themselves, as they would most surely do. Meantime everybody is agreed that present conditions are intolerable.

THE GOLDEN AGE, Number 39, contained a dispassionate and illuminating article on the Irish question from a subscriber in Dublin. We supplement his observations with other items

that have come to light, but without, at this time, undertaking any examination of this intricate problem.

Ireland has been in periodic revolt against the British Government for about seven hundred years. The present revolt was undoubtedly organized, and is financially supported, by the fifteen million Irish people or the descendants of Irish people, that make their homes in America. It is claimed that more than fifty million dollars were collected in New England alone for the purpose of arming and encouraging the Sinn Feiners. A considerable portion of this came from poor chambermaids and working people.

The population of Ireland was reduced from 8,175,124 in 1841 to 4,375,554 in 1914. Enemies of British rule point out that this is a result of British misrule, citing that transportation rates are 37 percent higher in Ireland than in England, that a parcel can travel 500 miles in England for half the price it can travel 30 miles in Ireland, and as Sidney Smith, an English writer, says: "One by one we have strangled Ireland's incipient industries. Woolens, glass, cotton, sail cloth, sugar refining, the cattle and provisions all went." This is one side of the story; and on the other is the fact that Irish legislation has occupied a great part of the time and attention of England's wisest men for generations, in the hope of appeasing Irish wrath and of bringing about satisfactory conditions.

One thing is sure, no one will question the terrible conditions that now prevail in that unhappy isle. The British Society of Friends, in an official report, stated last fall that "the English Government has ceased to function over at least eighty percent of Ireland." So true is this, and so desperate are the conditions, that when the Government recently drew a panel of 296 jurors in Cork, only twelve men responded.

Hardly a day passes without accounts in the papers of the shooting of British constables, sometimes a dozen or twenty at a time, from ambush, and although the stories of reprisals by the constabulary do not obtain as wide publicity, they are nevertheless just as terrible. The Royal Irish Constabulary have black caps and khaki uniforms and have been nicknamed "Black and Tans".

Between January 1, 1920, and October 2, 1920, the list of crimes laid at the door of the Sinn Fein amounted to more than 3,000 outrages and murders, but for all these murders and shootings of police it is claimed that the number of perpetrators apprehended could be counted on the fingers of one hand, so perfectly is the Sinn Fein movement organized.

On the other side of the question, and without admitting that Sinn Fein had committed 3,000 murders, or even one murder, *The Monitor*, a Catholic weekly published in Newark, N. J., in its issue of October 23, gives the dates between September 9, 1919, and September 27, 1920, of the reprisals by the Black and Tans, and it is a truly terrible list.

Within this period, creameries were wrecked, or shops or houses were wrecked, or towns were sacked or partially sacked, or volleys of musketry were fired along the streets or into the residences of prominent Sinn Feiners in each of the following cities and towns, and in Limerick City this happened as many as fifteen times. In others of the towns named it happened from two to six times each. The list follows:

Ardrahan, Arklow, Athlone, Balbriggan, Ballaghadereen, Ballina, Ballinamore, Bantry, Bouladuff, Caltra, Carrick, Castleiny, Castlerae, Cork City, Doon, Drumoleague, Drumshambo, Dublin, Dundalk, Emly, Enniscorthy, Ennistymon, Fermoy, Galbally, Galway City, Glengariffe, Inniscarra, Kilcommon, Kildorrery, Kill, Killea, Killorglin, Kilmallock, Kinsale, Knocklong, Lahinch, Leap, Limerick City, Lismore, Loughmore, Middleton, Milltown, Naas, Newcastle-West, Newross, Oranmore, Queenstown, Rosegreen, Salthill, Shanagolden, Swords, Templemore, Thurles, Tipperary City, Tralee, Trim, Tuam, Tullow, Union Hall and Upper Church.

In the forty-two attacks on the creameries, twelve were utterly destroyed. At Newross, in September, a little girl five years old was shot in the back and killed when she became frightened and ran, after she had been ordered to halt. The city hall of Cork was burned by the constables, who forcibly prevented the firemen of the city from quenching the flames. In spite of these illegal reprisals very few of the troops have been tried or punished for them, and nothing has been accomplished in checking them.

It is a sad commentary on the moral condition of the victors in a war to rescue the world from the clutches of German militarism and frightfulness, that it becomes necessary to make such attacks as some of these were. Such savagery reminds one of Darkest Pennsylvania when the cossacks of the Steel Trust used similar methods in ending the steel strike.

The Dublin correspondent of an English newspaper, writing of the sacking and burning of the village of Balbriggan, in reprisal for the killing of two of the constabulary, said:

"In its brutality, wantonness and destructiveness, last night's work of the uniformed forces of the crown was comparable only to the story of some Belgian village in the early days of the War. People were fleeing the town in conditions as pitiable as any set of refugees that ever left Louvain."

In the burning of Louvain the Germans had the beastly excuse of military necessity. The aggravation in each case was the same, the shooting of the men from ambush, always a cowardly, contemptible act.

Henry W. Nevinson, a British writer, in a written apology to the ghost of the Turkish Sultan, "Abdul, the Damned", sets forth the reprisals in Ireland in the following language:

"The agents and representatives of the British Government follow your example in burning villages to skeleton. Under the pretext of reprisals for crimes which their victims certainly did not commit, they pitilessly murder. They drive women and children out into the fields and mountains. They spread cruel destitution through the land. They destroy the main sources of production and livelihood. Judged from what I see before me, they appear to contemplate the utter ruin of the country in the hope that the surviving inhabitants may be compelled to emigrate."

John Bull and Uncle Sam

NOW that the war is over, the old family discord has broken out again. There are many unsettled differences between the United States Government and the British Government, due to the war. Britain claims $100,000,000 for damages in Mexico, for which the United States holds herself responsible; and the United States claims losses of approximately like amount for depredations upon six hundred cargoes of American commerce at sea.

As a neutral nation, the United States was entitled, by written international law, ratified at the Hague conferences, to all rights of free voyage, free cargoes, free mails and cables. But every one of those rights was arbitrarily suspended by the British Empire without a so much as "by your leave", and the late lamented British-American administration submitted to it with hardly a squawk of protest.

Not only did America meekly submit to this violation of her neutrality, but even submitted to the humiliation of consenting that American ships with noncontraband cargo, bound for neutral ports in South America, could not leave American ports without permission of a British consular officer. The history of the planet could be searched in vain for a like example of cheek on the one hand and cowardice on the other.

To pretend that the United States was ever neutral during the war is to pretend what every body knows is untrue. Everything possible was done to help the cause of the Allies. The sale of naval vessels to a belligerent in time of war is a violation of neutrality, yet a number of submarines were made in America and shipped to British waters via Canada long before America entered the war.

Rubber was noncontraband, an article of free commerce among all nations; yet American citizens were jailed *before America entered the war*, for attempting, within their strict legal rights, to send rubber from America to Germany.

As to how America came to enter the war, this has already been discussed in THE GOLDEN AGE, Number 21. America had no more reason at any time to get into the war than had Norway, Sweden, Denmark, Holland or Spain, asked for nothing when she went in, and came out with just that, and was the only one of the Allies that had such an ideal or such a reward.

The widely believed notion that a hundred million Americans, with four times Germany's wealth, fifteen times Germany's territory, and twice as many men, were ever in danger of invasion or subjugation by an armless and legless Germany, at the end of the greatest war of history, in which she was attacked on all sides by millions of men, and for several years, is the most ridiculous thing that human beings ever believed at any time in the world's history; and the American press is entitled to most of the glory, and got most of the money, for making Americans believe that lie.

Churning for War

HOW the people of the United States were induced to enter into the war was related by Congressman Callaway on page 3321 of *The Congressional Record* for February 9, 1917. In reading the following, it should not be forgotten that J. P. Morgan was the fiscal representative of the British Government in the United State:

"In March, 1915, the J. P. Morgan interests, the steel, ship-building, and powder interests, and their subsidiary organizations, got together twelve men high up in the newspaper world and employed them to select the most influential newspapers in the United States and sufficient number of them to control generally the policy of the daily press of the United States.

"These twelve men worked the problem out by selecting 179 newspapers, and then began, by an elimination process, to retain only those necessary for the purpose of controlling the general policy of the daily press throughout the country. They found it was necessary only to purchase the control of twenty-five of the greatest papers. The twenty-five papers were agreed upon; emissaries were sent to purchase the policy, national and international, of these papers; an agreement was reached; the policy of the papers was bought, to be paid for by the month; and an editor was furnished for each paper to supervise and edit properly information regarding the questions of preparedness, militarism, financial policies, and other things of national and international nature considered vital to the interests of the purchasers.

"This contract is in existence at the present time, and it accounts for the news columns of the daily press of the country being filled with all sorts of preparedness arguments and misrepresentations as to the present condition of the United States Army and Navy, and the possibility and probability of the United States being attacked by foreign foes.

"This policy also included the suppression of everything in opposition to the wishes of the interests served. The effectiveness of this scheme has been conclusively demonstrated by the character of stuff carried in the daily press throughout the country since March, 1915. They have resorted to anything necessary to commercialize public sentiment and to sandbag the National Congress into making extravagant and wasteful appropriations for the Army and Navy under the false pretense that it was necessary. Their stock argument is that it is 'patriotism'. They are playing on every prejudice and passion of the American people."

The twenty-five great newspapers above mentioned know that they have it absolutely in their power to arouse the American people to fury at any time and on any subject, real or imaginary; but in this instance they are not entitled to all the credit. They were ably assisted in American pulpits by prominent representatives of the Church of England, whose voice, when it pays, is loudly for war, for murder, for violation of the command, "Thou shalt not kill", and for ignoring the plain statement of the founder of the Christian religion that "they that take the sword shall perish with the sword". To make a true preacher of the gospel one must have other qualification than ability to wave a battle-flag and put up one continuous howl for money.

During the war Uncle Sam gave and gave and "gave until it hurt". He gave $1,000,000,000 for the making of shells, and not enough American shells went to France to load the American guns ten minutes. He gave $478,000,000 for guns, and only 72 American guns reached the American forces during the war. He gave $150,000,000 for building terminals at Charleston and at Norfolk from which not a boat sailed during the war. One of these terminals, up the river from Charleston, on which $20,000,000 was spent, was situated in water so shallow that a ship could not reach it anyway.

Uncle Sam gave $120,000,000 in building nitrate plants which did not produce a pound of nitrate during the war. He gave $117,000,000 for gas shells and not an American gas shell was fired during the war. He gave $100,000,000 for building battle tanks, and the first American tank reached France after the armistice was signed. He gave $70,000,000 for a powder plant at Nitrate, West Virginia, and as soon as it was finished sold it for $8,000,000 and threw in $8,000,000 of material for good measure; and he spent $7,000,000 on a training camp in Virginia after the armistice was signed. Nobody can deny that Uncle Sam is a good spender. Everybody in the country that had a dollar, or could make a dollar, was expected to dig down and pay, pay.

And America was a good friend to Britain during the war, too. In April, 1918, when England was threatened with a revolt in India, the United States came to her rescue by selling her 207,000,000 ounces of silver coin at $1 per ounce, when the market price of the silver in the dollars thus sold and melted into bullion was $1.40 per ounce. Great Britain was the gainer by this transaction, in the sum of $82,800,000.

American courts were not free from British influence during the war. When Hindoos were arrested in San Francisco, and sent to the penitentiary for trying to free their country, the British Government paid the wages of the agents of the United States Government and superintended the trial.

Great Britain spends three hundred million dollars on aerial navigation to win the next war, and America spends but a tenth of that amount. Great Britain, Australia and Canada give bonuses to soldiers, but the United States is too poor to do so. Great Britain continues to build vessels for her navy on the principle that the British navy must be twice as large as the American navy; and America wonders.

Senator France, of Maryland, made the statement in December that the American State Department is dominated by the British Government, and is subservient to it. More recently, however, the United States, as a participator in the World War, and as a contributor to its successful issue, seems to take the position that the game of bluff has gone far enough, and that the United States has the same rights of discussion and participation in the rights and privileges secured by the war as any other nation, regardless of whether or not that nation is a member of the bogus League of Nations.

British Finances

THE following is a comparison of the expenses of the British and the American governments for nine years ending with 1920. In this calculation exchange is figured at the now prevailing rate of $3.80 to the pound.

Year	American Government	British Government
1912	$ 925,695,713	$ 715,395,334
1913	967,737,255	750,473,282
1914	1,006,662,216	2,129,869,425
1915	1,052,848,682	5,924,791,833
1916	1,072,894,093	8,352,828,298
1917	3,046,183,746	9,925,641,339
1918	21,813,356,508	9,768,283,800
1919	18,514,000,000	6,329,937,126
*1920	11,477,627,219	2,652,342,700
	$59,877,005,432	$46,549,563,137

*Estimated.

The estimated wealth of the United States before the war was $250,000,000,000; after the war, $300,000,000,000. The estimated wealth of the British Empire before the war was $130,000,000,000; after the war, $230,000,000,000, the added wealth being largely in the Mesopotamia oil fields, in the African territory taken away from Germany, and in the elimination of Germany as a competitor.

During the war the private wealth of the 340,000 British citizens whose fortunes exceed five thousand pounds sterling, increased by more than ten billion dollars. Five hundred of the peers of the realm own a third of England, and four thousand landowners own a half of the entire area. Some of the greatest fortunes are identified with the liquor business; there are twenty-nine brewers in the British parliament and, on the authority of *John Bull*, many vicars and clergymen are stockholders in the breweries.

With all its greatness, it is possible for the British Empire to be obliterated within a year's time, as was the case with Russia. The thing that could end it is insolvency, and this might come suddenly. Europe is sinking deeper and deeper into a financial morass, and the British Empire is with difficulty making both ends meet. Britain is Europe's principal creditor.

From April to December, 1920, the total British national revenue was £888,803,728, and the expenditures £842,689,719. We have not the data at hand, but understand that Britain has been counting sales of war stores as revenue, which is like a man counting as profit the proceeds of a fire insurance policy, after a big fire which has burned him out.

Considerable has been done in the way of reducing expenses. The salary list has been gone over; some high officials have had their salaries reduced and some have been slightly increased. The salary of the Prime Minister has been increased from £5,000 per year to £8,000. Members of Parliament receive only £400 yearly.

The British Empire is the greatest trading corporation in the world, and the shrewdest trader. It imports four million bales of cotton per year, but for the past two years has had a committee investigating the proposal to grow all this cotton upon its own newly acquired African lands.

One of Britain's important industries is the insurance business. The annual premiums on this business from America to England amount to about $600,000,000. In the effort to force Britain into granting an Irish Republic there

has been a considerable effort at boycott of British insurance on the part of many Irish-Americans within the past year.

Among the items which were bought by the British Government during the war were:

1,186,000,000	sand bags
164,314,787	pairs of socks
81,538,000	yards of khaki
61,899,626	pairs of boots
49,508,669	blankets
23,776,345	jackets
20,190,810	pairs of woolen gloves

The first shells for the British army cost the Government $7,000 each, but not for long. The first thing the makers of these shells knew the Government put all the factories on a strict cost-accounting system, and no doubt saved billions of dollars in so doing.

Specter of Unemployment

UP UNTIL October, 1920, British unemployment was low. Five million ex-service men and two hundred and ten thousand officers had been reabsorbed into industry, leaving only one hundred and sixty thousand able-bodied ex-service men and twelve thousand officers still unplaced. But by January, 1921, when the League-of-Nations hard times was in effect, a tenth of the population of Britain was without employment, and the premier was at his wit's end to know how to deal with the problem.

There have been unemployment riots, and still more significant than the riots themselves have been the preparations that have been made to stand off the rioters. On October 18th a mob of twenty thousand stormed the government offices. Bricks, stones, paving debris, bottles and clubs shattered the windows of the Treasury, the War Office, the King's Privy Council, the Home Office, and other government buildings.

Strong policed barricades have now been erected, obstructing the approaches to these buildings, and the huge iron gates that were at one time considered useless accessories of the public buildings are now kept closed. The official explanation is the fear of Sinn Fein activities; but, as we have seen, the official explanation is seldom the real one. The real fear is that inspired by the knowledge that a million ex-soldiers are out of work. Lloyd George stated in January that it may be necessary for millions of British people to emigrate to the colonies.

The difficulty is that England is so largely a manufacturing nation that a falling off in world trade affects her first and worst of all the nations. The demand for new shipping has fallen off, and with it has come a lessening demand for iron and steel. The workers are not so efficient as formerly, and costs are away up. A German bicycle can be bought in England for one-fifth the price of a good English wheel.

The people of England know from experience that labor-saving machinery *does* save labor, and this adds a perplexing factor to the situation. As long ago as 1897 blast furnaces in England were put on eight-hour shifts, thus making room for one-third more men than formerly. And the steel mills, which in America continue to run on twelve-hour shifts, in England operate on eight-hour shifts, and are usually closed down for the week end. Even with all these concessions, the number of unemployed is great and growing.

Militarism is Unpopular

DURING the World War Britain raised an army in the British isles numbering the almost unbelievable total of 5,704,416 men, while the total troops of all kinds raised within the Empire was 8,654,467. The number maintained at the front was 6,616,000. The number of soldiers from the British Isles killed was 662,083, with 140,000 missing and prisoners. The wounded numbered 1,644,786. The total losses of the Empire, killed, missing and prisoners, amounted to 1,216,000 and the wounded to 2,500,000. After the war President Wilson declared that it was a commercial conflict.

After such an experience it is not to be wondered at that the people are sick of militarism. At the conclusion of the war, in obedience to the wishes of the people, the British Empire completely eliminated conscription. When it proposed this at the peace conference it had no backing, even from the United States, despite the fact that reduction of armaments was one of the fourteen points upon which peace was supposedly based.

Today the empire is holding a land frontier, stretching from Egypt eastward amounting to about 4,500 miles. In Ireland, in September,

there were 75,000 British troops; there were 19,000 in Constantinople, 60,000 in Egypt and Palestine, 6,000 at Aden, 101,000 in Mesopotamia and 200,000 in India. Recruiting for these armies is dwindling, and the number of new recruits, it is said, does not equal the number of desertions from the infantry.

In the effort to find soldiers, the Government has even had under consideration a plan to restore the old-style scarlet uniforms, once so attractive to maidens and to some men who like to look like showmen. The Government was even disposed to waste the three million pounds sterling which the change would have made, but such a storm was created that it had to give up the plan, except for what are termed the Household Cavalry and Guards.

One might think that in a time of unemployment men would be glad to rush into the army to obtain work, but not after such an experience as the World War. Before the Civil War, militia companies were popular in the United States, but after that great conflict was ended it was with difficulty that any of them were kept alive.

Social Conditions

THE war has had a degenerating effect upon the British people, reflected in the newspapers, which are on a lower plane than formerly, resorting to the familiar American method of giving great publicity to murders, divorces, suicides and horse racing. The streets are not so neatly paved and the people not so well dressed; the hedges are not so well trimmed; the country roads are not in so good condition; many buildings need painting.

We have treated of housing conditions at length in THE GOLDEN AGE, Number 31, but here add the general observation that the homes of the working people are largely without modern plumbing, with bad ventilation, bad light, old fashioned cooking arrangements and poorly constructed buildings.

In Norwich one can still find wretched alleys where, in houses placed back to back, there is but one faucet used by four families. It is said that two generations of life under such conditions make the surviving members of the families deaf-mute consumptives. In places the lower floors of such houses can be seen inhabited by women working early and late at sewing machines, while the upper portions have fallen into such disrepair that they cannot be inhabited.

The great and prosperous middle class which has until recently been found in the United States is represented in England by a smaller number of people, and their lot has become harder as a result of the war. An evidence of this is that there are few automobiles on the streets or roads of England as compared with America. Even those who have cars seldom take them out of the garages. There is not the general use of cars by almost everybody, which exists in America.

Liquor continues to have a great hold upon the people. The estimated value of the liquor business is one billion pounds sterling. Church attendance has fallen off. The people as a whole have no respect for an institution which, as revealed by the war, has no principles for which it is willing to suffer; and hence, even in Sabbatarian Scotland, eighty percent of the people remain outside of all church connection.

Due to the industrial and trade revival which prevailed until last Fall, there was a pronounced increase in the birth rate. The war also brought a temporary revival in agriculture, but the fall in prices has already turned some of the ploughed land back to grass and the food production is shrinking.

Power of British Labor

IN ENGLAND there are nearly six million organized workers, the largest number of union workers in any country except Germany. These workers know their power. They realize that they could end the government—the administration or cabinet in power—in a week's time by bringing on a general strike; but they have formally agreed by a vote of 3,732,000 to 1,015,000 not to do this, but to keep on by peaceful election methods until they accomplish their objective, which is the control of the Empire.

The reason why the workers are not willing to resort to an unconstitutional method for overthrowing the present government is that they know that if they resort to such methods those methods will be used against them later. To do unconstitutional things is only to encourage others to do the same.

The Labor party, however, has threatened a general strike in order to accomplish certain

things which it adjudged of the highest importance. One of these objects was to secure the abolition of conscription, another to secure the immediate release of all conscientious objectors, and the third was to compel a stoppage of the sending of troops to Russia. The Government gave in on all of these points.

After previously forcing the Government to bring back the soldiers on the Archangel front, British labor forces saw themselves on the edge of another war with Russia last summer, at the time when the Bolshevist armies were near Warsaw and when Lloyd George said in that connection that Britain felt it her duty to do all possible to protect Poland.

At that time, August 7, 1920, the London *Daily Herald,* urging labor forces to get together for the real peace which the European backers of the League of(abomi)Nations never wished to see, said:

"Labor cannot relax its preparations for stopping the war until it is certain. We cannot trust the Government an inch. There is no lie that our rulers have not sunk to, there is no falsehood or illegality of which they are incapable. Labor has only got to fold its hands for forty-eight hours, and we shall see the end of the wickedest Government which has ever betrayed this country."

Accordingly the Council of Action, as it was called, served an ultimatum on Lloyd George that England must not go to war with Soviet Russia. The ultimatum was presented at noon, August 10, 1920; and although Mr. Lloyd George denounced this demand as one of the most formidable challenges ever given to any government, he nevertheless admitted that the Government would do as the Council of Action wished.

The workers of England, now fully organized, know that in the event of war they would have to do the fighting, the working, the production and the transport. They desire an end of fighting for commercial causes or other causes which they do not understand, an end of fighting their fellowmen for the sake of interest on bonds or any other of the supposed governmental perquisites of Big Business. They think they have had enough of governmental secrecy and trickery.

These British labor leaders are not anarchists. They are thoughtful men, as witness the following statement by Arthur Greenwood, Secretary of the Cost of Living Committee of the Trades Union Congress held at Portsmouth in September. He said:

"The policy of raising wages to meet increasing prices is the policy of futility. The only way for the workers to deal with the issue, is to take the whole matter into their own hands. Society is carrying on twenty or thirty wars at the present time. We ourselves are spending fifty or sixty millions sterling, per year, in a mad venture in Mesopotamia. What is the result? Millions of people are withdrawn from producing the necessaries of life, and made to produce things that are not necessary. Then, of course, the necessaries must grow scarce and the cost must rise. We cannot hope to solve the cost of living problem until all the productive power of the world has been put back to work. Therefore, our program depends in the first instance on universal peace."

Lloyd George, warning against the control of the country by the Labor party, and incidentally trying to hold on to his job as long as possible, recently made the statement:

"Four-fifths of this country is industrial and commercial. This country is more topheavy than any other country in the world; and if it begins to rock, the crash here, for that reason will be greater than in any land."

But England has rocked around badly enough while Lloyd George has been at the helm. He has stood for almost everything in its turn, having won his last election by going up and down the land with the cry that the Kaiser must be hanged. But the latter was not hanged. Even that staid admirer of things as they are, the New York *Times,* said of Mr. Lloyd George and his timely flops:

"He differs with himself so radically from week to week that he ought to be patient with members of his Government who differ with him. He may come to be of their opinion—each of them in turn."

Lloyd George recently addressed the British Parliament in the following remarkable words:

"GENTLEMEN: This World-wide trouble is fast growing beyond human control; but I see before me a Government which is founded upon justice: a Government in which all religious prejudices and racial distinctions shall cease.

"I see growing up before me a Government in which the much-to-be-desired condition shall be attained of the universal fatherhood of God and brotherhood of men.

"I see rising up before me a Government that is founded upon justice and whose workings are based upon love.

"This Government comes not from the hand of feeble man, but from the power of the Almighty God."

Never before has Labor entered so emphatically into the diplomacy of the government. It is refusing to coöperate with or to be bound by the efforts of financiers to use the blood and brawn of the British people hereafter as they have used it in the past. The Government, whenever Labor shows its hand, claims that it has intended all along to do just as Labor requested. But its past acts belie this.

Seeing the growth of the Labor party in England, and realizing that if present tendencies continue, it will be but a short time until the older parties will be defeated, quite a number of prominent men from those older parties, seeking to make the best of the situation, have joined the Labor party, certainly not to its benefit, even if to their own.

British Labor men have found considerable dissatisfaction with the work performed for them by their representatives in Parliament. The reason for this is that law-making is a business, the same as anything else, and that the clever politicians who have been in the game for a long time have expedients for defeating the wishes and intents of even a majority until experience enables the majority to get their wishes into concrete shape.

Not infrequently Labor stands in its own pathway—and unavoidably so, sometimes. The people must have houses, and the money and materials for building these houses can be obtained, but the union labor workers are not willing that their ranks should be recruited by unskilled labor in order to meet the shortage of labor for house construction. The government wanted to employ jobless ex-soldiers on buildings, and would have been glad to put an end to the housing shortage and the unemployment problem at one and the same time, as far as lay in their power, but were threatened with a general strike if they attempted it. The Government's plan was a practical one: for concrete houses, now in such general demand, can be constructed almost exclusively by unskilled labor. Under such circumstances, it was not fully reasonable for the demand to be raised that 85 percent of wages be guaranteed to workers as unemployment insurance, as was done by some of those who would not let these jobless ex-soldiers engage in making homes for themselves.

But as a rule the demands of the British workers are reasonable. Their principal objectives are shorter hours and higher wages, so as to abolish poverty and its effects, an equal voice with their employers in the committees which exercise general control over their respective industries, and the ownership by the nation of such things as transport and mines, which are essential to the national life.

For months the Government had a commission, headed by Mr. Justice Sankey, investigating the coal industry. It was brought out at this tribunal that there were dukes and marquises who received in royalties more per ton on every ton of coal mined than the miners received in wages on the same tonnage. How this reminds us of those happy times during and after the war, here in America, when the owners and operators of cotton-mills received 100 percent or more profit per year, sometimes receiving more in profit on every yard of goods than the worker received for making that yard!

After the commission had concluded its labors Mr. Sankey in his report said: "The present system of ownership and working in the coal industry stands condemned, and some other system must be substituted for it, either nationalization or a method of unification by national purchase and|or joint control." But it is regrettable to note that when the report came up in Parliament both suggestions made by Mr. Sankey, the state ownership of coal mines, and the state purchase of royalties on the mines, were instantly defeated by a large majority of the politicians of the old British parties which like the chief American parties are awaiting political interment.

Not all of them are blind, however. In the debate on the subject Sir Eric Geddes, Minister of Ways and Communications, said: "In the past, private interest made for development, but today, I think I may say, it makes for colossal waste. We must forego the luxuries of competition, we must forego private interest and local interest in the interest of the state."

Trend Toward Socialism

THE principle is growing in the minds of men that the right way to govern a country is to govern the businesses of the country, and that the best way to govern a business is by

the men in that business, all of them, collectively. Steps are being taken in several of the businesses in England looking to something of this kind.

The Building Trades Parliament is a case in point. This parliament consists of 132 members, sixty-six elected by the twenty-two trades unions of the building industry, and sixty-six elected by the seventeen associations of building trades employers. The chairman is a member himself. This parliament does not deal with any disputes.

There is a growing recognition of the principle that capital must share the burdens which have fallen upon mankind as a result of the war. The proposition has been brought forward that by levying a tax on capital the war debt of eight billion pounds sterling could be cut in half. About three billion pounds of the four billion pounds sterling of war profits in England is in the hands of 340,000 persons. These persons are presenting 340,000 good reasons why capital should not be taxed, probably feeling no assurance that an administration which would take their war profits would be content to stop merely at that point.

These wealthy people are only increasing the "red" menace. A *Westminster Gazette* correspondent in Scottish mining centers says:

"There is no use trying to blink the fact of the formidable nature of the Red revolutionary organization established in many mining areas in Scotland. There are now revolutionary centres in Lancashire, Fifeshire, Dumbartonshire, Ayrshire and Renfrewshire. These groups are now being formed into the Communist Labor Party."

Twelve hundred delegates of the British Labor Party, representing 6,500,000 workers, at a great conference in Scarborough in July, 1920, voted 2,940,000 to 225,000 that it will neither aid nor abet revolution by violence. At the same time, it went on record as determined that Soviet Russia should not be hampered by outside interference in choosing its political and social form of government.

Coal Industry the Pivot

THE coal industry, taken over by the Government under the war powers, is still under government control, and the miners wish to keep it there, and, if possible, to freeze all the profits out of the industry, so that it may be operated for the benefit of the workers in the industry and of the consumers of the coal. Meantime the Government has been planning to return the mines to private control. This has caused several strikes, and bids fair to be the pivot on which the British Empire will finally swing into some form of socializing of important industries such as that practiced by all governments during the war. The mining population, with its families, constitutes about one-eighth of the population.

It is directly to the interest of the British people to produce all the coal possible; for if ships sail empty from British ports to bring wheat from Canada, Argentina or Australia, the wheat must bear the cost of both the outward voyage and the inward voyage. If the vessels can carry outward coal to a world which is short of coal, and manufactured articles to a world that is short of goods of all kinds because of the War, the homeward freight is reduced and the food costs less.

But the exports of coal have not of late been near what they used to be. Five years ago British exports of coal were five times as large as those of the United States; now the coal export of the two countries is nearly equal. The coal trade with Argentina seems to have passed entirely into American hands.

The British Government claims that more men are engaged in coal-mining than in the year before the war, and that the output of coal in the last year was fifty million tons less than in the year before the war. The miners claim that the increases of wages which they have received have not been sufficient to equal the increased cost of living, and that the reduced output is due to deterioration of colliery plant, difficulties of transport and other causes over which the workers had no control.

Before the war the average pay of the miners was $8 per week, and they were at all times badly housed and practically on the verge of starvation. In 1920 the average pay was $22 per week. Before the war the day's work was eight hours; in 1920 it was seven hours. Official figures showed that in the quarter ending June 30, 1920, the total profit in disposal of the product of the mines was thirty million dollars. These profits were taken by the State and devoted to paying State debts and thus lightening taxation.

Transport Industry

OF ALMOST equal importance in deciding the fate of Britain is the situation with respect to transport of goods. The transport workers of England are determined to do nothing to aid the cause of war, and their attitude is reflected on the continent. In Ireland the railwaymen, with the backing of the Irish Trades-Union Congress, adopted a policy of individual refusal to transport troops, armed police or munitions. In England dockers refused to load the "Jolly George" with munitions for Poland.

On August 14, 1920, German workers sidetracked four trains loaded with soldiers bound for the Polish armies in their fight against Russia, and two hundred and forty cars were held up at Karlsruhe because loaded with munitions for the same destination.

The workers of Czecho-Slovakia and Austria refused to help move troops or ammunition across their countries to help Poland war against Russia; Italian seamen in New York struck against carrying Polish reserves to the Polish front; and four thousand dock workers at Antwerp stopped loading two vessels when they discovered that cases marked "pianos" and "canned goods" actually contained munitions.

The International League of Trades Unions at Rotterdam has urged that hereafter working men shall make it their business to see that "no ammunition train shall be run, no steamer loaded with war materials, not a single soldier transported, all food supplies be withheld and the manufacture of all war material end immediately upon the declaration of war".

The conditions of employment in the ports have for a long time been an object of concern to humanitarians. The ships come in suddenly and must be unloaded and reloaded as quickly as possible. The custom has been for the workers to stampede from one vessel to another, to be looked over by the employing foremen and selected as one might select slaves. This has developed a system of intermittent employment which not infrequently results in a man's obtaining but an hour's work a day or two days work in a week, with consequent inadequate earnings. The majority of these workers have been obtaining less than three days work per week.

The Coming Kingdom

THE Apostle Peter, under inspiration from the Lord concerning the conditions that prevail at the end of the old world, the present evil order of things now disintegrating, wrote: "The day of the Lord will come as a thief in the night [quietly steal upon the people], in the which the heavens [Satan's visible and invisible power and organizations] shall pass away with a great noise and the elements [capital, labor, social, political and ecclesiastical] shall melt with fervent heat; the earth [organized society] also, and the works that are therein shall be burned up [destroyed]."

What sane man is he who can calmly consider the foregoing facts and other kindred facts known to every thoughtful person, and fail to see that the old social order of things is now rapidly going to pieces? The devil-planned, man-made arrangement, the League of Nations, is pointed to by big business, politicians and clergy as the savior of the present disordered condition. Its failure and destruction are absolutely certain, because long ago foretold by the prophets of God. What, then, shall be the remedy for human ills?

The answer rings true and clear: "The kingdom of Messiah"— the kingdom of righteousness foretold by the prophets of God long centuries past, which kingdom shall shortly be established upon the ruins of the present evil order of things. That will be a righteous kingdom, administered in the interests of all and especially for none. Concerning it and its ruler the prophet said: "Unto us a son is given and the government shall be upon his shoulder; his name shall be called Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. He shall establish it with justice from henceforth and forever."—Isaiah 9:6, 7.

Based upon this and like prophetic utterances of the Lord, in the language of the Apostle Peter, "we, according to his promise, look for a new heaven [invisible ruling power, Messiah's power] and a new earth [new organized society], wherein dwelleth righteousness". Thank God the Golden Age is dawning; the day of deliverance is at hand! Let suffering humanity take new courage and lift up the head and rejoice; for the time of deliverance draweth nigh.

COLOR & CHARACTER

Yellow Orange Red Violet Blue Green Black

Diagrammatic Summary

Color and Form	Yellow	Orange	Red	Violet	Blue	Green	Black
Objective significance of Colors	Light	Splendor	Warmth	Majesty	Shadow	Repose	Strength
Subjective Effect of Colors	Cheer	Vivacity	Action	Serenity	Dignity	Rest	Power
Sound and Color	ä	ä	ä	ü	ü	äü	Silence
Tone and Color	Soprano	Alto	Tenor	Barytone	Bass	Sop.&Bass	.....
Orchestral Colors	Flute	Clarinet	Cornet	Bassoon	Bass	Oboe	.....
" "	Violin	Second V.	Trombone	Cello	Viol	Harp	.....
Points of Compass	West	.....	East	.....	North	.....	South
Temperaments	Vital	Sanguine	Motive	Nervous	Mental	Lymphatic	Phlegmatic
The Elements	Air	.....	Fire	.....	Water	.....	Earth
Divine Attributes	Wisdom	.....	Love	.....	Justice	.....	Power
Messianic Offices	Prophet	.....	Priest	.....	King	.....	King
Worship Capacity	Soul	.....	Heart	.....	Mind	.....	Strength
The Fine Arts	Poetry	.....	Music	.....	Painting	.....	Sculpture
Physiognomy	Eyes	.....	Lips	.....	Nose	.....	Ears
Sex and Color	Feminine	.....	Feminine	.....	Masculine	.....	Masculine
World Empire	Grecia	Babylonia	.....	.....	Medo-Per	.....	Roma
Attempted Rule Thru	Culture	Splendor	.....	.....	Stability	.....	Law
Fruits of Spirit	Hope	.....	Love	.....	Faith	.....	.....
The Seasons	Fall	.....	Spring	.....	Winter	.....	Summer

Glossary of Terms

AS A supplement to the foregoing observations on Color and Character we append this classified list of recognized characteristics, arranged under the headings of Wisdom, Justice, Love, and Power. Some of the attributes partake quite plainly of more than one cardinal attribute; but effort has been made to list all qualities under the principle to which they most closely belong.

This list is intended as a mere glossary of terms for convenience. All of the definitions given are obtainable in any dictionary of size.

WISDOM

That principle which both devises and counsels the selection of right ends as well as right means. WISDOM is the right use or exercise of knowledge, and differs from knowledge as sight from seeing.

1. ITS MACHINERY OR MENTAL EQUIPMENT:

(A) *Judgment* ..... Reason or Comparison. The comparing of ideas to find their mutual relations.
(B) *Discernment* ..... Accuracy and keenness of mental vision.
(C) *Discrimination* ..... The tracing out of minute distinctions and the nicest shades of thought.
(D) *Acuteness* ..... The faculty of *nice* discrimination.
(E) *Acumen* ..... The faculty of *quick* discernment, owing to the increase of mental stores.
(F) *Penetration* ..... The power of seeing *deeply* into a subject in spite of everything that intercepts the view.

2. ITS OBJECTIVE EXERCISE:

A. *DEFENSIVE: as shown in guarding against hurtful influences and opposing forces.*

(A) *Prudence* ..... Using right means rather in avoiding danger than in taking decisive measures for the accomplishment of an object.
(B) *Discretion* ..... Judgment and *calm* thought in the proper use of the right means.
(C) *Watchfulness* ..... Careful and diligent observation for the purpose of preventing or escaping danger, or of avoiding mistakes and misconduct.
(D) *Vigilance* ..... Careful not only to escape danger but to detect evil.
(E) *Forethought* ..... Provision against foreseen dangers and wants.
(F) *Carefulness* ..... Persistently guarding against danger.
(G) *Circumspection* ..... Looking carefully at things all around before acting.
(H) *Cautiousness* ..... Prudence in regard to contingencies.

B. *OFFENSIVE: as shown in securing the material resources and comforts of life.*

(A) *Frugality* ..... Cuts off all unnecessaries.
(B) *Economy* ..... The right use of necessaries.
(C) *Thrift* ..... Economy and frugality, in order to accumulate with a view to independence, advancement, and provision against casualities.

3. ITS SUBJECTIVE EXERCISE:

HABITS REQUISITE FOR TRAINING THE MENTAL ENDOWMENTS:

(A) *Observation* ..... The *fixing* of thought with a view to acquiring knowledge.
(B) *Attention* ..... The *fixity* of thought with a view to making progress in knowledge.
(C) *Examination* ..... The *scrutiny* of thought or things with a view to attaining accurate knowledge.
(D) *Application* ..... The *intensity* of thought with a view to attaining complete knowledge.
(E) *Study* ..... Application of the mind with a view to the absorption of thought.
(F) *Reflection* ..... Direction of the mind upon information previously absorbed.
(G) *Diligence* ..... A steady and constant application of our energies and powers to a selected and set purpose.
(H) *Industry* ..... A settled and high-principled diligence.
(I) *Sedulousness* ..... Industry in a particular direction that leaves little or no room for other matters.
(J) *Assiduousness* ..... Industry in a particular direction, as specialists. As the range of knowledge increases this quality is increasingly necessary for success.

JUSTICE

That principle which directs the rendering to every creature, idea, or thing its due right or desert—the stabilizing factor in time and eternity.

A. TRUTH

Justice in precept. Exact conformity of thought, word, and deed with the real.

1. ITS SUBJECTIVE EXERCISE:
   - (A) *Truthfulness* — That habit or custom of the mind to choose and deal with facts in an honest manner.

2. ITS OBJECTIVE EXERCISE:
   - (A) *Veracity* — The true representation of things.

B. EQUITY

Rectified human justice. Human arrangements and laws on account of the rotation of circumstances continually deviate from the strict line of right and need adjustment. The wise application of law to varying human conditions.

C. RIGHTEOUSNESS

The outworking of justice in everyday dealings.

1. HONESTY: *Acting with conscious regard to justice.*
   A. *ITS SUBJECTIVE FIELD:*
   1. IN REGARD TO THE HABITS REQUISITE TO FULFILL DUTY:
      (A) As to TIME, namely:
      - (A) *Diligence* — Losing no time, keeping close to work.
      - (B) *Promptness* — Readiness for practical purposes.
      - (C) *Expeditiousness* — Acting with celerity.
      - (D) *Punctuality* — Scrupulous regard to time

      (B) As to MANNER, namely:
      - (A) *Accuracy* — With regard to the care bestowed.
      - (B) *Correctness* — With reference to some rule or standard.
      - (C) *Exactness* — Without defect or redundance as compared with the original.
      - (D) *Precision* — Conformity with some rule or model in the mode of action.
      - (E) *Strictness* — Rigorously nice.
      - (F) *System* — Regular connection and adaptation or subordination of parts to each other, and to the design of the whole.
      - (G) *Order* — According to rule and in a regular and successive manner.
      - (H) *Method* — Acting according to a natural or convenient order.
      - (I) *Science* — Knowing how. Evincing profound and systematic knowledge.

   2. IN RELATION TO PERSONAL CHARACTER:
      - (A) *Rectitude* — Absolute conformity to the rule of right in principle and practice.
      - (B) *Uprightness* — Fulfilling obligations from right principles.
      - (C) *Integrity* — Fulfilling obligations from a high standard of self-respect.
      - (D) *Probity* — Fulfilling one's obligations from a sense of honor and duty.
      - (E) *Conscientiousness* — Fulfilling one's obligations according to the dictates of conscience.
      - (F) *Honorableness* — Action animated by a just and proper aim, or intention.
      - (G) *Genuineness* — Real in respect to the standard in question, and noble.
      - (H) *Consistency* — Unchangeableness of conduct in relation to principle.
      - (I) *Constancy* — Continuity in conduct.

   B. *ITS OBJECTIVE FIELD:*
   1. AS SHOWN IN DEALING WITH OTHERS:
      - (A) *Faithfulness* — Fulfilling obligations not merely to the letter but to the spirit.
      - (B) *Good Faith* — To act faithfully to the extent of confidence pledged or engaged.
      - (C) *Trustworthiness* — Proved fidelity.
      - (D) *Candor* — Openness of conduct under moral effort.
      - (E) *Frankness* — Natural openness of conduct.
      - (F) *Straightforwardness* — Unrestrained frankness of character.
      - (G) *Incorruptibility* — Proof against debasing overtures. Not to be bribed or seduced.

   2. ITS NEGATIVE ASPECTS:
      - (A) *Naturalness* — Conformity to nature, truth, or reality.
      - (B) *Transparency* — Using no arts to hide one's motives.
      - (C) *Innocence* — Freedom from guilt.
      - (D) *Guilelessness* — Freedom from dissembling.
      - (E) *Simplicity* — Freedom from duplicity.

2. FAIRNESS: *Honesty in dealing.*
   A. *IN REGARD TO THE RIGHTS OF OTHERS:*
   (1) BY PREROGATIVE:
   - (A) *Obedience* — Subject to rightful restraint or control.
   - (B) *Loyalty* — Obedience united to reverence or love. Truth and affection.

   (2) BY EQUALITY OR GENERALLY:
   - (A) *Civility* — Avoiding to be rude.
   - (B) *Politeness* — Trying to please. Treating others just as you love to be treated.
   - (C) *Chivalry* — Homage to weakness, involving courage and self-sacrifice.
   - (D) *Courtesy* — Elegance of manner.
   - (E) *Urbanity* — Polished refinement. Not acting as a rude rustic but as a cultured person.

   B. *IN REGARD TO THE MERITS OF OTHERS:*
   - (A) *Respect* — Regard to rank or worth.
   - (B) *Reverence* — Respect, coupled with love, or fear, or esteem.
   - (C) *Deference* — Yielding our opinions to those of persons of acknowledged superiority.
   - (D) *Admiration* — Respect coupled with affection.
   - (E) *Veneration* — Respect for tried and matured excellence.
   - (F) *Awe* — Respect and fear at overwhelming degree of superiority. Homage to power and greatness.

   C. *IN REGARD TO THE DEMERITS OF OTHERS:*
   - (A) *Indignation* — Revolt of feeling against injustice.
   - (B) *Resentment* — Feeling aroused to retaliation. A weapon for defense only.

   D. *IN REGARD TO THE GOOD OFFICES OF OTHERS:*
   - (A) *Gratitude* — An inner state. Thankfulness mingled with affection.
   - (B) *Thankfulness* — An acknowledgment of favors. Thanksgiving would be a more accurate word.

3. IMPARTIALITY: *Honesty in dealing to the exclusion of one's personal interests, prejudices, prepossessions and bias.*

LOVE

That principle which prompts wisdom to devise ways and means, approvable by justice and performable by power, whereby good can be done to others, as well as ourselves. Well-wishing and well-doing combined.

1. GENERALLY

A. BENEVOLENCE: *Well-wishing—the least that love can do. The motive which prompts us to seek the good of others for their own sake.*

1. INWARD CHARACTER:
   - (A) *Humane Feelings* — Motive power of action due to civilizing influences around us.
   - (B) *Kindness* — Tact. Rather a social than a moral virtue.
   - (C) *Loving-kindness* — An intensified kindness.
   - (D) *Disinterestedness* — Refers to the purity of motive, as for others, and not for our own interests.

B. BENEFICENCE: *Well-doing. Charity. Seeking the welfare of others by the exercise of our moral responsibilities.*

1. OUTWARD EXPRESSION:
   - (A) *Self-denial* — Giving up something for a person or a cause.
   - (B) *Self-devotion* — Consecration of one's self to a cause.
   - (C) *Self-sacrifice* — Giving up one's self to a cause regardless of consequence to the sacrificer.

2. THE DISPOSITION REQUISITE FOR DOING GOOD TO OTHERS

A. ITS INWARD EXPRESSION:
   - (A) *Good Will* — Being favorably disposed to help.
   - (B) *Good Humor* — A happy frame of mind.
   - (C) *Good Nature* — A readiness to oblige others.
   - (D) *Agreeableness* — A readiness to please others.
   - (E) *Amiability* — The easy manners of a character desirous of pleasing. A kind disposition.
   - (F) *Geniality* — Sympathetically cheerful and cheering. Pleasantness of manner.
   - (G) *Affability* — The easy manners of a character desirous of winning or gaining one's end. Ready to speak with, and to be spoken to by others.
   - (H) *Graciousness* — The generous disposition that prompts a superior to appreciate and honor an inferior.
   - (I) *Benignity* — The disposition on the part of a superior to act kindly to an inferior.

B. ITS OUTWARD EXPRESSION:
   - (A) *Obligingness* — Readiness with more than mere courtesies of demeanor; and pleasure in doing some actual service.
   - (B) *Accommodation* — The disposition to meet the particular or specific requirements of the time and occasion in favor of others, even at the cost of a little personal inconvenience.
   - (C) *Complaisance* — Desire to please, especially on the part of those who have superiority or power on their side.
   - (D) *Consideration* — Meeting the wants of others, or relieving them of trouble, by placing one's self thoughtfully in their place and circumstances.
   - (E) *Suavity* — Pleasantness of manner.
   - (F) *Accessibility* — Sacrifice of time, inclination, and convenience for the accommodation of others. Readiness to receive and hear applicants.

AS MANIFEST IN CONNECTION WITH THE DISTRESS OF OTHERS

A. AS TO INWARD CHARACTER:
   - (A) *Sympathy* — Puts one's self on a level with the sufferer. The extent of our sympathy is determined by that of our sensibility.
   - (B) *Compassion* — Sympathy merely on the ground of mercy.
   - (C) *Pity* — Sympathy, with a certain recoil of the mind toward the sufferer.
   - (D) *Kind-heartedness* — Readily disposed to benevolent actions.

B. AS TO OUTWARD EXPRESSION:
   - (A) *Liberality* — Refers to the warmth of spirit, and to largeness of giving.
   - (B) *Generousness* — Refers to the extent of the sacrifice made.
   - (C) *Munificence* — Refers to the quality and the quantity of things bestowed.

4. AS MANIFEST IN CONNECTION WITH THE FAULTS OF OTHERS

   - (A) *Forgiveness* — Completely dispensing with a moral account against an offender; forgetting the offense as far as any vindictive feeling or desire for further settlement is concerned.
   - (B) *Mercifulness* — Justice tempered by love.
   - (C) *Indulgence* — Yielding freely to the wishes and feelings of those under our care.
   - (D) *Tenderness* — Dealing feelingly with the offender.
   - (E) *Clemency* — The disposition which does not enforce justice to the full against the offender.
   - (F) *Leniency* — Marks the character of an act which is clement.
   - (G) *Peacemaking* — Ardently endeavoring to rouse and to bring into play feelings of amity and concord around us.
   - (H) *Peaceableness* — Trying to conciliate the offender, and not insisting too strictly upon our rights and claims.
   - (I) *Inoffensiveness* — Not giving offense.

5. AS MANIFEST IN CONNECTION WITH THE GOOD QUALITIES OF OTHERS

   - (A) *Esteem* — Our appreciation of the good good qualities in others.
   - (B) *Regard* — Approbation of the exercise of qualities of others.

6. DOING GOOD TO OTHERS RELATED TO US

A. FAMILY LOVE, as:
   - (A) *Paternal and Maternal* — Self-originating love springing from our natural relationships.
   - (B) *Filial* — Responsive love of children to parents.
   - (C) *Fraternal* — Social love of children to each other.
   - (D) *Conjugal* — Social and sexual love of husband and wife.

B. SOCIAL LOVE, as regards:
   - (A) *Friends* — Love from affinities and interest, and association.
   - (B) *Neighbors* — Love from convenience and interest, and acquaintance.
   - (C) *Citizens* — Patriotism: the having at heart and working for the good of one's countrymen. Love from a sense of common danger, from training, convenience, and a sense of duty and common interest.
   - (D) *Master and Servant* — Love, from respect and convenience of mutual acquaintance.

POWER

The capacity for performance, here viewed from the standpoint of the individual's subjective capacity—or self-control. Power is indispensible to the practice of either wisdom, justice, or love. Power is either latent (passive) or kinetic (active), the latter being denominated force, or applied power, and the former, might.

1. THE ENTHRONEMENT OR DETHRONEMENT OF A DESIRE OR SET OF DESIRES

A. GENERALLY:
   - (A) *Self-control* — The government and regulation of all our natural appetites, desires, and affections.
   - (B) *Self-conquest* — To have one's self in one's own power. Those who can command themselves, command others.
   - (C) *Temperance* — Moderation as to pleasure, generally of touch and taste.

B. AS TO THE MEANS EMPLOYED:

(A)	*Decision*	Choice out of several courses after deliberation. Taking a stand, and keeping to the stand taken.
(B)	*Determination*	The adhering to our choice uninfluenced by circumstances.
(C)	*Resolution*	Adhering to our choice regardless of consequences.
(D)	*Purity of Purpose*	Unmovableness in the pursuit of the object of our choice.
(E)	*Tenacity of Purpose*	Pursuing one's course with dogged persistence in spite of all dangers and temptations.
(F)	*Steadiness*	Uniformity of action or principle
	Stability	in pursuit of one's choice.
(G)	*Unchangeableness*	Habit of mind leading to steadiness.

2. ENLISTING EMOTION

(A)	*Energy*	Power efficiently exerted in one's self.
(B)	*Enthusiasm*	Aspiration inspired by firm belief in the ideal perfection of one's cause.
(C)	*Zeal*	Fired energy.
(D)	*Earnestness*	Intensity of desire, with a sense of the gravity of the cause.
(E)	*Ardor*	Concentration of energy until it is wrought up to a high heat.
(F)	*Fervor*	With not quite as intense but steadier flame than that of ardor.

(To be concluded in Golden Age No. 42)

Economizing Automobile Operation

By Arlie P. Pottle

IN THIS period when time is so precious that almost every invention is designed to assist men in keeping pace with the rapid stride, undoubtedly the manufacture of a conveyance known as the "Universal Car" has done much to enable the individual of moderate means not only to compete with capitalists from a transportation standpoint, but also to enjoy the recreation of a drive at his leisure.

With railroad rates at an unprecedented maximum height these vehicles, which have been the subject of much humor and many jokes, have been bearing more than their share in the way of traveling facilities. There was a time when the motive power, gasoline, could be purchased for as low as nine cents per gallon, and now, but a few years later, due perhaps largely to the increased demand (etc.) its retail value is 28 cents, as a probable average.

To many would-be-auto-owners this price of operation is prohibitive, and the demand for some device to utilize the unused gasoline which enters the combustion chambers of the motor, or to reduce the quantity required for its successful functioning, has long been manifest.

Many engineers, realizing the possibilities of this field, have expended much time and money to develop such a device, and their efforts have been rewarded with more or less success, but operating expenses are yet high.

During the past few months James L. McVey, of Dayton, Ohio, has been conducting a series of experiments and tests on a carburator accessory to be known as the "Carbur-Aid".

In laboratory observations through carburetors or manifolds constructed of glass, it has been demonstrated that drops of gasoline as large as ⅛ inch in diameter and ¾ inch long have passed through to the motor, entailing a very evident needless expense, also heating the motor and forming carbon in proportion to the unrequired supply of the liquid entering the combustion chambers.

It was likewise demonstrated that vaporized gasoline had greater combustible properties than when drawn into the motor in the liquid form, and that when so vaporized, a thorough mixture of air could be used which would accelerate the motor, thereby decreasing its operating cost and increasing its power.

A device was then produced to perform these functions, and the desired results were obtained. Those making the tests were agreeably surprised at the unusual amount of energy and power which this contrivance added to the performance of the motor.

This Carbur-Aid is quite simple in construction. It consists of a revolving screen attached to a six-blade fan, which rotates on a phosphor bronze brass bushing, propelled by the suction in the gasoline intake. This compact outfit can be attached in a half hour's time, between the carburetor and intake manifold, on practically any carburetor manufactured.

A flexible tube supplies hot air, which not only aids in the vaporizing process, but reduces the quantity of gasoline required. One end of this tube is attached to the body of the Carbur-Aid and the other enters a heat condenser, attached to the exhaust manifold. When starting the motor, this air supply is automatically

closed by a valve controlled by the spark lever. This insures easy starting on a rich mixture of gasoline.

While this device is adaptable to all cars, only the Ford equipment is ready for immediate marketing. The product is the result of an evolution of experiments from the stationary screen with the crude plug for air supply to its present high degree of efficiency.

A test was made by Secretary Frank J. Heinfeld, of the Dayton Appliances Company, run with this gas-saving device with the following results:

"After placing a half gallon of gasoline in the tank," says Mr. Heinfeld, "I made a run over hilly roads and was able to travel for a distance of 9.2 miles. I then installed the Carbur-Aid covering the same roads and was able to cover a distance of 15.3 miles or a net savings of 6.1 miles to the half gallon. This test was made during cold weather and not at all favorable for an experimental gas-saving test.

"I was able to take hills on high gear that I could not without the gas-saving device. It was remarkable how it increased the power of my Maxwell motor. This test was made for my own information and the device was not favored in the least as the gasoline was accurately measured before each run.

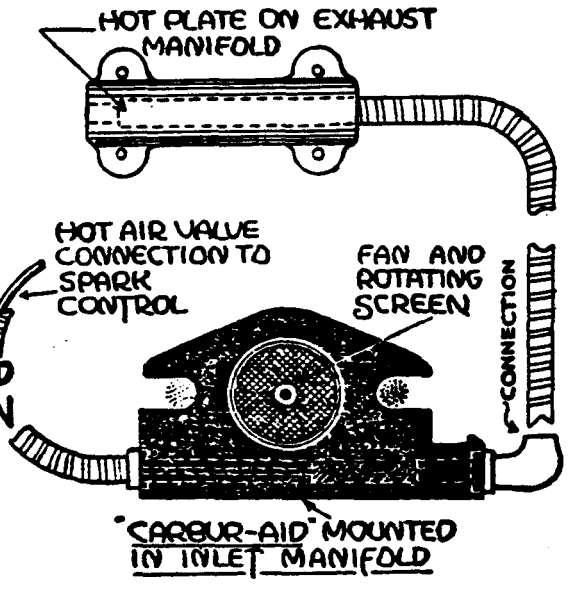
"Mr. Wm. Laudeman, of 264 Obell Court, made a test run with his Ford and makes a written statement to the effect that he was able to run for a distance of 7.7 miles normally without the device installed and was able to run for a distance of 12.8 miles with the Carbur-Aid attached.

"I know that this device does all the Dayton Carbur-Aid claims."

"The Carbur-Aid increased the mileage of my Ford car more than sixty-nine percent, and the motor ran much better and showed more power after installing the Carbur-Aid than before, says Chas. M. Sitton, of 28 Hawthorn St., Dayton, Ohio. "The carburetor was not changed but was the same on both runs, first without the Carbur-Aid installed and then with it installed."

The CARBUR-AID!

WILL DECREASE YOUR AUTO OPERATING EXPENSE .....
INCREASE THE MOTOR POWER AND REDUCE THE CARBON ACCUMULATION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Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

176. *What is the contrast between father Adam and the second Adam, Christ, as respects their relation to mankind?*

As death came by the first Adam, so life comes by Christ, the second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe into the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world.

177. *Explain 1 Timothy 4:10, a text generally ignored except by Universalists.*

Let us now consider another text which is generally ignored except by Universalists; for, although we are not Universalists, we claim the right to use and believe and rejoice in every testimony of God's Word. It reads: "We trust in the living God, who is the Savior of all men, specially of those that believe". (1 Timothy 4:10) God will save all men, but will not specially ("to the uttermost") save any except those who come unto Him through Christ. God's arbitrary salvation of all men is not such as will conflict with their freedom of will, or their liberty of choice, to give them life against their wills. "I have set before you, this day, life and death; choose life, that ye may live."

178. *How did Simeon contrast these two salvations? And what other texts agree with this statement?*

Simeon contrasted these two salvations, saying, "Mine eyes have seen thy salvation, . . . a light to lighten the nations, and the glory of thy people, Israel [ites indeed]". This is in harmony with the declaration of the Apostle that the fact that Jesus Christ, the Mediator, gave Himself a ransom for all is to be testified to all in due time. This is that which shall come to all men, regardless of faith or will on their part. This good tidings of a Savior shall be to all people (Luke 2:10, 11), but the special salvation from sin and death will come only to His people (Matthew 1:21)—those who believe into Him; for we read that the wrath of God continues to abide on the unbeliever.—John 3:36.

THE JEWS WILL BE BROUGHT OUT OF THEIR GRAVES AND PUT INTO THEIR OWN LAND

179. *What is the general salvation, and how will it be brought to mankind? What is the special salvation of the church? And upon what conditions will attainment to these blessings depend? What is the second death, and who will suffer it?*

We see, then, that the general salvation, which will come to every individual, consists of light from the true Light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Romans 8:24), and the reality of which will, in the Millennial age, be revealed, also, to those who "believe in that day," is a full release from the thraldom of sin, and the corruption of death, into the glorious liberty of children of God.

But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's kingdom—the rapidity of the attainment to perfection indicating the degree of love for the King and His law of love. If any, enlightened by the truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become "fearful" and "draw back" (Hebrews 10:38, 39), they, with the unbelievers (Revelation 21:8), will be destroyed from among the people. (Acts 3:23) This is the second death.

180. *How only can hitherto difficult and apparently contradictory texts on the foregoing subjects be harmonized?*

Thus we see all these hitherto difficult texts are explained by the statement—"to be testified in due time". In due time, that true Light shall lighten every man that has come into the world. In due time, it shall be "good tidings of great joy to all people". And in no other way can these Scriptures be used without wresting. Paul

carries out this line of argument with emphasis in Romans 5:18, 19. He reasons that, as all men were condemned to death because of Adam's trangression, so also Christ's righteousness and obedience even unto death have become a ground of justification; and that, as all lost life in the first Adam so all, aside from personal demerit, may receive life by accepting the second Adam.

181. *What is the Apostle Peter's statement regarding restitution and "all the holy prophets"? What is the prophecy of Ezekiel with respect to Israel's restoration?*

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:9-21) They all teach it. Ezekiel says of the valley of dry bones: "These bones are the whole house of Israel". And God says to Israel: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I . . . shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezekiel 37:11-14.

"THEY SHALL NO MORE BE PULLED UP OUT OF THEIR LAND"

182. *What are the statements of the Apostle Paul in Romans 11, and the prophecies of Jeremiah respecting Israel's restoration?*

To this Paul's words agree (Romans 11:25, 26): "Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the bride of Christ] be come in; and so all Israel shall be saved", or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew". (Verse 2) They were cast off from His favor while the bride of Christ was being selected, but will be reinstated when that work is accomplished. (Verses 28-33) The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel, . . . I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jeremiah 24:5-7; 31:28; 32:40-42; 33:6-16) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc.; for they have since been plucked up.

EVERY MAN WHO DIES THEN SHALL DIE FOR HIS OWN SINS

183. *Explain and apply the proverb, "The fathers have eaten a sour grape, and the children's teeth are set on edge," etc.*

Furthermore, the Lord says: "In those days, they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one [who dies] shall die for his own iniquity". (Jeremiah 31:29, 30) This is not the case now. Each does not now die for his own sin, but for Adam's sin—"In Adam all die". He ate the sour grape of sin, and our fathers continued to eat them, entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which "every man [who dies] shall die for his own sin", only, is the Millennial or restitution day.

184. *How do we know that many of the prophecies and promises of future blessing, while seeming to apply to Israel only, are also generally applicable to the whole world?*

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock", the Head and body of Christ, the "royal priesthood"; and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices", fuller cleansings and real atonement "for the sins of the whole world", of which they are a part.

185. *In addition, what other nations besides Israel are mentioned by name and promised restoration?*

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous,

but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in His sight as were the Jews, who had more knowledge. (Genesis 19:24; Luke 17:29) Unto the Jews of Capernaum He said: "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day".—Matthew 11:23.

SODOMITES ALSO TO BE RETURNED TO THEIR FORMER ESTATE

186. *How do we know that the Sodomites did not enjoy a full opportunity for salvation?*

Thus our Lord teaches that the Sodomites did not have a full opportunity; and He guarantees them such opportunity when He adds (verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for you". The character of the day of judgment and its work will be shown in succeeding pages. Here we merely call attention to the fact that it will be a tolerable time for Capernaum, and yet more tolerable for Sodom; for though neither had yet had full knowledge nor all the blessings designed to come through the "seed", yet Capernaum had sinned against more light.

187. *Since both the Israelites and Sodomites are to be blessed under the "New Covenant" suretied by the blood of Jesus, what does their restoration imply?*

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant", sealed by the blood of Jesus, why should not the Sodomites also be blessed among "all the families of the earth"? They assuredly will be. And let it be remembered that since God "rained down fire from heaven and destroyed them all" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

188. *Read carefully Ezekiel 16:48-63. Why did God see good to destroy the Sodomites without giving them a full opportunity, if death ends all probation?*

Let us now carefully examine the prophecy of Ezekiel 16:48-63. Read it carefully. God here speaks of Israel, and compares her with her neighbor, Samaria, and also with the Sodomites, of whom He says: "I took them away as I saw good". Neither Jesus nor the prophet offers any explanation of the seeming inequality of God's dealings in destroying Sodom and permitting others more guilty than Sodom to go unpunished. That will all be made clear when, in "due time" His great designs are made manifest. The prophet simply states that God "saw good" to do so, and Jesus adds that it will be more tolerable for them in the day of judgment than for others more guilty.

But upon the supposition that death ends all probation, and that thereafter none may have opportunity to come to a knowledge of the truth and to obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, It was not yet their due time. In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "seed". They will then be on trial for everlasting life.

EXAMPLES OF JUST INDIGNATION WHICH WILL BE OF FUTURE SERVICE TO ALL

189. *How can we understand the dealings of a God of love with those nations which He commanded Israel to "destroy utterly"?*

With this thought, and no other, can we understand the dealings of the God of love with those Amalekites and other nations whom He not only permitted but commanded Israel to destroy, saying, "Go, smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass". (1 Samuel 15:3) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, "Love your enemies", etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

190. *How did the experiences of these wicked nations show forth the divine determination toward all evil-doers?*

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of His determination to destroy finally and utterly evil-doers—

examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes. Those people might just as well die in that way as from disease and plague. It mattered little to them, as they were merely learning to know evil, that when on trial, in due time, they might learn righteousness, and be able to discriminate and choose the good and have life.

191. *What is meant by the "captivity" of Sodom and Samaria and Israel, referred to in Ezekiel 16? And what must a "return to their former estate" signify?*

But let us examine the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy (Ezekiel 16:48-54), the Lord says: "When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them". The captivity referred to can be no other than their captivity in death; for those mentioned were then dead. In death all are captives; and Christ comes to open the doors of the grave, and to set at liberty the captives. (Isaiah 61:1; Zechariah 9:11) In verse 55 this is called a "return to their former estate" — restitution.

192. *How do we know that the Lord is not speaking ironically to Israel in this prophecy, as some contend?*

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that He would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how the context agrees with this idea:

"ALL ISRAEL [LIVING AND DEAD] SHALL BE SAVED" [FROM BLINDNESS]

The Lord says: "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways and be ashamed, when thou shalt receive thy sisters. . . . And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." When a promise is thus signed by the great Jehovah, all who have set to their seal that God is true may rejoice in its certainty with confidence; especially those who realize that these New Covenant blessings have been confirmed of God in Christ.

193. *What is the Apostle Paul's corroborative testimony on this point?*

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness]; as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of."—Romans 11:26-29.

194. *What will be the sentiments of all mankind when "in due time" they shall see how "God so loved the world"?*

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when, in His own "due time" God shows forth the riches of His favor. Yea, many of those who are now God's children will be confounded and amazed when they see how God so loved the world, and how much His thoughts and plans were above their own.

195. *What mistake regarding the divine plan and promises has been similarly made by both Jews and Christians?*

Christian people generally believe that God's blessings are all and only for the selected church, but now we begin to see that God's plan is wider than we supposed, and that though He has given the church "exceeding great and precious promises", He has also made bountiful provision for the world, which He so loved as to redeem. The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the "due time" came and the gentiles were favored, the remnant of Israel, whose hearts were large enough to rejoice in this wider evidence of God's grace, shared that increased favor, while

the rest were blinded by prejudice and human tradition. Let those of the church who now see the dawning light of the Millennial age, with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

HOW GLORIOUS IS GOD'S PLAN AS COMPARED WITH THE CREEDAL VIEWS

196. *Briefly stated, how have the conflicting doctrines of Calvinism and Arminianism distorted the truth of God's glorious plan and purposes?*

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views—Calvinism and Arminianism! The former both denies the Bible doctrine of free grace and miserably distorts the glorious doctrine of election; the latter denies the doctrine of election and fails to comprehend the blessed fullness of God's free grace.

197. *In detail, what does Calvinism teach?*

Calvinism says, God is all-wise; He knew the end from the beginning; and as all His purposes shall be accomplished, He never could have intended to save any but a few, the church. These He elected and foreordained to be eternally saved; all others were equally foreordained and elected to go to eternal torment; for "known unto God are all his works from the beginning of the world".

198. *What are the commendable features of this view, and in what two essential qualities is it lacking?*

This view has its good features. It recognizes God's omniscience. This would be our ideal of a great God, were it not that two essential qualities of greatness are lacking, namely, love and justice, neither of which is exemplified in bringing into the world one hundred and forty-two billions of creatures doomed to eternal torture before they were born, and mocked with protestations of His love. Since God is love, and justice is the foundation of His throne, such cannot be His character.

199. *What says Arminianism?*

Arminianism says, Yes, God is love; and in bringing humanity into the world He meant them no harm—only good. But Satan succeeded in tempting the first pair, and thus sin entered into the world, and death by sin. And ever since, God has been doing all He can to deliver man from His enemy, even to the giving of His Son. And though now, six thousand years after, the gospel has reached only a small proportion of mankind, yet we do hope and trust that within six thousand years more, through the energy and liberality of the church, God will so far have remedied the evil introduced by Satan that all then living may at least know of His love, and have an opportunity to believe and be saved.

SOME MEN'S VIEWS EXALT THE WISDOM AND POWER OF SATAN AND UNDERESTIMATE GOD'S ABILITY

200. *What is the one redeeming feature of this view, and in what two important elements is it sadly deficient?*

While this view presents God as being full of loving and benevolent designs for His creatures, it implies that He lacks ability and foreknowledge adequate to the accomplishment of His benevolent designs—that He is deficient in wisdom and power. From this view it would appear that while God was engaged in arranging and devising for the good of His newly created children, Satan slipped in and by one masterstroke upset all God's plans to such an extent that, even by exhausting all His power, God must spend twelve thousand years to reinstate righteousness, even to such a degree that the remainder of the race who still live will have an opportunity to choose good as readily as evil. But the one hundred and forty-two-billions [a much too generous estimate] of the past six thousand years, and as many more of the next, are, according to this view, lost to all eternity, in spite of God's love for them, because Satan interfered with His plans. Thus Satan would get thousands into eternal torment to one that God saves to glory.

201. *What must be the natural effect of the Arminian view of the divine character?*

This view must exalt men's ideas of the wisdom and power of Satan, and lower their estimation of these attributes in God, of whom the Psalmist to the contrary declares that, "He spake and it was done; he commanded and it stood fast". But no! God was not surprised nor overtaken by the adversary; neither has Satan in any measure thwarted His plans. God is, and always has been, perfect master of the situation, and in the end it will be seen that all has been working together to the accomplishment of His purposes.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *Should the church class expect the same persecutions as the prophets of old received at the hands of the religious element?*

Answer: Yes. See Matthew 5:11, 12—"For so persecuted they the prophets that were before you."

2. *Should they expect to be reviled, that is, spoken to in abusive language?*

Answer: Yes. See Matthew 5:11.

3. *Should they expect to be lied about?*

Answer: Yes. See Matthew 5:11, last part.

4. *For what cause were these experiences to come to them?*

Answer: Because of their faithfulness to the Lord and His truth; "for my [our Lord's] sake" Matt. 5:11.

5. *Should every true Christian expect persecution in some form?*

Answer: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—II Timothy 3:12.

6. *What is it to live "in Christ Jesus"?*

Answer: To become members of His body (I Corinthians 12:12-14, 27), taking Him for our Head.—Colossians 1:18.

7. *Did our Lord Jesus promise an earthly or a heavenly reward to the church class who endure persecution, etc.?*

Answer: A heavenly reward; for He said to them: "Rejoice and be exceeding glad, for great is your reward in heaven".—Matthew 5:11, 12. See also verse 10.

8. *Who was it that betrayed Jesus into the hands of His enemies?*

Answer: It was Judas, one of His twelve apostles. See Matthew 26:47-50.

9. *Who was it that insisted that Jesus be crucified?*

Answer: "The chief priests and officers"—those of the highest rank of the religious element of that day. See John 19:6.

10. *Were the church class promised earthly blessings for their obedience?*

Answer: No. They were promised that in this world they should have tribulation. See John 16:33.

11. *Were they to be loved by the worldly-minded Christians?*

Answer: No. They were to be hated for their faithfulness to the Lord and His truth. See John 15:19; Matthew 24:9, 10.

12. *Did the Lord Jesus foretell that some of the Lord's true followers would be put into prison and otherwise persecuted during this "great time of trouble"?*

Answer: He did. He showed how there would be a great world war, then earthquakes (revolutions), then famines and pestilences. He then said that "before all these they shall lay hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake". See Luke 21:10-12.

13. *What people had this experience during the World War and "before all these"—before the last one named—the great "pestilence"—the "flu"?*

Answer: The Bible Students.

14. *What is the hope of those that are truly the Lord's?*

Answer: To be like Him [Jesus] and see Him as He is (I John 3:2); to be with Him where He is and behold His glory (John 17:24); to be heirs of God and joint-heirs with Christ and to be also glorified together with Him (Romans 8:17); to be partakers of the divine nature (II Peter 1:4); to be priests of God and of Christ and to reign with Him a thousand years (Revelation 20:6), and to be Abraham's seed (Galatians 3:29) which is to bless all the families (Genesis 12:3) and nations (Genesis 22:-18) that have ever lived on the earth.

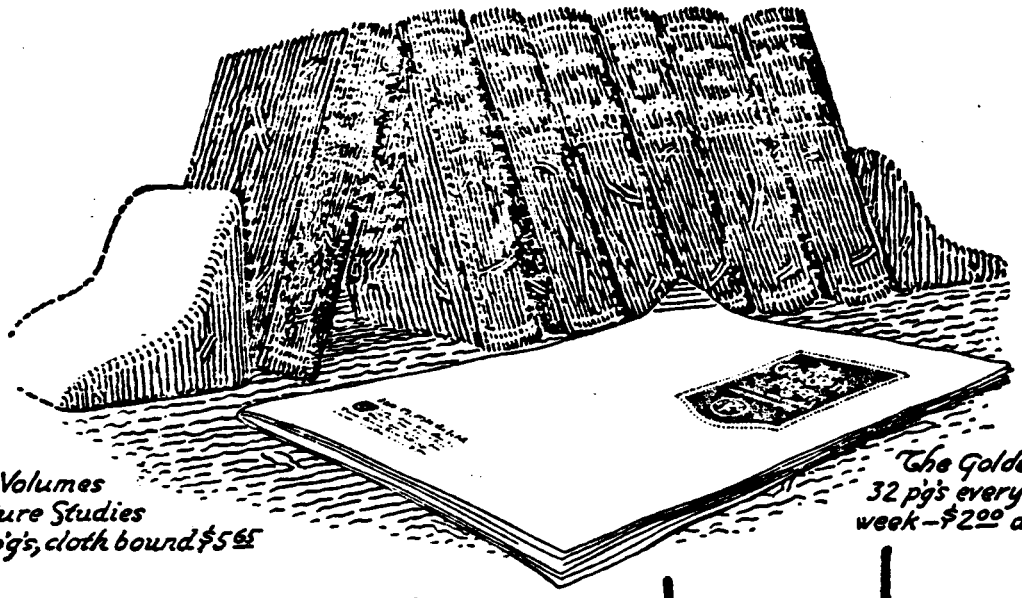
"THE MORNING COMETH"

So dark and long, so very dark and long,
And full of pain and ceaseless suffering
The weary night had been; and I had lain
Within its hideous grasp like one in whom
Each breath was like a knife-thrust, and I prayed:
"O God, the day! But send the welcome sun!
Flood this, the chamber of my pain, with light;
And I can easier bear what racks me so."

Jehovah God, throughout a long, black night
The helpless world in suffering has lain,
Groaning and travailing in pain, until
The blessed light should come and fill the earth.

"Oh, send the morning, Lord," we cry in fear
And anguish deep; and even as we plead,
A radiance gilds the east, and we can hear
In still, small voice, "The Sun of Righteousness
Shall rise with healing in His beams, to bless
And heal the weary sin-sick world, and raise
The curse that long has rested on the race".

—*Halcyone G. Morgareidge*



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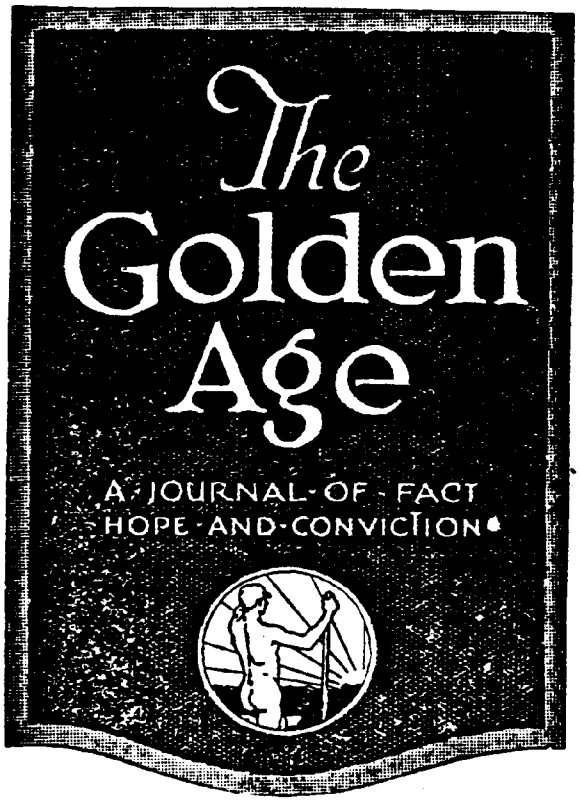

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Crime's Rising Tide *(Part One)*

THE situation is not so bad in America as in Europe, where in some places the authorities give no protection after nine o'clock p. m., and where by early evening business automatically stops because everyone is off the streets. In America, however, business keeps on as usual and is not hampered by external crime; but the losses are considerable, and not a few go without things which they had owned until some stranger bolder than Wall Street relieved them of their belongings.

Crime's Appetite

THE losses from crime indicate an omnivorous criminal appetite. Stories drift through the press telling of one man "giving up" his silk shirts; a woman losing her beaded handbag; etc. Overcoats are gone, among them one belonging to a chief of police. Some belle parts with a pearl necklace worth $150,000—after it has disappeared. Charlotte King Palmer reports gems gone worth $767,000. A 400-pound bust of Werner von Siemens walks out of a Berlin park. A silver-mounted marshal's baton of an ancient king of Poland is recovered by the gendarmes. One poor fellow tells the authorities that some of his personal property has disappeared—"two $90 suits, a $74 overcoat, a $14 pair of evening trousers, a (new) $23 boy's suit, a mink stole, a nickel-plated watch, a pearl-handled knife, three belts and an Eversharp pencil". Money, checks and securities take wings without stock-market speculation, including a haul of $3,500,000 by some boys who became so scared at the huge amount that they burned most of it to ashes. Altogether the takings, and miscellaneous costs to the public of those that take, without some process of law to hide behind, amount to some $3,500,000 a day the country over.

Banks and Crime

BANKS are among the sufferers. Cashiers throw up their hands; bank employés line up with face to the wall before the watchful muzzle of a gun. Paying tellers never know which gentlemanly face will peer above a weapon of war. Receiving tellers here and there keep supper waiting for fearful merchants who wish to deposit the afternoon receipts. The contents of bank vaults change guardianship in expeditious order; and walls, floors and partitions give way to hungry hammers, chisels and crowbars, assisted by Fourth-of-July accompaniments and acetylene "can-openers". Securities seem strongly disposed to change from regular to illicit holders, disappearing from safes, vaults and the hands of bank and bankers' messengers on the street, to repose in the care of pawnbrokers and irregular dealers at distant points, in amounts running to hundreds of thousands of dollars at a time.

Banditry

BANDITRY flourishes as never before. Stolen automobiles on the track stop trains for hold-up men to ransack and cart the fruitage of their skill and boldness off in trucks. Golfers returning home get out of their cars and give up their possessions to perfect strangers. Clerks on mail trains look into the muzzles of shiny automatics, and permit new-found acquaintances to depart with $100,000 or so. Mail sacks yield their registered mail, while armed guards in the next car watch in blissful bravery over their charge. Burglary in particular flourishes. A roll of oilcloth carried into an apartment for delivery is the cover for a handy firearm, and electric drills and nitroglycerine finish the job with the safe. Seldom have the citizenry felt less confidence that a good

night's sleep might not cover some great loss of earnings.

With such crimes against property it is not surprising that the misdirected initiative and energy should yield a heavy crop of crimes against the person. Men get off easy who are beaten with blackjacks, felled with the fist, dropped to the earth with the butt of a revolver, or clubbed into insensibility. Whether the attack is resisted or not, the objective of the assault is often found seriously wounded, with bullets through shoulder, chest, limbs or abdomen, and not infrequently dead, shot through the head, heart or other vital organ. Killings are not limited to New York: a southern city a thirtieth the size of the metropolis has the unenvied record of the leadership in murder and manslaughter; for a person in the larger city is eleven times as safe from death by this cause. Memphis is followed by Savannah, while the safest places from sudden illegal killing are Milwaukee and Dayton. New York, in spite of great publicity to the contrary, is the safest of the large cities.

American Crime Wave

UP TO the first of the year opinion differed as to the existence of a wave of crime. The dry interests naturally desired to make a good showing for the principles for which they stand, and pointed to statistics showing a general decrease in crime. Figures for the entire country are not readily compiled; but those for New York City, including only the varieties of crime most dreaded — murder, felonious assault, assault and robbery and burglary—for the first eleven months of the six years ending with 1920 were respectively 15,885, 14,431, 13,141, 10,838, 11,292, and 10,614, indicating the substantial decrease of a third. Another set of figures from the District Attorney's office, taking 1917 as 100 percent to compare with, shows for the three following years respectively 118 percent, 141 percent and 128 percent.

It appears from this that the crime wave reached its peak in 1919 and receded about 16 percent in 1920, as far as New York is concerned. During the Christmas Holidays and just preceding, the opportunities for good pickings by the light-fingered is at the highest in the year, and takings of property increase annually, all cities reporting such a peak in crime. Illegal killings in 1919 and 1920 reached the high figure of 9.1 per 100,000 population, as against 8.5 in 1918, but less than the 9.2 of 1916 and 1917. Prison populations have increased in some places, owing to police activity; but in most of the smaller cities and towns the jails were never as nearly empty. The U. S. Secret Service reports the greatest amount of criminal activity in its history, but fails to advise how much of it is the immensely greater number of crimes under the new dry and other economic laws.

Foreign Crime Wave

THERE can, however, be no doubt that a tidal wave of crime exists in other countries, and that the same conditions in America would produce the same increase in offenses against the law. Some European countries are reported to have nine times the crime that they had before the war. In Spain political crime is rife, and many business houses have petitioned the Spanish Government to give guarantees for the lives and property of factory owners, employés and workmen. England in 1920 had 11,034 more sentences to prison than in 1919. Paris joins with London in a wave of crime, suggesting that the widespread prevalence of lawlessness has a common world-wide cause. Many American cities show some increase in crimes of violence. Men made desperate by the cause that is making people desperate the globe over, come out of the darkness to rob and, if unavoidable, to kill. It should not be concluded, however, that anything like the amount of crime exists here that does in Europe.

Politics and Crime

IN POLITICS, as in love and war, anything is considered fair by those to whom a trusting populace gives the management of public affairs. It is the regular thing for a group of politicians to lie and to slander to the limit in order to prejudice and ruin an opponent, however honest or capable he may be or may not be. Every conceivable and imaginable expedient is resorted to in order to bring about the removal of a man. An observing French historian remarked recently that nearly all elections in America are fought on religious lines, the Democratic party being substantially the Roman Catholic, or Clerical party, and the

Republican party being in effect the Protestant party, for overwhelming majorities in the parties belong to those respective faiths. This fact is sedulously sidestepped in press discussions of political affairs, but in a locality predominantly Romanist a Protestant official is liable to become the target for political misrepresentation with a view to prejudicing him in the eyes of the public and obtaining his removal, and vice versa in a predominantly Protestant community. Something of this kind may explain in part the "terrible crime wave" of New York City.

Protection against Crime

ALL sorts of protection against crime have been advocated or put into effect. Long-range remedies are hauled out of storage, such as surgical operations on the heads of criminals to make them law-abiding citizens, the removal of tonsils, and the perpetual restraint of mental defectives, beginning at childhood, continuing with a three-year reformatory course, training in trades, and life-long supervision at home—the army of supervisors to be paid for out of taxes. The number of such defectives is under three percent of the population.

For immediate protection many are the instructions. Good, strong steel safes are advocated, particularly with unremovable bottoms requiring more than the all-night work of expert yeggmen to get into them. A better plan is suggested in the removing of all valuables and money to the bank, which must then be open till six or seven, and the leaving of all private safe doors open by night "to foil the robbers". Mustard gas in the safe over night sends robbers off. Vigilance committees, security alliances, safety-fund societies, protective unions and like associations of merchants increase the difficulty of successful crime. Revolvers and automatics are plentifully scattered about stores to be handy for employés in the instant of danger—and friends are shot with them. Prompt use of the telephone to the police is another anti-crime activity of the lay population. Foot-signalling devices abound in stores, especially in the jewelry trade. A few merchants have installed able-jawed bulldogs in their places of business.

Banks and cashiers are canvassed to erect glass shields capable of resisting 45-caliber bullets at twelve inches range. The United States Bureau of Standards is training its employés to become expert safe-blowers and "can-openers", with a view to ascertaining the burglar's line of attack and of finally developing "the absolutely impregnable war-chest". Hotel guests are supplied with elaborate instructions how to keep their doors locked and to take extraordinary precautions about suspicious persons. Garage owners are exhorted to maintain close relations with the official guardians of the peace. Streets, and particularly dark corners and nooks, are to be better lighted.

The Police and Crime

THE average voter imagines that a large police force means an equally large number of policemen constantly on duty. The actual figures for the New York police force of 10,700 men show that the number available for actual patrol duty is 14 percent at a time, the other 86 percent being divided as follows: officers 13 percent, traffic duty 13 percent, detectives 8 percent, plain-clothes duty 5 percent, sick or on vacation 8 percent, court duty 13 percent, two shifts off duty constantly 26 percent. On this basis the 1,500 patrolmen constantly on duty on 3,514 miles of street have something over two miles of street apiece, certainly a very small number of officers to do the excellent work that is accomplished. On a population basis this is one patrolman to every 3,747 population, probably as light a representation as any place of any size in the world.

Naturally the patrolman has to be a broad-minded, tolerant citizen with a live-and-let-live policy for all the hundreds under his care. He is likely to know the persons of criminal tendency and to let them alone when they are not making trouble for the citizenry. There is always a kind of armed truce between the officer and the known members of the underworld. It is in times of public alarm that the criminal is dealt with with strict severity, and in such times as the recent newspaper crime wave stringent action is taken. The jails become filled, not because of any great increase in crime, but from enhanced zeal on the part of public servants. Spectacular auto patrols with rifle squads hurdle the street corners. This proved an excellent plan in Cleveland, where such squads are always ready to reach the scene of a crime in two or three minutes, rendering more difficult the escape of the offender.

Motorcycle patrols chug ceaselessly and swiftly along thoroughfares and deserted streets, warning the would-be criminal to wait a bit or to "hide himself until the danger be overpast". The policy is adopted of keeping known committers of crime on the run and to give no rest day or night, so that the birds may take wings to healthier localities. General round-ups embracing scores or hundreds of suspected persons gather jailfuls, out of whom a few are detained as "wanted". Gambling dens and other resorts are broken into, and the inhabiters' names entered on the blotters of the police station. Rough work is encouraged, as in ordinances granting promotion to officers that kill a criminal, so that it is the boast that more men are brought in on shutters than ever before, a policy, however, which invites reprisals in the shape of an unusual wave of illegal killings and woundings of both citizens and police. Persons unable to give a satisfactory account of themselves are brought in to the station to be questioned and citizens out after midnight are stopped and asked what their business is. In Cincinnati "suspicious appearance" is the offense entered, and convictions are many, but the suspended sentence protects the officer and the court from prosecution for illegal arrest.

Roads to and from municipalities are guarded, passers stopped and questioned, and quick communication is arranged between localities to trace suspects promptly; neighboring states coöperate, and frequent and large rewards are offered for the arrest of wrong-doers. Paroles from prison are restricted so as to keep the prisoners from being at large as long as possible. Many times the usual number of police telephones are installed to afford facilities for the prompt reporting of trouble. Firemen are called into service to report difficulties, as are municipal employés of all kinds. In many cities the brutal beating of offenders arrested is practised to make them afraid of the personal injury connected with trouble with the police. The clergy are enlisted to urge faith in—not the Deity—but the rank and file of the police force, and to plead for coöperation in municipal endeavors to keep crime down and to provide anti-criminal education — nothing, however, to be said about employers not profiteering or not keeping their factories open or paying wages that will not drive men into crime. Mounted state police are asked for, like the so-called "Cossacks" of Pennsylvania, to strike terror by ruthless and lawless methods. Fleets of high-powered automobiles are provided to compete with the swift cars employed in crime.

New York and a few other cities are distinguished by having zones or deadlines where no known crooks are allowed, but are arrested on sight within the forbidden precincts. Criminals, in their armed truce with the police, usually respect these limitations, but not so much of late. Of course the poor average citizen with a few dollars or cents he hates to lose, wonders why a whole city should not be a forbidden zone, as well as the haunts of His Excellency, Big Business, in Wall Street. In some office buildings everyone entering the building is expected to register his name and the office he intends to visit. Special protection is often given to localities where large payrolls are handled on pay-days. Some simple folk even wonder why little criminals and their gambling dens are broken up and the big stock exchange gamblers and the big criminals are given special protection and the law not enforced against them.

A Dangerous Vocation

THE policeman's life is not a safe one. Many an officer in discharge of duty is wounded or killed. The officer has to be ready any time to advance amid the whistle of bullets. Daily he flirts with death, in dangerous neighborhoods. Loyalty and efficiency are the rule of far the greater proportion of these public defenders. Considerably less than 10 percent of the murders of New York remain unsolved at the end of each year—probably not over 6 percent. Few have "soft" positions, except at the pleasure of politicians higher up. Graft, once considered rife, has not of late been often charged against the Metropolitan police, though there are occasional suspicions of collusion with lawbreakers, something almost inevitable in a period reeking with such public stealing and corruption as was exemplified in the Shipping Board scandal. In some places, where charges of inefficiency are made members of the force are detailed to give brief talks before a variety of organizations to lay the facts before them. Large parades and receptions to public men afford examples of the efficiency of the police in handling people with tact and without offense. The mixed population of American cities pre-

sents a much more difficult police problem than London, for example, with a homogeneous multitude; yet in America the number of people per patrolman is about double that of London.

Detectives and Crime

AN IMPORTANT class of public servants in the handling of crime is the detective. His duties call for patience, knowledge of human nature and courage, and many are the tales of the detective's skill. The detective bureau is the invisible eye and ear, and sometimes the powerful hand, of the department of public safety. The detective is omnipresent and almost omniscient. Cities are divided into zones about important financial, manufacturing or shopping districts, which are patrolled by plain-clothes men whose business it is to detect offenses and offenders. Detectives frequent the haunts of criminals; they arrange the round-ups whereby hundreds, scores or dozens are taken, and the persons wanted sifted out; they make acquaintances and obtain the friendship and the confidence of offenders, for the purpose of betraying them in the interest of society. They patiently watch houses for hints of habits and acts of the suspected; they attend public and private gatherings in the search for evidence; they masquerade as members of suspected groups, by pretended zeal rise to high places, and even incite the groups to crime, in order to "get" individuals wanted out of the way. They watch the streams of travel at stations, docks and transfer points; they keep an eye on the crowds entering and leaving theatres and public places; they busy themselves in the corridors of public buildings. They act as postmen, expressmen, milkmen, or delivery men; at times they commit crimes themselves in order to emphasize to the public or their employers the need of their services.

Some detectives are men of particularly strong physique for the muscular handling of men; for in the pursuit of duty they are assaulted, wounded, and sometimes murdered. Occasionally they have to show themselves veritable gymnasts in the pursuit of their quarry. Yet they are human, and score some marked failures to detect, as when stores are looted and the contents of safes taken out while dozens of public guardians pass, and when Nicky Arnstein parades showily in an automobile before hundreds of them without being recognized. It is particularly hard to get good men for this service, and its efficiency is hampered by green and amateurish members and by the class of men who will take such work at the pay offered.

Lawyers and Crime

LAWYERS, as agents of the courts, bring about the conviction of offenders, and are an important factor in the social defense against crime. But criminals are to be considered innocent till proved guilty, and often are able to hire better lawyers than the prosecution can. Every conceivable device, straight and crooked, is employed to preserve the accused from harm. It is a poor lawyer that cannot obtain repeated adjournments of the trials of men who are actually committers of crime, until the offense is forgotten, the witnesses scattered or tampered with, or strong political or religious influence corrupts the action of justice, and the accused is freed, often without trial. A class of able lawyers is relied upon by offenders to get them out of trouble. Bail is secured; but the criminal often prefers to leave and forfeit the bail, after which, in the press of new cases, the old are forgotten. Lawyers, too, know to a nicety the personality of judges, and get cases, if possible, heard before certain judges whose peculiarities can be played upon to the utmost. In the United States the jury is chosen practically by the attorney for the criminal, and in murder cases not far from 90 percent escape conviction for offenses of which there would often seem little reasonable doubt.

Courts and Crime

THE ideal court is one where justice is impartially and speedily meted out, but the courts are hedged about with hindrances to ideal action. Precedent favors the accused. Postponements are so presented as to be hard to refuse, especially in the magistrates' courts, where the matter can easily be passed on to a successor. Patrolmen are needlessly kept waiting in court, where calendars might be rearranged to get the officers quickly back on patrol duty. Too low bail is allowed for desperate men; the cases of well-known offenders might be advanced and speedy trial given, especially in crimes of violence. First offenders are sometimes treated too leniently, and permitted to go back unscathed to further crime.

The treatment of criminals in the United States is outlined by a Middle West editor:

"If a man starts out to rob and kill upon the highway in England or Canada he knows that if he is caught he will in all human probability suffer the penalty of his crime. If he does this same thing in the United States, he knows that in all human probability nothing whatever will happen to him. At the police station every facility will be afforded for his prompt relief, able lawyers will search for flaws in his indictment, political judges will listen to appeals from state and county and city chairmen and bow to the threats of journalistic dictators . . . . Perhaps the chief offenders are those members of the legal profession who seem to have no compunctions whatever about securing the release and escape of our very worst criminals. The bar associations turn a sympathetic ear toward their black sheep, and eminent attorneys decline to become prosecutors or judges. There is more money in the defense than in the prosecution."

The leniency of politicians—as when President Wilson pardoned Dorsey, the wealthy seller of thousands of tubercular cattle — discourages judges. It was this state of mind that made Judge Kenesaw M. Landis refuse to sentence six poor men convicted of stealing six sacks of sugar. "I can't sentence these men with the Dorsey thing fresh in my mind", said the Judge in court. "Dorsey's activities ran into the thousands of dollars, while these men stole only a few hundred dollars' worth of merchandise. I will continue this case indefinitely."

Punishment for Crime

PUNISHMENT for crime seems to vary with several factors. Political judges in Chicago impose the minimum of $25 for running gambling joints, and the minimum of $5 on professional crooks and gamblers. Such penalties are too light and can handsomely be afforded out of current proceeds from the "business". Other judges impose the maximum both in fines and imprisonments, and urge laws increasing the penalties to unheard-of extremes, in the face of the science of penology, which clearly demonstrates from the history of crime that severity of punishment is no particular deterrent to crime; for crime does not vary with the hardness of judges, but with other causes entirely unrelated to courts and prisons. "As well be killed for an ox as a sheep," illustrated the mental processes of an offender in the days when hanging was the punishment for scores of offenses against property.

The taking of a criminal's life, however, is regarded a reasonable penalty for his taking of his victim's life, and is the rule world-wide. If the penalty is certain it deters from murder; but for the three years of 1916, 1917 and 1918 the United States had 23,842 murders, but only 285 executions, or 1.2 percent—a laxity which accounts for the fact that Chicago, with a third the population of London, has twelve times the murders, or with equal population would have thirty-six times as many.

Insurance against Crime

POPULAR palliatives of crime are quite ineffective. Rewards for stolen articles seldom lure the goods back; for the greater profit is in keeping the stealings, and the risk of the required honesty is too great, because of the practical certainty of the descent of the heavy hand of the law on any criminal who might venture to disclose his connection with a crime, however real his change of heart. Rewards for the apprehension of offenders are fruitful occasionally, but such propositions are usually "safe" enough offers.

Insurance against crime, while comforting to the insured, hinders offenders but little. That crimes against property are on the increase is demonstrated by the ever-rising premiums for burglary insurance, which in certain cities advanced on residences from $27.50 to $40.00, and on apartments from $30 to $50, the advances of 45 percent and 67 percent representing the increased value risk to property in residences and apartments. For banks and brokers the premiums have had a heavy rise; and in some instances and localities the policies provide that armed guards are to accompany all movements of cash and securities, for the average loss ratio in proportion to premium has run as high as 70 percent.

Civilians become alarmed over press stories of crime, and by thousands carry concealed weapons even in states where this is prohibited, little reckoning on the incredibly swift gunwork of the professional criminal. Bodies of excitable citizens cry for vigilance committees and like organized mob-methods, while right under their noses the criminal, who knows the futility of such extra-legal methods, plies his trade. Who, for instance, would want to agree to the suspension of constitution, law and order asked for by a writer in the New York *Globe*, "in the steamship business"—"Establish vigilance committees of business men in every locality, and

give them full authority to act"! Stories of law-and-order mobs of "business men" a few years back forbid the handing over of law and order to plug-hat anarchists. When officials of the law cry loudly for posses of "Citizens' Protective Leagues" the query works its way into the mind, "What politician are they trying to discredit and get out of office?" Whatever a politician may say, the acid test to be applied is, "What political motive prompts the saying?"

Methods of Crime

THE methods of crime are as many as the crimes. Hold-up men impersonate detectives, and follow up with smashing blows, and resistance with a shot. They enter houses and secrete themselves in the most unlikely places. One victim asserted that the burglar hid in a washtub. In a courtroom robbery the men entered during business hours and waited in a washroom until they were safely locked in for the night. Safes not yielding to frontal attacks are turned upside down and the flimsier bottom cut off. Burglars take lunches along, or get them on the spot; for a "job" may last eight or ten hours and "a working man needs lunch in between". A detective calls, shows his badge to get the lay of the premises, and later makes a "business" visit. Cord is not up-to-date enough, and victims are immovably bound with wire. The acetylene-gas "can-opener" cuts its fiery way through thick metal.

Furniture is smashed up if the day's—night's—wage proves disappointing—no wage cut for the burglar! Porch-climbing is not a forgotten art. In the office of the German Finance Ministry at Berlin demolished walls and splintered furniture evidenced the ardent search for treasure. Too obvious victims are crammed into trunks or closets, to delay the hue and cry. "Give us air" may be the opening demand in a garage.

The law of violence is the canon law of the desperate criminal; demands refused or orders disobeyed invite the same reaction as in battle trenches. Crowds are lined up against walls, hands up, and gone through, at the menacing muzzle of an automatic. Steel drills and collapsible "jimmies" (crowbars) are among the apparatus of the day, with numerous electrical devices.

Railroad agents may find themselves lashed to the outside of trains for a ride with death until untied by friendly railroad men. Skylights are more fashionable entrances than doors. Dead men and women will never learn, till the end of their long sleep, how deftly their bodies were relieved of rings and jewelry. Payroll men do not know when they may look into the business end of a gun, nor lines of workmen on pay-day when they will hand over their pay-envelopes to men whose toil is not after the way of the shop.

Women cleaning a house may be paid off and sent home by what they imagine is the man of the house. Bank officials obey with alacrity the bogus Federal bank examiner whose tool for the audit is an automatic pistol. Knitted soldier-boy helmets make excellent masks. The movements of the patrolmen are known to the minute in advance of a nocturnal operation. Roadside inns are not so popular after the guests have been lined up against the office wall, hands up.

Against the criminal the odds are heavily increased by the ready telephone. "Citizens are requested to report promptly to Police Headquarters or any police officer any suspicious circumstance." Nothing is so effective a deterrent as the certainty of the immediate spreading of the news of crime over a wide area, with the prompt spreading out of a horde of officers and citizens forming a net that the utmost skill alone can escape.

Automobiles and Crime

COUNTERING the telephone in the race for supremacy is the automobile. A considerable percentage of public chauffers is said to have criminal records; most of them are seeking to earn an honest living, but some are all too familiar with the urgent, "Now beat it as fast as you can", from "pals" that jump in after some desperate offensive—and then nothing can be so quickly lost as a swiftly moving taxi on a crowded street.

Cars are stolen and in short order put through a criminal career, soon to be sold and replaced by others. In crime waves citizens are asked to record the number of every taxi they get into, but the tags of illicit cars are often so covered with dirt as to be unreadable. In the country, and especially in suburban sections, the automobile is almost inseparably associated with the dashing exploits in which banks and business places are separated from their cash.

In some Western states it has long been the practice of automobile drivers to pass by any one signalling for help in a breakdown, so frequent have been the hold-ups worked by that ruse. The homely, useful, slow-going truck does its part in the wholesale moving of the proceeds of big thefts.

The advent of everybody's automobile gives police protection a new and almost unsolvable problem:

"Criminals are not seen by police officers on the streets," comments the editor of the Buffalo *Evening Post*. "The man or the woman who steps into an automobile after dark vanishes until he or she leaves it. The magic carpet of eastern lore could be no more effective. Crime has discovered what a perfect means for approach and for getaway the automobile provides —swift, silent, unnoticed and unrecognized."

And the New York *World* adds:

"Crime has been put on an automobile basis. A taxicab slows down to permit a pedestrian to be assaulted and rifled of his valuables, and a touring car speeds off with a murdered policeman dropping from the running board. It is a startling and sinister condition of things in a civilized community."

The same machine that flees with the offenders, carries the spoils off to the thief's partner, the "fence". Every article stolen is worthless until it is converted into cash. The "fence" is a seemingly honest merchant who by day keeps store and by night receives the proceeds of robbery. Some wholesale establishments with a reputation for bargain prices for retailers get much goods in this way. It is risky "business", and a goodly profit is kept by the "fence", who after a while cleans up his business methods and becomes a sure-enough merchant, or retires for life, to live his years in fear of betrayal by his "clients". Very few "fences" appear in the criminal docket, each "fence" unmolested being an intimation of "protection" by some powerful politician who works not, and yet magically grows in wealth.

Education and Crime

THE characters of criminals present an interesting study. Education plays no small part, but there is yet to be put in operation an educational system that will develop mentality and character and will strengthen weak points to an extent that will eliminate criminal tendencies. Even at school age the American criminal begins his operations. Serious crimes are to be thought of as the work of the old and hardened, but young boys are found committing heinous crimes. It is probably not the school, but a social system working by environment, that is instructor-in-chief in crime.

Much responsibility, however, lies at the school door. Schools, with all their transforming potentialities, train chiefly the intellect, and leave the moral faculties to the haphazard of other agencies. Mrs. Ellen O'Grady, deputy police commissioner of New York, revealed a great principle, saying:

"Too much science and not enough conscience. The whole basis of living, the framework of all legal and ethical codes, is the tablet of the law of the ten commandments. This lesson must be woven into the daily curriculum of our children, if we want to stamp out this menace of child crime. The state must safeguard its future and see that it has strong, stalwart, upright citizens, and the way to do that is to give them the spirit of the ten commandments in an agreeable way. When children are convinced that there is just as much fun in being good as there is in being bad, then they will be good."

Professor Wenbley, of the University of Michigan, confirms this:

"Our educational system appears to be designed to prepare the student body for 'hog competition' and eighty percent of what is now taught in our schools should be thrown out."

Governor Ferris also says:

"We have spent all our time making ministers, lawyers and blacksmiths out of men, and now find it necessary to face about and make men out of blacksmiths, lawyers and ministers."

Boys that steal simply follow efficiency methods in getting what they want in the shortest and quickest way to which their education points them. Crime is nourished on efficiency in business, because of its heartless, characterless principles. Education makes boys smart enough that not over one crime in seven is detected and punished. Prisons have many men that can measure up to the educational standard set by President Nicholas Murray Butler of Columbia University:

"The five evidences of an education," says he, "are correctness and precision in the use of the mother tongue; refined and gentle manners which are the expression of fixed habits of thought and action; the power of the habit of reflection; the power of growth; and efficiency, or the power to do."

Men of this standard make the cleverest and crookedest criminals, because there are not included in it the requisite high principles of morality and religion.

Clever Boy Criminals

HENCE boys of sixteen surprise officers of the law with their clever methods in stealing money by the thousands of dollars, and by ready wit in answering questions under examination. Boys of thirteen and under are caught in the midst of a career of successful robbery and arson. Boys with revolvers and a liking for stories of crime and adventure—from which few boys are exempt—are already on the path to prison doors. Infant prodigies of crime—boy burglars, embezzlers and train robbers—fill columns of newspaper space that might be devoted to useful topics.

Dry-as-dust education, with a fatuous disregard of boy psychology, drives boys the wrong way. With a negligible appreciation of the capacities of boyhood for good, society hustles the boy of fertile imagination and super-energy away into fields of misapplied ability, that reach finally to one of three things: reform, the penitentiary, or big business.

Boys are especially apt in picking up a working knowledge of crime when in touch with experts whose adventurous efficiency they cannot but admire. In prison the boy convicts are the hardest to reach with good influences. That many of them come back to their cells is evidenced by American prison records, and by the statement in England by Dr. W. A. Potts, medical advisor to the Birmingham justices:

"Of the people who go into prison it is probable that sixty-two percent have been convicted before; this makes it safe to say that the present system does not prevent crime, but rather manufactures it. Although juvenile crime diminished considerably during and immediately after the war, it is now increasing at an alarming extent."

In Paris the head of a most desperate band, which had managed many magnificent coups—the Black Net Band—was Tarzan, an eleven-year old boy. In New York almost any day anywhere in the poorer districts boys of six to fifteen years may be seen "swiping" articles from hucksters' wagons and taking them to their mothers, who accept the stolen goods—and the policeman says: "They are only kids". In hundreds of homes boys commit offenses, are punished by their fathers—and taught further crime by mothers that blame the fathers for the discipline—and vice versa.

Dullness and Crime

DULLNESS, however, is a common characteristic of a large class of criminals. Only a fifth of prison populations have left school in the grade they should have been in for their age, and only one in fifty has left school in a grade ahead of the proper age. Three-quarters were backward a year or more, half of them two years or more, forty-two percent three years or more, down to the one percent that left school ten years behind the proper grade.

Illiteracy dooms many to prison, because it has an effect like that of dullness in making the struggle for a living so hopeless that many give up and yield to the seemingly easier pathway of crime. So far from the average prison taking proper means for reforming and educating its unfortunate wards, the prisons are in charge of professional politicians, and the officials are usually given their places as rewards for political efficiency rather than for efficiency in penology. Hence prisons do not reform men, but train them for a further and more successful life of crime, despite all twaddle of mushy reformers and ignorant clergymen to the contrary. [To be continued]

The Irish Question—*(Part Two)*

By Frederick J. Falkiner (Dublin)

IN A previous article, which appeared in the columns of the THE GOLDEN AGE No. 39-40, the writer set forth a number of the prominent features of the Irish Question. It is believed that the following additional facts will prove of interest to the many readers of this Journal in America, the British Isles, and elsewhere.

Recognizing THE GOLDEN AGE to be a journal of fact, as well as of hope and conviction, care has been exercised in order that an accurate presentation may be made of the matters referred to herein.

The writer desires, at the outset, to make it perfectly clear that he is in no way associated with any of the contending parties in Ireland, and that he views the Irish Question from a thoroughly impartial standpoint. The ensuing remarks will show that in that small country lesson are now being taught which, if discerned, should be of benefit to every thoughtful mind.

Though the year 1920 has proved to be a momentous one in Irish history, there is every evidence that the year 1921 will be yet more weighty. During the years 1914 to 1920 Sinn Fein gradually increased in power until eventually it dominated the whole of Ireland, with the exception of the north-east corner of Ulster, where the majority of the people are loyalists.

The words "Sinn Fein" mean "Ourselves Alone". This great movement, with its well-trained secret "army" and elaborate system of espionage, was so thoroughly organized in its every department that it was thereby enabled to strike repeated and effective blows at the supremacy of British rule in Ireland. Thus the year 1920 saw Sinn Fein at the height of its triumph. But the year 1921 witnesses the presence of another formidable combatant in the arena of Irish politics. It is known in Ireland by the name "the Black-and-Tans".

The Royal Irish Constabulary, a semi-military body, originally consisted of 10,500 officers and men, and was recruited in Ireland. Owing to the internal conditions of the country local enlistments in this force practically ceased. Consequently, as its strength had to be augmented, recruiting commenced in England. Many ex-soldiers, who were then unemployed, offered their services.

As it was found impossible at the time to supply these new police with the usual uniforms worn by the Royal Irish Constabulary, a mixed uniform was used. This, in some cases, consisted of green breeches, a khaki tunic, and a black belt. Hence as a nickname these men were called "the Black-and-Tans". It is stated that the use of this term originated in Limerick, where there is a local hunt known as "the Black and Tan".

Another force, separate from the Royal Irish Constabulary and raised in England for service in Ireland, has received from the Irish the same title. It is an auxiliary police force whose members are ex-army officers, some of whom held high and distinguished rank in the British Army. They receive £1 per day pay. This body of men appears to be mainly responsible for the rapid change which has taken place in that country during the past few months.

Charges of a very serious nature have been brought against members of these forces. Buildings are being methodically destroyed. Men are being shot in cold blood. Robberies are frequent. Intimidation is rife. These have in some districts now become quite common occurrences, and in many cases are believed to be the work of servants of the British Crown.

Mr. Arthur Henderson, M.P., English Labor Party, when addressing a meeting at Hough Green (England) in December last, is reported to have made the following remarks concerning the conditions prevailing in Ireland:

"At the present moment it can be said, without exaggeration, that the ordinary machinery of Government in Ireland is at a standstill. Coercion has been applied with such indiscriminate violence that the people are terror-stricken. No man is safe. Even women and children run terrible risks of being shot in the streets. The ordinary flow of trade is checked, and the economic life of the country is coming to a standstill. I have also information of robbery from the persons of men stopped by servants of the Crown, and it may be said that looting and arson are commonplace. All this goes on day by day and it cannot be dissociated from the Government's settled policy, which is reactionary in conception, brutal in its application, and destructive in its consequences. I am not saying that all the outrages are on one side. I have never for one moment attempted to defend or condone the outrages committed in the name of Sinn Fein. But the outrages of that kind are one thing; and a policy of deliberate reprisal, sanctioned, if not inspired, by a civilized Government, is quite another. The forces of the Crown, which exist only to maintain law and order, have been made the instrument of a blind and ruthless vengeance. This is not resolute government, but primitive barbarism."

A labor commission, sent by the English Labor Party to Ireland, to inquire into the situation in that country, in its report published last December, makes the following observations:

"The situation in Ireland today is nothing short of a tragedy, whether from the point of view of the Irish people or from the standpoint of British honor and prestige. The Labor Party regards recourse to methods of violence as a confession of bankruptcy of statesmanship."

"In the Auxiliary Division [of the Royal Constabulary] the men who matter are those possessed of ability and education who are inflamed by political passion and who as far as could be seen during the visit of the commission, were being given a free hand in the south and the west of Ireland. Wherever reprisals have been scientifically carried out so as to cause the maximum economic and industrial loss to an Irish countryside or city, they have almost invariably been the work of detachments of cadets."

"Several cases investigated by the commission revealed the fact that these detachments had worked independently of, and brooked no interference from, the forces of the Crown. Hitherto reprisals by Auxiliaries have been hushed up as far as possible, and efforts have been made to impute the blame for their misdeeds to innocent civilians. Evidently this force enjoys special and powerful protection."

"A large number of buildings in Ireland have been destroyed by fire, but the government has admitted only a few cases of arson committed by members of the Crown forces. Incendiarism is part of the policy of the 'Black-and-Tans' and Auxiliaries. It is, we believe, one of their methods of terrorism and revenge."

"There are so many cases of looting and theft that the commission must add these crimes to those of burning and destruction."

"Members of the Crown Forces have deliberately shot men in cold blood. These crimes are as revolting as the murder of British officers in their beds, and deserve equally thorough denunciation. Even if the victims were 'gunmen' we do not think this in any way lessens the guilt of those who committed the murders. Terrorism and outrage on the part of members of the forces of the Crown in Ireland are condoned, defended, and justified."

"The outstanding fact regarding lots of the 'Black-and-Tans' and Auxiliaries is that they are not under control. The Government has created a weapon which it cannot wield. It has liberated forces which it is not at present able to dominate. The men have got out of hand, and the Government cannot truthfully deny it. The blame for the present situation does not rest primarily with the members of the Crown Forces but with the Government."

The foregoing extracts contain very serious allegations; and though this severe criticism comes from a source antagonistic to the existing British Government, their accuracy is not thereby affected. The charges appear to be well-founded.

It is now the definite policy of the Crown Forces in Ireland to engage in reprisals against Sinn Fein. These have become general throughout the country and in them the innocent have suffered with the guilty. The policy of reprisals appears to have received the unofficial approval of the British Government. In many instances the destruction of property has been very extensive. The most serious, so far, was the systematic burning of the centre of Cork city following an ambush of a detachment of Auxiliaries in the neighborhood.

The Government has practically denied that this was the work of servants of the Crown, though the consensus of opinion among the Irish people is to the contrary. A military Court of Inquiry was appointed to investigate the matter, but at the time of writing its report has not been published.

The following official list of buildings then destroyed and damaged in the City of Cork will give some idea of the extensiveness of the work of the destruction:

Destroyed by fire:
- 52 business houses
- 3 private houses
- 1 hotel
- 2 public buildings
- 3 other buildings

Damaged by fire:
- 18 business houses
- 2 private houses
- 1 other building

A number of other towns and villages have suffered in a similar manner, and many unarmed civilians have been shot dead.

The following notices, which appeared in the Cork papers, in December, 1920, are reproduced, as giving a further insight into the conditions in Ireland:

"NOTICE

"If G. Horgan is not returned by 4 o'clock on Friday, 10th December, rebels of Cork beware, as one man and one shop shall disappear for each hour after the given time. (Signed), B. AND T."

"IMPORTANT NOTICE

"We, the undersigned, do now give the male sex of Cork City notice, which must be adhered to forthwith, that any person of the said sex who is seen or found loitering at street corners, or on the pathway, without reasonable excuse why he should be there; or any man or boy found standing or walking with one or both hands in his pocket, will, if he does not adhere to this order, suffer the consequences which, no doubt, will ensue. (Signed), SECRETARY,

"Death or Victory League

"God Save the King, and Frustrate his Enemies."

The southwest of Ireland has been, and still is, the most disturbed area in the country. In December, 1920, the counties of Cork, Tipperary, Kerry and Limerick, were placed under martial law. Subsequently several neighboring counties were included. In the City of Dublin people are prohibited from loitering in the streets, and all persons are required to remain indoors between the hours of 10 o'clock p. m. and 5 o'clock a. m. The extension of martial law to the City of Dublin is probable if its

present disturbed state should long continue.

Within this area the militant section of the Sinn Fein movement, which is called the "Irish Republican Army", has been most active. An official return of serious outrages attributed to Sinn Fein in Ireland, for the period January 1 to December 31, 1920, comprises the following:

Courthouses destroyed	69
R. I. C. barracks destroyed	533
R. I. C. barracks damaged	173
Raids on mails	998
Police killed	182
Police wounded	263
Military killed	54
Military wounded	122

The list for January, 1921, is as follows:

Crown casualties (21 mortal)	113
Attacks on military or police	57
Raids on mails	112
Attacks on police barracks	28

No statistics are at present available as to the number of civilians who have been killed and wounded, and the total amount of valuable property which has been destroyed. It is known that the figures are high.

One method which the "Irish Republican Army" has adopted in its guerilla warfare upon the British Forces in Ireland is that of carefully prepared ambushes. These are a daily occurrence throughout the country. So frequent and so effective have they become that military and police motor transports and patrols now carry hostages with a view to protection.

The many assassinations which have taken place, and for which Sinn Fein is responsible, are stated to have been merely the carrying into effect of the sentences of death imposed by the courts martial of the "Irish Republican Army". It is argued that the execution of enemies of the "Irish Republic" are legal acts of war. Confiscations and levies of money have been made in different localities for the support of this army.

Internment camps have been formed in Ireland, in which active supporters of the Republican movement are being interned by the British military authorities. Considerable numbers of men have been already apprehended and confined in this fashion. House to house searches for arms and ammunitions have taken place in certain districts.

Extreme Sinn Fein has not been satisfied with aggressive warfare in Ireland alone. There is evidence that a plot was formulated for the wholesale destruction of warehouses and public buildings in England. On November 27, 1920, a number of incendiary fires, believed to have been the work of Sinn Fein, broke out among the Liverpool and Bootle warehouses.

Hundreds of thousands of pounds worth of damage was done. Had the plans been more efficiently carried out immense loss would have resulted. Owing in part to the vigilance of the police the plans were not so successful as was expected. An abortive effort was also made recently to destroy a number of London warehouses.

The Roman Catholic Church possesses great power over the minds of the Irish people. Though in recent years, owing to the increase of educational facilities, and the consequent enlightenment of the minds of the people, that influence has waned, yet the Roman Catholic Church still occupies an important position in their affairs. The younger clergy in the priesthood are Sinn Fein in sentiment. Several priests are prominently identified with the movement. A number of them have been shot dead or imprisoned.

The following notice, addressed to a Roman Catholic clergyman, in Tralee, will prove of interest:

"Anti-Sinn Fein Quarters. We are hereby informed you are a member of that murderous gang called Sinn Fein. We do inform you you are on our list for execution, so prepare to meet your God. You give no time for preparation (*sic*), but we do; so you may repent of the seed of wickedness you have sown throughout Ireland, and you priests are responsible for every murder in God's sight. So God help you."

Such occurrences as these have tended only to stir up the religious passions of the people. They have not relieved the situation.

The Roman Catholic Church, as a unit, cannot be said to have taken a very decided stand on one side or the other during the last few momentous years. Caution seems to have been the predominating motive. Dr. Cohalan, Roman Catholic Bishop of Cork, some time ago pronounced the ban of excommunication upon all those who in his diocese commit murder by taking part in ambushes. In explanation of his action he is reported as having said:

"I did this because murder is against the teaching of the Church and, moreover, its commission has entailed suffering and hardship on innocent persons. Since I made this pronouncement there has been only

one ambush in my diocese and those who took part in it are assuredly excommunicated."

The Roman Catholic Church as a whole has not issued a similar decree. Had that Church exercised its power in instructing the people concerning the things "pertaining to the kingdom of God" and its foundation principles of righteousness, justice and love, the conditions in that troubled country would be different today. It is a regrettable fact, which cannot be gainsaid, that the churches in Ireland, both Protestant and Roman Catholic, have not done their duty. Instead of devoting their attention to the education of the people in the principles of true Christianity, as they are revealed in God's Word, they have dabbled in politics and thus have been instrumental in fanning racial and religious hatred.

This can be said of all the great ecclesiastical systems throughout the world. They have outlived their usefulness. They have now become a hindrance to man rather than a help. Accordingly, Jehovah has decreed, in fulfillment of His prophetic Word, that all the organizations of men, small and great, religious and secular, must be destroyed in this dawn of the Golden Age, preparatory to the inauguration, in their stead, of God's great organization which the Apostle Peter has termed "the everlasting kingdom of our Lord and Savior Jesus Christ".

The object of that kingdom, in which the gospel church shall be associated with Christ in the majesty and glory and power of the divine nature, shall be the restoration of mankind to "that which was lost" by the human family through the willful transgression of father Adam in the garden of Eden; viz., everlasting human life on a perfect earth. See Daniel 2:44; 7:13, 14, 18, 27; Revelation 11:15-19; 18:21; Acts 3:19-21; Galatians 3:8, 16, 29; etc., etc.

Father Flanagan, of Roscommon, was acting head of Sinn Fein during the absence of Mr. De Valera, President of the Irish Republic, in America. In that capacity he recently entered into negotiations with the British Prime Minister, Mr. Lloyd George, with a view to obtaining peace in Ireland. They ended abortively. It is expected that a further peace parley will soon take place between representatives of Sinn Fein and the British Cabinet.

The Government of Ireland Bill or Home Rule Act, which has now received the Royal assent, has not been accepted by Sinn Fein; for Sinn Feiners uncompromisingly demand an Irish Republic. The Bill provides for two Irish Parliaments, one for Northern Ireland, embracing the six counties — Antrim, Armagh, Down, Londonderry, Fermanagh and Tyrone —the other for Southern Ireland, embracing the remaining twenty-six counties.

The Parliament of Northern Ireland will consist of a House of Commons of fifty-two members, and a Senate comprising the Lord Mayors of Belfast and Londonderry, and twenty-four Senators elected by the House of Commons of Northern Ireland by proportional representation.

The Parliament of Southern Ireland will consist of a House of Commons of one hundred twenty-eight members, and a Senate comprising the Lord Chancellor of Ireland, the Lord Mayors of Dublin and Cork, seventeen Senators representative of commerce, labor, and the professions, nominated by the Lord Lieutenant, and forty-four elected Senators, including four Archbishops or Bishops of the Roman Catholic Church, two of the Church of Ireland, sixteen Peers, eight Privy Councillors, and fourteen representatives of County Councils.

Ireland will return forty members to the Parliament of the United Kingdom.

The Council of Ireland will consist of twenty representatives from each Parliamentary area, of whom thirteen shall be members of the House of Commons and seven members of the Senate of that Parliamentary area. The President will be appointed by the King. The main duty of this Council will be to look after the railways and the fisheries, and to administer in common services which might by agreement between the two Parliaments be delegated to it.

By identical Acts of the two Parliaments a united Parliament (of two chambers) may be set up for the whole of Ireland.

If half of the members of either Parliament fail to take the oath, or are not validly returned, the Parliament will not be regarded as properly constituted, and the Government of the area will subsequently be administered on Crown Colony lines. Such a contingency having arisen, the Imperial Parliament may renew attempts to get a Parliament set up.

But this Home Rule Act will never bring peace to Ireland. The state of that poor country is getting worse day by day, and the possi-

bility of settlement is becoming more remote. One outstanding lesson which the past few years have taught in Ireland is that a body of determined men, backed by the sympathy and support of a friendly countryside, can with a large measure of success set at defiance the régime of the established government. Other portions of the great British Empire have not been dilatory in observing this lesson. It is being applied in India. It is having its effect upon Egypt and South Africa. Even Australia and Canada may soon become involved.

The present social order is wholly unsatisfactory to the masses of mankind. They desire something better. The restlessness and discontent rampant in every country in the world foreshadow the complete destruction of earth's society as it is at present organized. This is foretold in God's Word to occur within the next few years.

The British Empire, like all others of its kind, will soon be dismembered; for it is a part of the "kingdoms of this world" of which Paul asserts, Satan is the "god". The British constitution is in many ways the most commendable of all the constitutions of fallen men, but nevertheless it falls far short of that which shall belong to the kingdom of God—the "desire of all nations".—Haggai 2:7.

It is to be rejoiced at that the time is so near when misgovernment will have ceased forever among men, when every man shall love his neighbor as himself, when wars shall be no more; when nothing shall hurt or destroy; for then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away". (Revelation 21:4) Thank God there is such a hope for mankind!

Art in the Home

ARTISTS claim that within the past few years there has been a step backward in the general internal appearance of American homes, and they blame it on the war. For several years after the Civil War there was little art among the masses of the people in America. Utilities that could be made cheaply and quickly by machinery were the things desired; and to the extent that straight lines were interfered with, in many of these products, the results were even worse than where the shortest path was chosen and no pretense of art existed.

Chairs and sofas were made of horsehair; for there was plenty of horsehair, and the fabric was durable. Just how to explain the existence of some of the furniture and ornaments of a generation ago is a puzzle; but by 1914 the average home was putting some of these things into the attic, and replacing them with more presentable furnishings. Then the war brought a check.

Those who know how to do such things have charted the rise and fall of art in the American home. They claim that it began to rise about the time of the World's Fair, in 1893, and no doubt largely because of that fair; and that when the great flood of people with artistic temperaments came in from the Southern European countries shortly afterward, designs straightway improved, and that the years from 1900 to 1915 marked a rapid advance in providing the homes with really beautiful things. The cause of the step backward that was taken during the World War is that during that period manufacturers had a larger market than they could supply and found no necessity for keeping up their designs.

A Better Outlook for Art

NOW that business has had a slowing down it is expected that there will straightway be an improvement in designs; for it is an accepted principle now that, other things being equal, the goods, wares and merchandise that are artistically designed outsell those which are not so designed. And there are few things in everyday life that cannot be at least a little improved by giving them more artistic shape and coloring.

Moreover, the satisfied buyer of today is the dissatisfied buyer, the critical buyer, of tomorrow. The more a person buys, the better qualified is such an one to buy discriminatingly. The more designs one sees, the more certain it is that the least attractive ones will never find a market with that buyer again.

There is an "eternal fitness of things" that is becoming more and more recognized. One of the large manufacturers of fine silverware now employs an architect whose business it is to design the silver for a dining room to suit the furniture and fittings of the room, on the principle that French silver in a Colonial room is not a happy combination.

Most European countries have for a long time recognized that in order to compete for the trade of nations which have a choice as to how goods should look, those countries that produce the best-appearing goods will, in the end, gain and hold the trade. This was one of the secrets of Germany's success in placing goods in all corners of the earth. It was the Teuton custom to establish art schools all over the empire, even in the little villages, thus bringing to light here, there and everywhere, boys and girls that could be made into real artists, later, in the advanced schools of the larger cities. The thought back of this was the obtaining of larger German markets.

The old idea that art was to be used merely in decorating the sepulchral homes of the elderly rich with pictures that nobody ever sees, or in embellishing with statuary grounds that are shut out from the public gaze, is giving place to the wider view that art should have its place in all human affairs. There is a best way to do everything, a best way to design coal scuttles, ash cans, back yards, and everything else about the home; and that way is art. It is possible to make cotton prints as beautiful and artistic as high-priced silks.

During the war, in spite of the fact that the manufacturers in all lines could sell more goods than they could produce, there was one line in which American designs constantly improved; namely, fabrics and costumes. These are now at so high a plane that in many lines they have superseded French designs; and New York shopkeepers who handle the costumes are saying that these were created and designed in Paris, although the costumes were made here from fabrics also designed and made here. There are more designers of all kinds in New York than in the rest of the United States; and as long as the United States maintains a large share of the world's trade it will be true that New York will supply the designs for the world in many branches of industry.

European Interest in Art

THERE was a time when European artists were chiefly occupied in painting pictures to be hung in churches and castles; and the subjects of the pictures were naturally such as would be likely to interest those who were managing such enterprises — pictures of the fires of purgatory and of those who had made their escape therefrom; pictures of lords, ladies, war horses and armor.

The first artist to break away from these lines was Rembrandt, who saw something of interest in his father's old Dutch windmill, sitting high upon a bluff overlooking a stream. There came a time when the little picture of this windmill, which Rembrandt painted, was sold to a Philadelphia millionaire for half a million dollars.

Europeans generally have the view, which is gradually obtaining recognition in America, that all the children of the land, rich and poor, should have abundant and free access to the best art and the best music available. Youth is the time for art and for music, and the mind that is occupied with these things is freed to a large extent from evil influences.

The principle is gaining recognition that it is better for a city to have a large number of small, conveniently-reached art museums, than to have one large one inconveniently located. Recognizing the place that art should occupy in the lives of all the people, Soviet Russia has displayed along the public streets the paintings and sculptures taken from the palaces of the rich, so that all might have an opportunity to see them. Surely if the treasures of those palaces were to be rifled it were better that all should have access to them than that they should fall into the hands of others who would withhold them from all eyes but their own.

Paris, the Center of Art

NAPOLEON recognized the value of art to a city. No doubt he reflected upon the influence that St. Mark's cathedral has had upon the revenues of Venice, that the Parthenon has had upon the revenues of Athens, and that the pyramids have had upon Egypt. In any event, as his armies swept over the land, his art collectors followed or accompanied them; and many of the most highly prized works of art in Europe

were brought to Paris, which from that time has held the position of art centre of the world —at least from the museum standpoint of art.

The French still recognize this principle of the value of works of art; and in April, 1920, noticing the large number of paintings that were passing into American hands, the French Chamber of Deputies passed a bill prohibiting the export of all ancient works of art—some of them now known to be spurious—regarding their possession as an important part of the nation's existence. Spain is also agitated by the loss of old paintings, purchased by the residents of other countries, and is also urging a law prohibiting works of art from leaving that country. In Italy all works of art more than fifty years old must be priced and offered for sale to the Italian Government before being offered for sale to others.

Just as Napoleon cleaned Europe of its art treasures in the early part of the nineteenth century, so some financial Napoleons have recently proposed that the present difficult exchange problem between Europe and America be solved by a transfer of a portion of the European treasures to America in exchange for American dollars.

It is pointed out that Europe needs raw materials and manufactured products, and that she has one thing which at the present time she can exchange for them, namely, a portion of her great supply of priceless old masters, rugs, tapestries, silver and gold plate, porcelains, enamels, books, marbles, objects of art, fine furniture and jewels of intrinsic value and historic interest.

Europe does not like to part with these things, but it is pointed out that she had better do this than have them, at length, disposed of as in Russia. If considerable quantities of them were sent here on consignment and sold at auction to our great new crop of profiteers, they could be paid for in American funds and the exchange situation would be materially relieved. A relatively small shipment would accomplish a considerable result: for it is remembered, a mere handful of pictures owned by the late H. C. Frick was worth sums estimated at twenty to fifty million dollars.

Paris has a new genius, a great sculptor, Darde, formerly a shepherd boy, who carves his statues out of granite with a pickaxe, using no models. Before beginning work on the granite he makes a portrait, in oil, of what the statue will be when finished. The features of these statues are those of men and women in public life in Paris which, once seen by him, linger definitely in his memory. The French Government, despite all the other problems it has on hand, has found money to purchase Darde's works, and time and means to provide him with a free studio, one which it always has ready for the aid of some artist of great merit.

Scenic Art in America

IN THE Spring, the ride out of New York city toward the east, over the lines of the New York, New Haven and Hartford Railway, is like a ride through a rose garden. The sides of the railway cuts have been planted with a species of rose bushes which not only holds the earth in place but transforms the whole area into a paradise of fragrant and beautiful flowers. The total expense of this cannot have been great, certainly not when the effect upon the travelers is considered. There are many persons who would gladly go a long distance out of their way to see such a sight as this, which with reasonable effort could be duplicated almost anywhere.

Look at the structures of the elevated railways in New York. Could they be more ugly in appearance? If one wanted to add to their hideousness, how would he go about it! Compare these unsightly necessities with the exquisitely beautiful viaducts which grace the Lackawanna Railroad from end to end. Compare the stations, also; in the one case they are "frights", and in the other they are attractive, picturesque, beautiful.

It is not necessary that public structures should look hideous. The old Brooklyn Bridge is a beautiful structure, much more so than other more recent bridges between New York and Brooklyn; for it has better proportions and more graceful lines. The bridge is inherently beautiful, containing no attempts whatever at ornamentation. Look at the Woolworth Building in New York, the tallest and the most beautiful business structure in the world. Lower New York has many beautiful buildings, but what a wonderful place it would be if all the buildings in that section were in the same class as the Woolworth Building! Before the War the Germans had made a start in the same direction. Many of their modern factories look

like magnificent public buildings. Is it not better to have them built thus than to appear like some of the repellant-looking factories that were built here a generation ago?

And if the buildings are to be made more pleasing to the eye, what about the spaces between the buildings? Is it fair to the people for a state to expend millions of dollars in the construction of highways, to attract and hold tourist and domestic travel, and then have the scenery spoiled by the location of glaring, unsightly billboards, just where they would be most objectionable?

The State of Massachusetts is now considering what steps can be taken to get billboards from off private lands. It is probable that the constitution will have to be so modified as to bring all the signs in the State under State control. England has a law which forbids the erection of signboards that would obstruct the view, and they must not be close to the highway. The ride from Philadelphia to New York, along either of the principal rail lines, is a nightmare because of the signs that glare at one from fields and barns along the route.

It is possible to make billboards in such a way that they will not be objectionable. At the approaches to some of the finest pieces of scenery in the United States are cleverly worded signs, prepared by one of the great automobile tire companies, so designed as to represent a great history of the United States. On the two pages open before the reader as he speeds along the highway, are set forth the most important facts respecting the adjacent scenery, coupled, of course, with the information that certain tires are the best of their kind. This is at least a useful phase of art in advertising.

Something of this kind must have come to the notice of Prince Albert of England, who has proposed that similar signs be placed near all the spots of scenic and historic interest in England, so that automobilists as they pass may have some knowledge of them. One is almost led to wonder if the Prince has secured the British agency for these American tires.

New York's Art Center

NEW YORK is to have an Art Center, a building wherein all the one hundred or more art association of the city will be represented. The building will have an auditorium, with spaces for permanent exhibits, display rooms and sales rooms, the object being to promote art in every branch of industry, from the manufacturing of the most insignificant to the greatest article in daily use.

It is of great importance that artists of all kinds be brought into close contact with one another, and with one another's works, as well as the works of the artists of long ago. It often happens that the modern designer of tapestries, rugs, dress fabrics, wall paper or other modern necessity finds the germ of his idea in some old picture frame, pottery, lace, bottle, vestment or snuff-box.

It is hoped that the starting of this art center in New York will lead to the organization of similar centers in all the principal manufacturing districts of the country. It is believed that such centers, if properly managed, cannot fail to facilitate the development of the crafts, the graphic arts and the industrial arts. New York is a good place to start the first one; for it has a larger number of craftsmen than any other American city.

Art treasures are easily destroyed. At times there have been disastrous losses by fire among European art treasures; and in January, 1920, there was such a fire in New York. Several hundred rare pieces, amounting in value to about one million dollars, were burned in the Vanderbilt art galleries when an exhibition was being arranged. Eleven hundred art students were in the building at the time the fire started, but were marched out in an orderly manner just before the walls fell.

We may be sure that the God that ordered the gorgeous panoply of the heavens, that lights up the western heavens with His million-hued sunsets, that breathes life into the pansy, the butterfly, the rose and the human face, has in ultimate view a world which shall be filled with beauty everywhere. It will be man's high privilege during the Golden Age, and forever afterward, to work with God, and with the things which God has made, to fulfill the divine promise made respecting our earth, "I will make the place of my feet glorious". The earth is God's footstool, the place of His feet; and it will be His pleasure, and man's, to make it a place of beauty and of joy forever when that which is perfect shall have come.

Financing the Next War

By A. J. Keen, England

IT IS consoling to read the pleasant columns of European Loan Stock Lists; for they are all at a discount. They stand for hundreds of thousands of millions in American money. Individual totals are not appreciated by the average citizen. The grand total is probably not appreciated by mathematicians, as is evidenced by their composure when speaking of it in public. War makers who are in the cabinets have the best understanding of war debts of the latest pattern; for they know how difficult, if not impossible, would be the flotation of a new twentieth century war debt.

Supposing the investor willing to fight, and therefore willing to subscribe, he could not find the money. This cabinets know. Our Government has been urging the creation of vast local indebtedness for the building of workmen's houses at $4,000 or $5,000 each, at 6 percent; but it has had no adequate response. As the security is unquestionable, a want either of enthusiasm or of money is thus revealed. Similar treatment has been the experience of first-rate industrial companies that have tried for new capital at 5 percent. Such is the supply of money at present, which cannot escape the knowledge of those who have to declare war.

The necessity of inviting subscriptions to a Government War Loan at 10 percent, at the start, would be a new experience, and would reveal to enemy powers the financial situation elsewhere, which could not be kept secret, like a temporary loan of twenty millions from a financial group. When another European war is considered, with it too will have to be considered some hundreds of millions of citizens, the subjects of public appeal, to find all the money that patriotism may require. If the required quantity of patriotism be on supply, the required money will not.

Let those who think another great war could be waged, reply satisfactorily to the providing of thousands of millions in money while the current loan stocks show prices (when redemptions are considered) yielding returns of 6 to 10 percent. If people talk with confidence of another great European war, test their knowledge of prices of European loans. If they show a rudimentary acquaintance, you will know that they have never considered a problem an answer to which would earn the hearty thanks of European statesmen.

Your men on the Stock Exchange would understand the difficulty of starting another war. None of the countries thus encumbered has yet published any scheme for the systematic wearing down of its indebtedness. At best a year's revenue saving will make only a small impression on the huge capital sum, perhaps to be lost the following year by the carrying of some work-providing scheme not "economic" in character.

Let, then, the friends of peace acquaint themselves with the financial situation in Europe as at present harshly but faithfully reported in the daily stock lists.

Tragedy in Bird Life

By Christopher Iverson

MANY are the dangers to our feathered friends. One evening in early autumn in 1920 while I was returning from work, my attention was attracted to a little bird which hung suspended from some cockleburs. When first I saw it, a tremor ran through its little body. Evidently it had heard my approach and was endeavoring to cease its struggles so as to escape observation. Stepping up closer, I saw that it was caught by the "stickers" in the downy part under one wing; and it was held so fast that I had to pull quite hard to get it loose. This I did very gently.

This is the second time I have observed such an accident. Some years ago, while strolling through a woodland west of Chicago, I saw a bird sitting on a cocklebur. I was surprised that it did not fly, as I was quite close to it. On closer approach I saw that it was dead. As I picked it up, I realized what had happened to it. In alighting on this weed it had become fastened to the "stickers" by the down underneath its body; and not being strong enough to free itself, it had sat there and starved to death. Thus at times do the wild things of the woods and the fields meet their end.

Chiropractic and Chirurgery

By W. A. Groves
(Regina District Officer, Board of Commissioners for Canada)

MR. EDITOR: Please allow one who is not now a practising physician to point out a manifest absurdity in the article in your issue of April 14, 1920, page 471. No one who knows the anatomy of the spinal column would seriously contend that a vertebra, unless suddenly and violently displaced, could be "adjusted into its natural position by a sudden and skillful movement of the hands".

Surgery (otherwise chirurgery) also works by hand, but it bases its practice on sound anatomical knowledge. I fear chiropractic is not so particular.

Chiropractors Persecuted

By F. D. Irish, San Diego

MR. EDITOR: Enclosed please find my check for renewal of my subscription to your valuable paper, which is chuck full of valuable matter. The editorials have a punch to them that a live man cannot fail to appreciate and admire. . . .

Dr. A. G. Eckols, of this city, and the writer have been arrested, tried and convicted by the medics for having practised Chiropractic without obtaining a license from the State Medical Board. The latter will not give a license to Chiropractors, as they will not recognize any school or college of Chiropractic whatever. In other words, the medical men of this state are endeavoring to kill our science in California and to drive us out of the state. They are digging their own grave, however, and digging it deep.

In November last we tried to have an amendment passed allowing us a State Board of Chiropractors to examine Chiropractors so that those who proved themselves proficient, of good moral character, and possessed of a diploma from a high class school of Chiropractic, could practise in the state without prosecution and persecution by the medics. We received 390,000 votes, but lost by only about 12,000, having received the greatest number of votes ever cast in the United States for a measure of this kind.

Sentence will be pronounced upon Dr. Eckols and myself on the 16th; and we are going to jail rather than pay a fine, 75 percent of which, if paid, goes back into the Medical Board's hands. The judge and the prosecuting attorney practically admitted that this medical law is unjust. Some of the jurors also believed it to be unjust; but we are to be cast into prison for doing good, because we are getting too much business away from the medical doctors.

About Apple Prices—Contributed

WHAT are you paying for apples? What did the orchardist get? He got about $2.00 to $2.40 per barrel of 11 pecks. Was this price clear gain? The barrel cost $1.45. The picking and hauling and up-keep of orchard came out of the 95 cents balance. Such a condition prevailed last fall.

No particular effort was made to market what apples were produced, as there was no profit in them. My brother met a traveling man in the early fall months who explained that he was renting cold storage houses for apples but that no apples would be put into them. This was to shut out other companies and shut off territory from putting apples on the market. Once there were extensive orchards in this county but the net price realized caused the owners to cut down their trees.

Golden Age She-Bears

By J. A. Browne, Canal Zone

MR. EDITOR: I wish to say that THE GOLDEN AGE fully measures up to my conception of a clean secular magazine—rich-toned, even handed, without fear of man, enlightening, encouraging, and fully committed to the cause of truth and of "justice for the people"—the only one which I consider worthy of such a word of appreciation.

You have given us so many articles of great value: "The League of Nations Imbroglio"; "Justice and the Poor"; "America's Lost Liberties"; "The Bottom of Mexico's Troubles"; (and we trust, ere long, to have the Bottom of Ireland's Troubles) and the issues of Sept. 29 and Oct. 13.

These last two remind me of the two she-bears which came out of the woods and tare 42 children of those who persecuted the prophet Elisha — 42 months' history of ecclesiastical wickedness perpetrated against the true Christ. For 12 months I have been expecting these issues; and I am sure that neither the beast nor his image, nor the mother harlot nor her daughters can long withstand such a siege.

Cost of Paper Overlooked

By C. O.

MR. EDITOR: After reading the nasty sarcasm by which you have judged the ministers, clergy, etc., saying that it was their duty to preach and attend to God's Word and not try to reform, of late you have mixed yourself up with every matter. Not that it has anything to do with me, and I would not mention this if you had not judged others for doing it. Are you departing from the good old ways of the Gospel and trying to win the people with other things? I just briefly mention your remarks in THE GOLDEN AGE of December 8, 1920, on *"Petty Frauds and Their Detection"*.

You have got to know more and teach more sound judgment yet. For God's sake don't lose your balance and think too much of yourselves. Remember our Heavenly Father is kind to all, and He has given more than just a few brains and thinking power and let us remember and keep in mind the Apostle James' words: "If any man lack wisdom let him ask of God". Let us be definite on this one point. I have no wish for any one to ask wisdom of me, neither do I want wisdom from any man, but from God, only; let us keep Him to the front. Now in that article it tells the readers to refuse to accept paper and parchment with cheese. Are you justified in teaching this? and I should like you to answer me by letter. I am striving to get an honest living before God and my fellow men; and I happen to be one that sells cheese, etc. I have three families which trade with me, and two of them take THE GOLDEN AGE and may read the article I have mentioned. Nothing up to now has been said on the subject. But I wondered what they thought of it, because under the circumstances I weigh paper with cheese, etc. And I am not afraid to say, and do it in the sight of my Heavenly Father, who is my judge. At the present time, I have paper in my shop which cost me 3s. 6 d. a lb. Can I afford to give this away? No! And I don't agree with the statement made in your paper. If you want to teach the people you must go deeper than you have gone yet, and let us have justice for all. Then I can agree. I say, Teach the people to bring plates, etc., to have their goods put on in full weight, if they don't want to buy paper. Once more I say in the sight and hearing of God, I can't afford to buy paper and give it away, but all who choose shall have full weight of everything if they will bring some article to put the goods in. I trust you will mention this in your paper. I don't see that you need mention names, although I am not afraid of same.

Australian Items

IN QUEENSLAND, the State operates ranches, butcher shops, saw mills, coal mines, iron and steel works, canneries, hotels, fisheries, produce markets, insurance, sugar mills and restaurants, and out of these various enterprises, up to January 1, 1920, had accumulated profits of $1,400,000. The price of meat at these State-owned butcher shops is half that in other Australian states where the butcher shops are privately owned.

In New South Wales any tenant who thinks his rent is too high can, at a cost of 24 cents, have an expert board review the case. Out of 1,598 cases brought into this rent court, 892 resulted in rent reductions averaging $2 per week, while 312 cases resulted in increases of rents.

In December, 1919, wages of women in and about Sydney were fixed at a minimum of $7.41 per week (exchange figured at $3.80). On December 13, 1918, carpenters were paid $15.20 for a 44-hour week, bricklayers $15.96, locomotive engineers $18.24, firemen $13.30, municipal laborers $12.16. Penalties are provided for unauthorized strikes, but there are frequent strikes in mining and shipping. Violence in strikes is rare, probably because virtually all the citizens are of British stock. There is a predominance of unskilled over skilled workers, yet almost all classes and conditions of workers are unionized, even to the newspapermen and actors.

In Newfoundland the government is in the hands of the labor people. The Minister of Marines and Fisheries is the head of the Fishermen's Union.

Wonderful Sore Throat Remedy

By Mrs. Emma Hersom

IN THE juice of half a lemon dissolve a level teaspoonful of salt. Take tiny sips of this mixture often enough to keep the throat feeling comfortable. Do not take so much that it will be necessary to swallow the mixture, but just enough to moisten the throat. This remedy does not cause thirst.

Color and Character—(*Concluded*)

3. CONTROL OF THE BODILY APPETITES

(A) ***Temperance*** — Regulated indulgence as to eating and drinking.
(B) ***Abstemiousness*** — Restricted eating and drinking on account of special circumstances.
(C) ***Sobriety*** — Freedom from intoxication—keeping one's balance.
(D) ***Moderation*** — Imposing due restraint upon our appetites.
(E) ***Chastity*** — Imposing due restraint upon sex desire.
(F) ***Continence*** — Restraining conjugal indulgence within ties.
(G) ***Purity*** — Chastity with reference more to the mind.
(H) ***Cleanliness*** — The removal of any element of impurity by which either body or mind is disfigured or dishonored.

4. CONTROL OF THE EMOTION OF FEAR

(A) ***Boldness*** — Meeting danger, defensive attitude.
(B) ***Daring*** — Courting danger, offensive attitude.
(C) ***Bravery*** — Laudable contest with danger and difficulties.
(D) ***Resolution*** — Having a purpose and sticking to it.
(E) ***Enterprise*** — Promptness to undertake and seek spheres of action.
(F) ***Valor*** — Bravery in war.
(G) ***Undauntedness*** — Awed by nothing but sin and wrong-doing.
(H) ***Intrepidity*** — A firm, unshaken confidence without fear or trepidation.
(I) ***Fortitude*** — Endurance with perseverance.
(J) ***Heroism*** — The genius of courage.

5. REGULATION AND HEALTHY DEVELOPMENT OF HOPE

A. AS TO ITS ACTIVE SIDE:

(A) ***Cheerfulness*** — A disposition to discern and enjoy the bright side of things and not to take too gloomy a view of one's fortune.
(B) ***Hopefulness*** — A disposition to rise above the depressing effect of present circumstances by consideration of the probably brighter future.

B. AS TO ITS PASSIVE SIDE:

(A) ***Endurance*** — Carrying the load uphill and to the very summit without fainting.
(B) ***Confidence*** — Freedom from doubts. Having faith in success.
(C) ***Reliance*** — Trusting to the efficiency and sufficiency of the means employed to secure the end.
(D) ***Self-reliance*** — Trusting to one's own powers and resources as sufficient to the end.
(E) ***Calmness*** — Freedom from agitation.
(F) ***Collectedness*** — A quality requisite for determined promptitude. Calmness *in* a storm.
(G) ***Composedness*** — Calmness *after* a storm.

6. CONTROL OF THE EMOTION OF PRIDE

A. ITS PASSIVE SIDE:

(A) ***Humility*** — A willingness to occupy one's appropriate sphere in respect to God and his providences.
(B) ***Lowliness*** — The spirit in which humility is exercised.
(C) ***Diffidence*** — Distrust in our own powers.
(D) ***Tractableness*** — Easily managed or taught. Willing to be guided.
(E) ***Modesty*** — Absence of all overconfidence and conceit.
(F) ***Docility*** — A consciousness of our own ignorance, and a childlike readiness.

B. ITS ACTIVE SIDE:

(A) ***Independence*** — Self-respect in directing one's own affairs, without being burdensome to others, and resenting improper interference.
(B) ***Nobleness*** — Elevation of mind above what is low, mean, degrading, dishonorable.
(C) ***Magnanimity*** — Sacrificing one's feelings and interests, or yielding one's claims for the accomplishment of some noble object.

7. CONTROL OF THE ANIMAL SPIRITS

(A) ***Soberness*** — Opposed to the extravagant in thought or action.
(B) ***Quietness*** — Opposed to nervousness and restlessness.
(C) ***Sedateness*** — Opposed to the undignified and unbecoming.
(D) ***Tranquility*** — Freedom from agitation.
(E) ***Staidness*** — Opposed to the frivolous.
(F) ***Seriousness*** — Opposed to the jocose.
(G) ***Solemnity*** — Opposed to unseemly ebullition of mirth and to irreverence.
(H) ***Gravity*** — Opposed to the levitous.
(I) ***Serenity*** — Tranquility of the highest order; might be ranked as the reflex influence of wisdom.
(J) ***Modesty and Reserve*** — Womanly adjuncts to virtue.

8. RIGHT DEVELOPMENT OF TASTE, CHIEFLY

A. IN REGARD TO DEALING WITH THINGS:

(A) ***Tidiness*** — Having things in good order.
(B) ***Neatness*** — Having things free from that which spoils their beauty or effect. Cleanliness or tidiness with a view to effect.
(C) ***Trimness*** — Having things in a certain shapely and elegant firmness.

B. IN REGARD TO CONDUCT:

(A) ***Decency*** — That which is becoming in conduct.
(B) ***Decorum*** — That which is becoming in behavior.
(C) ***Propriety*** — Consonance with established principles, rules, or customs.
(D) ***Seemliness*** — Decency in minor morals.
(E) ***Fitness*** — Regulated by local circumstances.
(F) ***Suitableness*** — With reference to the person, occasion, etc.
(G) ***Becoming*** — That which presents a pleasant exterior.

9. CONTROL OF PASSIONS OPPOSED TO LOVE

(A) ***Gentleness*** — Acting without offending.
(B) ***Meekness*** — Forbearing under injuries; also the disposition which delights in exercising forbearance and gentleness.
(C) ***Mildness*** — An absence of all that is acrid, harsh, or discordant in action.
(D) ***Tolerance*** — Regard for the *opinions* of others; or, more accurately, regard for the right of others, humanly considered, to hold such.
(E) ***Indulgence*** — Touching the *faults* of others.
(F) ***Long-suffering*** — In regard to the *trespasses* of others.
(G) ***Forbearance*** — As regards the trespasses of others, only under certain conditions.

10. CONTROL OF THE TEMPER, CHIEFLY

(A) ***Uncomplaining*** — The negative side of patience.
(B) ***Patience*** — Carrying the load of cares without irritation.
(C) ***Contentment*** — The acquiescence of the mind in the portion of good which we possess. Absence of restlessness and timidity.
(D) ***Satisfaction*** — The desire fulfilled.
(E) ***Resignation*** — The submission of the will to a superior, acknowledging both his power and right to afflict.
(F) ***Submission*** — Bowing to the will of a superior, with unresisting, unmurmuring acquiescence.

How Vaccines Work

By G. del Pino, Glasgow

VACCINATION is practically universal throughout the world of modern civilization; for nearly everyone in Europe and America has been vaccinated some time in his or her life. The operation has been submitted to from custom, or from belief in its efficacy, or from fear of legal penalties, and often under protest. What is supposed to happen inside of the body when the vaccine is introduced by a doctor is little comprehended by many people.

What a Vaccine Is

A vaccine may be defined as an emulsion of dead germs standardized to a given strength suitable for therapeutic or prophylactic injection. A vaccine can be prepared from any given germ which can be grown artificially in pure culture.

So far no vaccine has been prepared against measles, for the simple reason that the germ of measles has not yet been discovered or cultivated in artificial media. The causative organisms, however, of many diseases have been isolated and grown artificially; and in consequence there are now in existence a very large number of different vaccines, made up of such germs as cause typhoid fever, pneumonia, colds, influenza, meningitis, tuberculosis, boils, acne, gonorrhœa, puerperal fever, rheumatism, etc.

Many vaccines contain a single species of germ only; thus a tuberculosis vaccine, or tuberculin, contains only the tubercle bacillus or a product of it.

It is now known that there exist many species of the same germ; thus there are four varieties of pneumococci and a good pneumococcal vaccine should therefore contain the dead bodies of all the four types. Such a vaccine, consisting of several strains or varieties, is called "polyvalent".

Again, many diseases such as coryza (cold-in-the-head) and bronchitis, are due to an infection with more than one germ. In such conditions it is usual to find the pneumococcus, the streptococcus, the micrococcus catarrhalis, bacillus Friedlander, bacillus septus, etc. For such complaints a simple vaccine of one germ alone is not sufficient, and hence it has been found necessary to prepare "mixed" or "compound vaccines" for such mixed infectious conditions.

Finally, a special vaccine may be prepared from the actual species of germ or germs infecting a given individual. Such a vaccine made specially for a given patient is called an "autogenous vaccine". An autogenous vaccine made from a case of coryza or bronchitis is likely to contain several species of germs, and would therefore be a compound autogenous vaccine.

Do Vaccines Tend to Prevent Diseases?

This question can usually be answered by the doctor, but to the patient it usually seems extraordinary that dead coryza organisms, for example, should be injected under his skin in order to cure his coryza or bronchitis. In reality the explanation is very simple and may be summed up as follows. When germs are introduced into the system, the living tissues have the power or faculty of manufacturing colloid substances which dissolve and destroy the bacteria injected. These anti-substances, as they are called, are manufactured in excess and are carried by the circulating blood to all parts of the system. When produced in sufficient amount, these anti-bodies destroy the live germs which are attacking the patient. To put it more technically, vaccines cause unsusceptibility to disease and help to cure disease by stimulating the production of specific anti-substances in the living body.

Specific Anti-Substances

Jenner, in 1789, was the first to inoculate a living virus—viz., cow-pox—into human beings, in order to stimulate the production of immunity to smallpox. Almost 100 years later, in 1877 (about when our Lord came into Christendom as the King of Glory, although invisible to the natural sight), Louis Pasteur found that by injecting cattle with an attenuated anthrax vaccine, he was able to protect them against anthrax. He obtained also successful immunity against chicken cholera, hydrophobia, etc., by inoculation with the living virus. The living vaccine had in all cases to be partially weakened by heat, etc., to render it innocuous or non-lethal. In other words, the germs in the vaccine were, so to speak, half-killed.

Later, in 1889, Roux and Yersin, who were pupils of Pasteur, obtained a highly toxic extract from diphtheria bacilli. It was found that this toxic extract (freed from the bacilli by filtration through porcelain) was capable of conferring immunity when injected into animals. Thus rabbits which were inoculated with the diphtheria toxin, became insusceptible to diphtheria. The blood of the inoculated rabbits was found to contain the exact antidote to the diphtheria germ and its poison. This antidote was called diphtheria anti-toxin, a substance produced by nature itself.

In 1890, Robert Koch introduced Tuberculin as an inoculation against tuberculosis. This vaccine did not contain the tubercle bacilli, but consisted only of a filtered glycerine extract of the germs, and contained soluble toxic substances. The original tuberculins, consisting of toxic extracts of the bacillus, were failures, and were dangerous on account of their toxicity.

The success of the diphtheria toxin, as an immunizing agent, and its success in calling forth the production of specific anti-toxin in the serum of the injected animal, led to the belief that the toxin was essential in the production of immunity, and this is why the toxic extracts of the tubercle bacillus and other germs were persistently used as vaccines for so long a time in spite of the unsatisfactory results obtained by them. We now know, however, that out of the large series of different germs used as vaccines, in only two—viz., diphtheria and tetanus—can it be said that successful immunity is attained by injection of the toxic extracts freed from the bacilli by filtration.

Exo-Toxins and Endo-Toxins

The majority of bacteriologists now believe that there are two kinds of germ toxins, which they call exo-toxins and endo-toxins. The majority of germs contain endo-toxins only, which reside within the substance of the bacteria. The exo-toxins, on the other hand, are excreted by the germ, and are apparently rare, since the only true definite exo-toxins known are those of diphtheria and tetannus.

The true exo-toxins are highly complex protein poisons capable of producing the formation of anti-substances when injected. On the other hand, the endo-toxins are apparently very much more simple compounds of the nature of amino-acids, and they seem to be more or less incapable of stimulating the formation of specific anti-bodies when injected into the living animals. With the majority of bacteria, therefore, it would appear that the endo-toxic substances have little value in the stimulation of immunity. In 1894 Pfeiffer discovered that when cholera germs were injected into an animal, anti-substances of a lytic or solvent power were formed in the serum, so that the blood of the injected animal became capable of dissolving the cholera bacilli. Later, Bordet and Gengou found that when the red blood corpuscles of one animal were injected into an animal of another species, the serum of the inoculated animal developed the power of dissolving the foreign red cells that had been injected. Since then it has been proved by thousands of experiments that the *living tissues possess the inherent power* of manufacturing *specific* anti-substances against germs, when attacked or irritated by them.

Your readers will not fail to notice that it is only since our Lord's Return in 1874 A. D., that the above wonderful discoveries in medicine were made. Notice also how the light on the subject has been progressive. This is the reason why the Bible can now be understood as never before. Just as these germs are now being recognized as potent factors in the life of man, so the Bible when rightly understood is found to be "the power of God unto salvation". (Romans 1:16) Christ said: "The words that I speak unto you, they are spirit, and they are *life*".—John 6:63.

Indeed, when any foreign protein, whether animal, bacterial, or vegetable in origin, is injected into a living animal, it calls forth in the latter the production of a *specific* anti-substance towards the foreign protein injected. It will be noted that the word "*specific*" is used, because it has been found that the peculiar power possessed by living animals is so very highly specialized (man was created by God "very good", i. e., perfect.—Genesis 1:31) that the protective anti-substance produced acts only against the particular infecting germ or against the particular species of foreign protein injected.

An "antigen" is the term applied to a substance which, when injected into the living tissues, stimulates the production of an anti-body towards itself. Each species of germ,

whether alive or dead (vaccine) is therefore a "specific antigen", which calls forth a specific protecting anti-substance when injected.

Your readers will not fail to notice also that even among these germs there are species; but each species is separate and distinct from the others. There is thus no mixing of natures. This proves conclusively that the Evolution Theory of the Higher Critics is wrong.—Genesis 1: 11, 12, 21 - 27.

In recent years our knowledge regarding the specific bacterial anti-bodies produced by inoculation has greatly increased. The immune substance develops slowly and increases gradually in quantity as the result of successive inoculations, and when once produced it is eliminated slowly from the system, so that the immunity lasts from three months to several years.

It may be assumed that the success which has so far been achieved from the use of these detoxicated vaccines represents only the beginning of the ultimate possibilities of the immunizing agents in the prevention and cure of disease.

Conserving Food and Health

By Mrs. Andrew J. Holmes

WHEN we read about famine, gaunt and terrible, stealthily creeping upon the world, famine which is still destroying its victims by the thousands, our sympathy goes out to the suffering ones.

To think of a loving mother listening to the distressing cry of her beloved child for food, and she has none to give—the experience must be unbearable torture. Yet just this experience has been borne, and still is being borne, by thousands and thousands in the devastated countries abroad.

Pierre Hamp, writing for a Paris weekly, says: "I watched the bread lines before the soup kitchens in Austria, where American relief agencies are feeding all those under fourteen years of age.

"At the door each child must show a card; and when the children leave they must be searched, because there is not enough bread for all the hungry to be fed. For this reason the children may not carry away food. Yet the keen intelligence of the young sometimes outwits the watchfulness of their elders. One little girl put her slices of bread into her stockings. The next week she came with a rag over her cheek, saying she had the toothache. Under the cloth she hid a lump of bread.

"Often the children must be forced to eat. Grief at the thought that their mothers have nothing to eat kills their appetite.

"Sometimes as the children leave they are compelled to raise their arms, for some hold bread hidden in their armpits; and sometimes they are searched, for many would conceal food for their hungry mothers at home."

No age in the world's history has been through so much that is distressing as that which is devastating the world today. These are indeed "perilous times". No one knows what a day may bring forth.

Now as never before it is our duty to give aid and sympathy to the extent of our opportunity and ability. One means of giving aid is by showing how each one of us can contribute to the general supply of food by proper and economical eating day by day. A little care may easily reduce the amount of food consumed.

It is a well-known fact that the average American eats too much. It is no exaggeration to say that many eat twice the amount required to nourish the body. In order to preserve one's strength and vitality, no more food should be eaten than is actually needed to maintain weight and strength.

First of all we should make a test to determine what that amount should be in our individual case in order to maintain our best endurance, weight and strength with a clear brain; this should be ascertained, for it is the standard to have in view.

"Scientists of right living" have a great opportunity to show the world at this time how to live the "scientific way" and maintain a superb condition of health and strength by the proper selection of foods. Never was there a time when this knowledge was so pitifully needed. Scientists of right living should not hide their light under a bushel, but should let their knowledge extend itself so that it may reach the minds of others who may be in such need of the information that in some small measure will help "the poor groaning creation" at this time.

It is hard for the average person to under-

stand that a condition of health is the result of the right or wrong way of living. Discomfort, pain and sickness are the outcome of some kind of wrong living which may be entirely eliminated.

One that wastes health wastes food; for human life is maintained by food. Those that have the information that may save lives should impart that information at favorable opportunities.

Realizing that in some measure good health and strength lie in the hands of each individual, one should show forth some zeal and energy in putting this knowledge forth in a way that it will reach the largest possible number of people. Some might copy this article and try to get the copy printed in each newspaper in his neighborhood, giving credit to THE GOLDEN AGE. As people learn and put into practice these principles, they will in some measure be released from sickness and pain and the expense and burdens therefrom. Less distressing and happier will be their lot. By thus doing they can be 'doing good as they have opportunity'.

Scientific Feeding

Horace Fletcher, the noted health authority, in his feeding of the Belgian refugees proved that people eat too much. He took the allotted portion of food for one hundred thousand, few two hundred thousand, and reduced the death rate one-third. Both doctors and undertakers complained of the falling off in business.

His method was proper mastication. He took a number of people and taught them to chew their food until it was in a semi-liquid condition before swallowing. By this simple practice he accomplished his wonderful work of feeding twice the number of people with a given quantity of food, saved lives and reduced sickness at the same time—truly a wonderful example to set the world.

Eating beyond our bodily requirements is due largely to our three-meals-a-day habit. It is sheer nonsense—this prevalent belief in three regular meals a day.

The time to eat is when one is hungry, and at no other time. If one is hungry at meal-time, then it is the time to eat. But one should not sit down at the table and attempt to eat up the accustomed three meals a day if not hungry.

Human beings do not show as much intelligence as dogs when they eat "three meals a day" whether hungry or not. A dog will not eat unless he is hungry. When he is sick, he cannot be coaxed to eat. Yet how often we hear the remark to the sick: "Oh, you must eat to keep up your strength!" As a matter of fact the sick often use up priceless strength in order to dispose of food that is forced upon the stomach when that organ is not prepared to use it. Food so taken into the stomach is a serious menace, as the stomach is not ready to digest it. Often it turns into poisons of the most dangerous sort. Many have gone to their graves because of the solicitude of their friends that they "keep their strength up!"

Preparedness

"Preparedness" is a word quite often heard in the recent past. Preparedness is preparation for something we expect to do in the future. Preparation for a good healthy body is the first essential, regardless of what we expect to do or become in our lives.

To have a good healthy body we must observe the rules of health, and have food of proper quantity and quality, pure fresh air, pure water, sunlight, exercise, sleep and internal and external cleanliness. If these are properly provided day by day, health is sure to follow. If denied, ill-health is sure to come. Medicine will not take their place, but usually only adds to the already wrong condition. With good blood all the organs of the body function normally.

We are horrified at the appalling calamity that has overtaken the world since 1914. If we give heed to God's Word, we are told therein that this time of trouble upon the earth is to increase rather than to diminish in severity.—Daniel 12:1; Matthew 24:22.

It is the duty and privilege of each one to prepare to meet future emergencies, that we may be equal to any demands that may be made upon us. When we neglect this we meet failure.

Careful thought is needful to solve the problems that confront us daily. By giving them due consideration and arriving at a final decision to the best of our judgment, we thereby eliminate worry. When we are free from worry and anxiety we can accomplish what we undertake more expeditiously, with less fatigue and with better results.

Health and Thrift Suggestions

The following are suggestions for each one who would like to help in conserving food and reducing the high cost of living. Let him omit one meal a day, say for a month or longer, until he has learned from experience the good derivable from the practice. I venture the opinion that if one is of the observing sort, who profits by lessons of experience, and who wants to be in control of himself, he will continue right along after the month has expired. If all the people would do this, the nation would be able to save 100,000,000 meals each day; and the people would be greatly benefited both physically and mentally by the experiment, to say nothing of the great amount of labor eliminated from the housewives' daily routine. Better give it a trial, and learn a great lesson.

The average fat man or woman would be greatly reduced in avoirdupois, would gain in strength and endurance, if he or she would omit breakfast entirely and take just about half the usual amount for the other meals, not forgetting to chew the food as above suggested.

The man or woman of the lean, emaciated sort would be benefited in practically every instance. The thin person eats beyond his digestive capacity. It is not the amount we can put into our stomachs that nourishes, but what is digested, assimilated and converted into blood. The thin type keep themselves thin by overeating, and gain in weight when the amount of food is reduced and confined strictly to the amount required to maintain strength and normal weight.

Just try and see for yourself how much more satisfactory your daily life will become. The food thus saved will add to the general supply of the nation, and some of it might be sent to our starving friends in devastated Europe.

Things to Eat

The extent to which one can simplify one's diet and still thoroughly nourish the body is astonishing to those unfamiliar with the facts.

Some consider that raw foods, properly prepared, are far superior to cooked foods. Raw foods may be termed live-foods. They retain all their various elements unimpaired, for in cooking there is more or less waste of the very elements essential to properly provide for the needs of the body.

A diet of nuts, fruits and milk is attractive to many. If one adds tomatoes, lettuce, celery, radishes, cabbage and other salad foods, with olive oil and lemon juice, raw wheat, raw rolled oats, figs, and maple sugar, he will have a good variety. A warm drink of cocoa helps to make a meal "satisfying".

The article on "Milk as a Food" which appeared in The Golden Age No. 32 showed the possibilities of milk as a food of the best kind.

Natural wheat is a perfect food, either raw or cooked. To prepare it, soak it, after a thorough washing, for twenty-four hours in milk or water. If preferred, it may be boiled or steamed for several hours. If boiled, it should be simmered until the water has evaporated; the water should never be thrown away as it contains valuable elements of the wheat.

Food Economies

Individual and scientific food economies that will improve health and reduce the high cost of living are:

Eat only when hungry.

Masticate the food until it is liquid.

Confine the meals to simple, wholesome articles of food, such as whole-wheat bread, corn bread, unpolished rice, unpearled barley, oat cereals, and rye cereals.

Use cottonseed, olive and other oils, milk, skim milk, buttermilk, beans, soy beans, peas, cow-peas, etc.

Foods rich in starch are cereal breakfast foods, grains, flours, meals, etc., bread, cakes, crackers, cookies, starchy puddings; potatoes, sweet potatoes, and other starchy vegetables.

Meats and meat substitutes are milk, skim milk, buttermilk, cheese, eggs, fish, poultry, nuts, dried peas and beans, and meats.

Foods to be depended on for sugar include honey, maple syrup, maple sugar, molasses, malt syrup, sugar candies, cakes, fruits preserved in sugar, dried fruits and jellies.

Foods rich in fats are butter, cream, lard, crisco, cottonseed oil, olive oil, salt pork, bacon.

Some foods belong to more than one group. Cereals supply protein as well as starch. Potatoes and other starchy vegetables supply mineral matter, cellulose, acids and body-regulating substances, as well as starch. Meat supplies fat as well as protein.

Unconventional Religion

HALL CAINE, the well-known litterateur, author of "The Eternal City", "The Woman Thou Gavest Me", etc., recently struck a blow for religious freedom and for religion untainted by conventionalism when he penned the following answer to an Anglican vicar. Mr. Caine lives on the Isle of Man, off the British west coast, and this correspondence is therefore taken from the *Isle of Man Examiner*, date of January 1, 1921.

Mr. Caine writes: "The hostility of clergymen of the Church of England to Russellism is not a little significant. It must give you immense encouragement." The correspondence follows:

"MILLIONS NOW LIVING WILL NEVER DIE"

Correspondence from the Vicar of Arbory and Mr. W. R. Hall Caine.

To the Editor.

"Sir,—On a previous occasion you kindly inserted matter which I believed to be of importance to the public; perhaps you would favor me once again?

"Having in my possession a book entitled 'The Divine Plan of the Ages,' and suspecting that the speaker in Villa Marina on a recent Sunday is in sympathy with, and probably a follower of 'Russellism,' may I ask for information?

(1)"Whether it taught that the Millennium will begin in 1914? Also, whether it still holds that it did?

(2) "Whether it denies Jesus Christ was God before His incarnation?

(3) "Whether it also teaches that He came into the world in 1874 as an invisible spirit? Also, the source for this information.

"Yours faithfully,

"F. W. STUBBS."

Arbory Vicarage.

A REPLY

"PEOPLE LIVING IN GLASS HOUSES—"

"If the Rev. F. W. Stubbs, Vicar of Arbory, is sincerely anxious to improve his knowledge of Russellism, I wonder how comes it that it has not occurred to him to sit down and quietly study 'The Divine Plan of the Ages' and say nothing more about it to anybody? Does he want to 'put out' his thinking and reading very much as he puts out his shirts and collars to the wash? If, however, the object of Mr. Stubbs is merely to poke fun at the religions convictions of his neighbors, let him be quite sure before he sets out on that game that the last laugh will be with him.

"I hold that any man who tries to bruise another's susceptibilities, solely on the score of his religion, is no better that the lewd and base fellow who would try to get a laugh against a man on the ground that he had lost an eye, or an arm, or a leg in the late war.

"So long as a man holds his religion in sincere faith, and does not merely make his living out of his profession of it, he and his religion have my respect. But if a man keeps a religion as a man keeps a shop, i.e., in order to make money out of it, the position is altogether different. In China, where we have one of the oldest civilizations in the world, and see many features worthy of imitation, a man who runs his religion on a profit-making basis is an object of derision and contempt. Many English Nonconformists share the same view of a paid priesthood or ministry.

"Russellism has no interest for me except as a manifestation of a desire on the part of a large and influential community in Christendom to bring order out of chaos and to frame an expression of Christianity that does not offend our reason. It teaches that God is unknown and unknowable, because no one who was not himself the equal of God could possess the power of revealing Him. It repudiates the idea of a Trinity of Divine Beings, separate and yet one, as fit only for the dark ages WHICH IT HELPED TO PRODUCE. It affirms that Jesus was a perfect human being, nothing more, and that though He is forever dead it was as necessary that Jesus should live and die as that, His work accomplished, He should never live again. [as a human being, from which plane He was highly exalted to His present position as an Almighty Divine Being—Ed.] It teaches that the Holy Spirit has no personality; that it is a God-conceived agency prompting men to deeds of goodness and virtue.

"Russellism refuses to believe that the Divine Author of the whole world should so quarrel with His own creation as to invent a Hell of everlasting torment for His own children, because if God created such a place of everlasting torment, no one would be more fitted for such torture than its author, a syllogism that is unthinkable. 'Death is the wages of sin,' but death can only come to a man during the Millennium by man's own refusal to heed the entreaties of his Maker. That 'as in Adam all die,' Jesus gave up His life that in Adam all might enjoy respite, ransom, opportunity of escape from that death which is extinction.

"The Vicar of Arbory, however, is not athirst for knowledge. He is above all things anxious to get in his cheap and vulgar laugh. He asks if Russellism taught that the Millennium would begin in 1914; and if Russellites still hold to the view that it did. I have shown, however, that Russellites attach one meaning to the word, Millennium, Mr. Stubbs something, probably, quite different. Which is correct? I do not presume to arbitrate. Personally I have no burning interest in any interpretation of that wild poem, the Apocalypse,

least of all the words of Chapter xx, verses 1 to 5.

"I recognize, however, a long list of modern prophets working on this argument: That if it took God six days to make the earth, and a day is to God as a thousand years are to man, the Millennium should be due 6,000 years after the creation. (See the Book of Barnabas in the Apocryphal New Testament) Orthodox Protestants used to plump for 1836. Swedenborg favored 1757. Baxter about a century and a half later. Dr. John Cumming, most noted of all modern English Millennarians, placed the end of the present dispensation in 1866 or 1867; but when those years fled by and nothing particular happened, he modified his theology, dying with the conviction that the beginning of the Millennium would probably not differ so much after all from the years immediately preceding it as people commonly supposed. How, otherwise, can the prophecy of Jesus (Matt. xvi, 28) be explained out of its clear significance? Thus also of Matthew xxiv, 34? Did that generation see 'these things fulfilled'?

"Where, however, the Russellites get the smile on Parson Stubbs is when they turn the tables and ask: 'What sort of nonsense is it that Parson Stubbs believes?' The Russellites say that Jesus was a man; Parson Stubbs says that He was a God as well. Where does the truth lie? Surely the question can be settled out of hand if Jesus expressly affirmed His inferiority to the Father? Let us see. Jesus asserted His inferiority in knowledge (Mark xiii, 32); in power (Mark x, 40); in virtue (Mark x, 18). Lastly, we have the cry of agony on the Cross: 'My God! My God! Why hast Thou forsaken Me?' (Mark xv, 34) which would be quite unmeaning if the person forsaken and the person forsaking had been one and the same.

"The Russellites, too, are entitled to ask Parson Stubbs: . . . How comes it that we know neither the day nor even the year of Jesus' birth; and only lay claim to December 25th because it is the Winter Solstice and is the birthday of an entire host of Pagan Gods, all of them reputed to have been born of virgins:- Crishna, Buddha, Mithra, Isis, Osiris, Hercules, Bacchus, Adonis, and dozens more? Is it all coincidence? And is it a mere coincidence that the rites of religion as practised by Parson Stubbs in Arbory Church at this very hour were, almost entirely, instituted by Mithra, five hundred years, approximately, before Jesus was born?

"One last comment: People who live in glass houses should not throw stones.

"W. Ralph Hall Caine."

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

202. *How only can these apparently conflicting doctrines of election and free grace be harmonized?*

While the doctrines of election and free grace, as taught by Calvinism and Arminianism, could never be harmonized with each other, with reason, or with the Bible, yet these two glorious Bible doctrines are perfectly harmonious and beautiful, seen from the standpoint of the plan of the ages.

203. *In view of God's glorious plans for the future, what must be the attitude of every true Christian respecting the second advent of our Lord Jesus Christ—the first step toward the accomplishment of the long-promised and long-expected blessings for the world of mankind?*

Seeing, then, that so many of the great and glorious features of God's plan for human salvation from sin and death lie in the future, and that the second advent of our Lord Jesus is the designed first step in the accomplishment of those long-promised and long-expected blessings, shall we not even more earnestly long for the time of His second advent than the less informed Jew longed for His first advent?

Seeing that the time of evil, injustice and death is to be brought to an end by the dominion of power which He will then exercise, and that righteousness, truth and peace are to be universal, who should not rejoice to see His day? And who that is now suffering with Christ, inspired by the precious promise that "if we suffer with him we shall also reign with him", will not lift up his head and rejoice at any evidence of the approach of the Master, knowing thereby that our deliverance and glorification with Him draw nigh? Surely all in sympathy with His mission of blessing and His spirit of love will hail every evidence of His coming as the approach of the " great joy which shall be to all people"!

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *In what language was the New Testament written?*

Ans.: In the Greek language.

2. *In John 5:29, what Greek word is translated "damnation"?*

Ans.: Krisis.

3. *What does the Greek word* krisis *mean?*

Ans.: "The process of judgment." See Young's Concordance.

4. *How many times in the New Testament is the Greek word* krisis *translated "damnation"?*

Ans.: Three times.

5. *How many times is it translated judgment?*

Ans.: Thirty-nine times. It is also translated "condemnation" twice.

6. *If it means "the process of judgment", should it not always be translated judgment?*

Ans.: It certainly should.

7. *In John 5:28, 29 why do some get a life resurrection and others a judgment resurrection?*

Ans.: Because those who get the life resurrection (the ancient worthies and the church) shall have had their judgment — their trial — while the others (the world) have not been on trial.

8. *What Scripture have we to show that the world has not been on trial for everlasting life; that is, is not being judged of the Lord?*

Ans.: "He hath appointed a day in which he will judge the world [at some future time] in righteousness by that man whom he hath ordained."—Acts 17:31.

9. *When is that day to come?*

Ans.: "Jesus Christ . . . shall judge the quick [the living] and the dead at his appearing and his kingdom." —2 Timothy 4:1.

10. *Did Jesus Himself say that He "came not [at that time] to judge the world"?*

Ans.: Yes. See John 12:47.

11. *Did He also say, in the same verse, that He was not judging those who believed not; that is, those not of the church class?*

Ans.: He said: "If any man hear my word and believe not, I judge him not".

12. *Why would He not judge those who believed not; that is, judge the world?*

Ans.: Because it was not God's due time for Him to do so. The judgment day for the world is yet future, and will not come till Christ's kingdom is established. See 2 Timothy 4:1; Revelation 11:15-18.

13. *How long did St. Peter say the day of judgment would be?*

Ans.: He said that it would be a thousand years long. See 2 Peter 3:7 (last part) and verse 8.

14. *Will any of the unjust (the world) be punished before the day of judgment?*

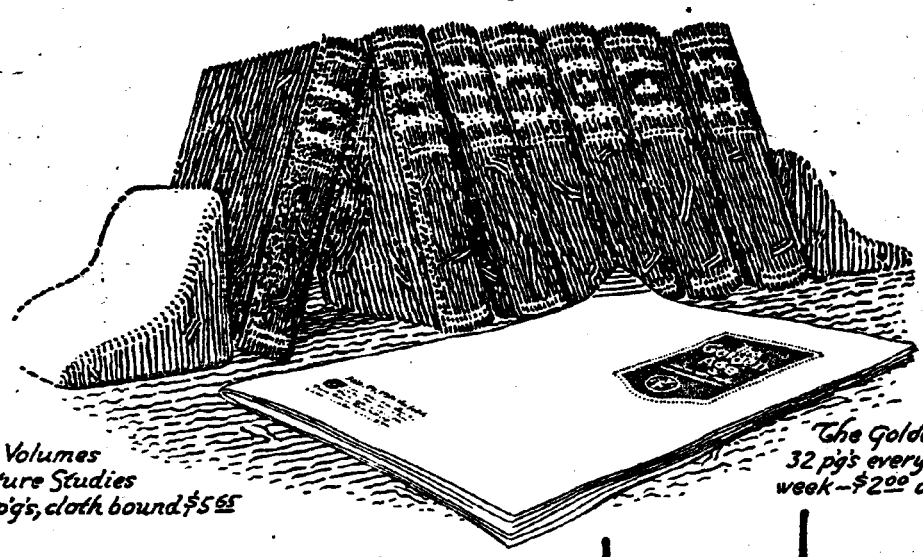
Ans.: No, for the Lord says that He will "reserve the unjust unto the day of judgment to be punished". —2 Peter 2:9.

BE STEADFAST!

"Be steadfast, brethren, in this evil day,
Let not your footsteps falter in the way;
However dark the storm-clouds may appear,
The Master bids us never doubt nor fear;
His arm protects us and His hand will guide,
Though dangers compass us on every side.
Though rough and perilous the road may be,
His voice is ever calling, 'Follow me'.

"Be steadfast, though the world with bitter scorn
May strive to pierce your brow with cruel thorn;
It heaped upon Him ignominy, shame—
Shall not His followers endure the same?
Feel it a privilege to bear the cross,
Though it may mean both agony and loss.
He bore so much for us; and shall not we,
His followers, also fellow-sufferers be?

"Be steadfast, though at times your hearts may fail
As sorrows multiply and cares assail.
When friends forsake and lov'd ones pass away,
And earthly hopes and pleasures all decay,
Think of the "Man of Sorrows"; keep in view
That Holy One who suffered so for you;
And let your courage and endurance prove
The depth of your fidelity and love."



After the trouble, what?

You have read the dreams of poets and the speculations of philosophers; can you be less interested in what the Bible, the Book of Books, has to say on this most vital question? Yet you may not have time or talent for searching out all the testimony of its many prophecies. This has been done for you in *seven remarkable topically arranged Bible study books.*

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Volume Titles: *The Divine Plan; The Time is at Hand; Thy Kingdom Come; Armageddon; The Atonement; The New Creation; The Finished Mystery*

The following is from Series One, page 191:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—Revelation 21:4.

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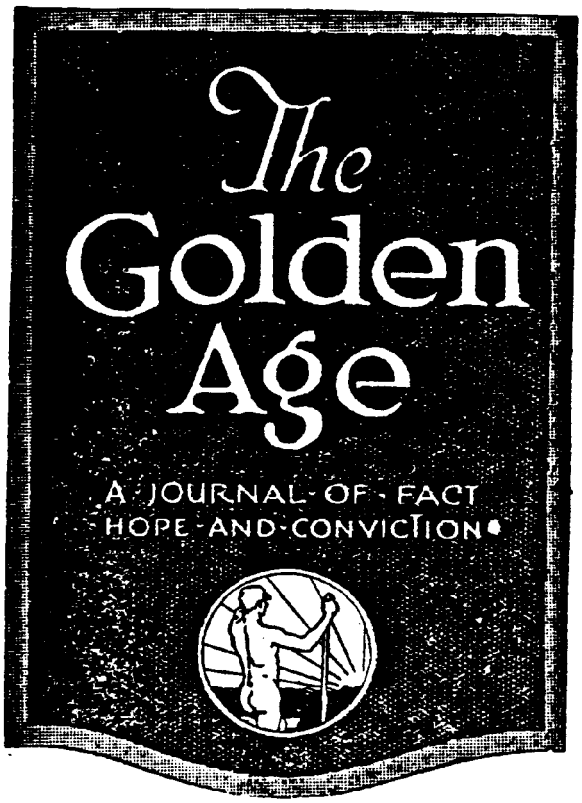

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Crime's Rising Tide (Part Two)

THE real education of the young is not in the schools but in the more interesting environment outside the school; for the secret of education is interest, and a half hour of interesting intercourse playing craps will outbalance a day in school. The greed and avarice of adults far outweighs the lofty principles of dull and inefficient Sunday School teachers. The street at night is a powerful educator because "it is fun". Disobedience to parents at home inculcates contempt for law away from home. Lack of interest and love by parents for their offspring engenders lack of respect and reverence for the state and for moral responsibility.

Difficulties of the Police

THE pay of the police is admittedly too low, and this has worked against the obtaining of the better class of men always attracted by higher salaries. Much of whatever inefficiency may appear to a person accustomed to strict British enforcement of law, is due to the desire not to have their system of graft interfered with on the part of politicians in control, with consequent lax enforcement of law. Whenever the "higher-ups" call for observance of the law, the police force is prompt to bring to an end the petty crime and vice which is made so profitable for those that toil not, neither do they spin.

Ineffectiveness in keeping crime at a minimum is not usually the fault of the police. That not over one percent of the losses through petty stealing is recovered by the police may be attributable to the fact that the offenders have as expeditious and effective methods for the disposal of stolen articles as they have for getting bail, and that some of the agents through whom they work enjoy protection from big business and big politicians in return for a share in the booty, a condition which has repeatedly been shown to exist, though uncovered with difficulty. Criminals at work safeguard themselves with look-outs and guards of their own, and do their work behind an effectual concealing screen of some kind. Reasonably strict discipline is the rule on police forces, with lapses varying with the efficiency of the bosses behind the scenes. In view of the enhanced difficulties coming through world changes, these are considered critical times generally for the forces set to contend with criminality. Considering war influences the police have not been properly increased in number, or they feel discouraged over their salaries or over conditions far above them making for favoritism or for a general laxity in law-enforcement.

Churches and Crime

A Y. M. C. A. youth robs a train, takes $105,000, kills a policeman, defies fifty detectives, and dies with a bullet through his heart. He had been a mail clerk with a good "character". Nearly every person in prison is a church member. America, a country the best policed by church agencies, has ten times the murders that China is reputed to have with four times the population—or forty times as much on an equal population basis. What a wild riot of anarchy there would be in China if there were proportionally as many churches as in "Christian" America! For obviously the churches do not prevent crime. On the contrary the actual example of a church insidiously leads toward criminality; for what church is there that will discipline its wealthy or otherwise influential offenders, rather than hush matters up and keep the ulcers unhealed! Churches run fairs with gambling games that teach boys to get something for nothing. Where is the church money-making affair without its fortune-telling booth

teaching familiarity with spiritism and demonism, which in later life bears fruitage in gross superstition and credulity toward mediums, astrology and other forms of occultism? Millionairesses vie with sports and toughs in organizing boxing bouts, and afterward wonder at the decline of the spiritual influence of the church, and at the disregard of the high things for which the church of God should stand. And what may be expected of the well-trained members of a church — Roman Catholic — whose theologians such as Liguori specifically advise, "A servant has the right to rob his master, a child his father, and a poor man the rich"; and "When a crime has been well concealed, the witness and even the criminal may and even must, swear that the crime has never been committed; the accused may deny his crime under oath, understanding that he has not committed this crime in such a manner as to be obliged to confess it"!

The Wealthy and Crime

TO JUDGE by prison records, there is one class practically free from crime. Seldom do the wealthy get to prison. A wise man says that law and procedure are a net to catch little fish and let big fish through. When wealthy interests pick nominees for office, sometimes up to the presidency of the United States, and including the worth-while lower offices, legislalative, executive and judicial, federal, state, municipal and town, and when these appointees are elected by the artless voter, there is little wonder that laws and their execution and interpretation are made in the interests of the class that so seldom enter prison doors. Any politician harming a man of great wealth is bound to encounter swift and severe handling at the hand of well-to-do anarchists and their agents and appointees.

Much of the criminality of the rich is done under cover and protection of laws put through for that specific purpose; and the plunder that continually goes on, and the injury done, are so vast as to dwarf to insignificance all the stealings of ordinary criminals. Occasionally the opportunity comes to steal on the hugest possible scale without let or hindrance, and then the Huns of Wall Street emerge into the open. Such a chance appeared in the World War, which was characterized by a world-wide orgy of robbery, corruption and crime unprecedented in the history of the human race. Immense fortunes were heaped up by the profiteers and by a horde of self-styled and press-lauded "patriots" who utilized the sacred mantle of love of country to cover unparalleled iniquities. Many governments had "investigations", alias "whitewashes," in which the paid political agents of the wealthy painted white the black crimes of their masters.

In the United States there was at least one honest investigation — that of the Shipping Board—in which dark depths were shown up to public view by fearless and incorruptible men, such as Congressman Joseph Walsh of Massachusetts, chairman of the House investigating committee, and A. M. Fisher, in charge of the actual work. In the riot of corporation depravity, exposed by the committee, practically every crime in the code was practiced in an insane lust for money. To obtain excess profits, in the language of the committee report:

"It is necessary to corrupt timekeepers and checkers in order that the work done by inferior labor but charged for on the basis of skilled labor, may pass inspection, and that loafing men or padding of pay rolls may go unchallenged. This again results in good men being heckled, insulted, or even frightened off the work, where they will not prove susceptible to corruption. It is comparatively an easy matter to drop 'accidentally' a bar or a wrench into the hold when a 'straight' timekeeper or inspector is standing under, and thus it is not long before honest men are disgusted and discouraged and others are corrupted. . . . Prevalence of thefts is so great as to demand immediate attention. According to the testimony of masters, mates, stewards, supercargoes, even seamen, the lack of proper checking, inspection and inventory has made the case of theft of supplies from United States Shipping Board boats the talk of the world in sea circles."

In the higher circles of big business the crooked work to be done in profiteering at the expense of the various governments involved in the war was planned before relations with the governments were entered into. That the actors in this drama of iniquity knew better may be conjectured from the fact that many of them were bankers and financiers—university graduates who had studied social ethics, personal ethics, business ethics, philosophy, Biblical literature, etc., and been under influences purporting to prepare them to become "moral leaders" of admiring communities—not the immoral leaders and inspirers of crime that they have been. What was done by the well-to-do in con-

nection with army and navy work throughout the world dwarfs into insignificance the two billion dollars alleged to have been squandered, or wasted, or stolen in the American ship work. The tidal wave of crime among the rich, which began during the war and still continues, is the real "crime wave", concerning which an obedient press has been discreetly silent.

The ethical standards of big business may be guaged from the advice given by a prominent American financier in an address on "Success" before fellow-bankers. The aspirant for success must make Success his guiding Star, and ever keep his eye on the Star. Anything that comes between him and Success must be overcome or removed, or he must give up Success. If some individual steps between him and the Star, that person must be removed, the plain intimation being that a financier must not stop even at murder. The record of the unscrupulous rich abundantly bears out this Philosophy of Success.

It is a steep descent to consider matters relating to petty crime; but who can blame too severely the female members of rich families when well-brought-up, well-bred, well-dressed women occasionally have to stand up and plead guilty of stealing a pair of gloves, a Georgette waist, or some silk stockings? Such women steal because, like their brothers and husbands, they want something and employ "direct action" in going after it, and often, following the masculine example, show not the least penitence or regret. Of course the insanity dodge is worked by the lawyer and the stealing is "kleptomania"; and the husband who steals in business is duly horrified and confused at the misconduct of a wife for whom he has always provided a good home, automobiles and plenty of money or credit.

Women and Crime

PERHAPS the rise of woman to the suffrage and equal rights with men, necessarily implies equality also in the underworld; but a characteristic of the world-wave of crime is the emergence in many countries of the woman criminal. She ranges from the rich shop-lifteress, bridge-whist shark and automobile and stock swindler, down. She lives with the gunman and is caught with him in the blood-streaked taxi. She courteously inquires for valuables at the point of an automatic. She helps truss up the victims and kisses the young men goodbye. She feigns to be a street walker to lure men to a waiting automobile full of bandits, or to her men friends in a vacant flat. In Chicago she is a nineteen-year-old Madonna-faced girl, who obtains employment in wealthy homes, chloroforms "the missus", and disappears the night of the thefts, or is "badly frightened" by the burglars and discreetly resigns and goes "home". She organizes the theft of $50,000 worth of sugar from a government warehouse.

In Paris pretty Henriette Miffonne, alias Yevette, is head of a band of apaches. Well educated, slender and attractively feminine, she directs scores of robberies, watches near by against interference, and meets her Waterloo attacking a gendarme with pistol butt and bullet. In London the *Daily Herald* says that "expert women crooks, specializing in housebreaking, safe-cracking, jewel-snatching, and cloakroom thieving have made a busy season for Scotland Yard. Posing as 'ladies of society' and frequenting the best hotels and most exclusive drawing rooms, they are daring to a degree. Scotland Yard detectives believe that the disappearance of the famous $200,000 Mango pearl necklace from the Savoy Hotel is traceable to one of the woman crooks that attended the ball there that night." That an increase of desperate crimes by women may be expected in America is intimated by the architect's plans for a goodly number of rooms for women in the new death house in Sing Sing prison.

Environment and Crime

THE old battle of heredity and environment rages on the crime question; but professional men, especially physicians, attribute little crime to heredity and much to environment. Certain it is that the two microcosms that unite to become a human being know nothing about crime, in comparison to the impressions favorable to disregard of the law and of right that encircle the person that grows up in criminal surroundings.

To boys that grow up, for example, in that part of Brooklyn adjoining the waterfront north of the famous Brooklyn Bridge, and in like localities in all other cities, to witness crime is a daily incident. From childhood up they are encouraged by parents born under the demoralizing influences of Roman Catholic Europe to bring home articles picked up in the little stores or off the peddlers' carts, and no questions asked.

Hundreds of these boys never do a stroke of work after leaving school, and live on the fat of the land. Gang life on the streets of the cities is full of attractive adventure, often under the leadership of spirits that become adepts in crime. What would be more unnatural than that the gang members should not follow their admired leaders! Kindred spirits herd together and, with no formal Fagin schools of crime, are moulded by an environment they cannot resist. Under the present civilization it is impossible for the reform agencies to keep up with the power of environment.

The "trusted employé" has been figuring prominently in spectacular crime. He is a $90-a-month bank clerk handling fortunes daily; and Justice Landis paroles him, with blame laid on impecunious bankers who cannot afford to pay their help more and who thus place undue temptation in the way of the poor men, for be it not forgotten that $90 now is the equivalent of $50 before the war. He embezzles for a good time, a good living or speculation, and "organizes" a hold-up of himself to cover up the theft. As chief messenger for brokers he lays the plans for confederates to rob him and give him a harmless wound or two. Many crimes "happen" in which the offenders are more than accidentally acquainted with the business habits of the concerns robbed.

Habitual Criminals

IN ORDINARY times the habitual criminal figures largely, but in the recent roundups only about a quarter have had criminal records. So many offenders are new at the business of crime as to suggest entirely new causes at work for the world-wave of crime. A typical old-timer was recently taken in Leeds, England; his record for twelve months was: Stole a portmanteau and contents at Baslow; a dressing case at Grimsby; left Grimsby in a stolen motor car, went to Scotland and then to Ireland; came back to England and bought a £400 motor car with a worthless check; tried to get another car at Shrewsbury; and another at Tunbridge Wells by paying part of the purchase price; at Windsor used worthless checks to obtain £25 worth of clothing, a car and some jewelry; at Woodhall Spa a £300 car with another worthless check; at Cambridge £9 worth of cloth; at Duxford a fountain pen; and worthless checks for a car at Southend and London, and £150 in money from a lady; the total property value was £3,273 (nearly $13,000), for which five years were given, after many previous years in prison.

Habitual criminals have to be at it all the time and in different localities—there is no useful occupation in which they can be employed. This differs from Japan, where the law is that a penalty suffered pays the man's debt to society, and that it is a criminal offence to discriminate against an ex-convict because of his prison record. Of course no one expects heathen Japan to be so advanced as Christian (!) America or England! That she is far in advance in this particular is greatly to the credit of the Japanese.

"Good" Criminals and Bad

THE ways of the criminal are legion. Fourteen-year-old Eliot Michener smoked expensive cigarettes, and spent money for travel, moving pictures, a pistol, and two boxes of candy, all bought in the most expensive stores. Peter Colaginio kills a neighbor in a quarrel over chickens. A sixty-year-old terror from Texas gambled forty years in California, Oklahoma, Nevada and New Mexico, and never worked a day in twenty-five years, except four days when "I just got mad at myself, and I was the workin'est man in the bunch".

New York pool rooms are full of youths who never work, but who always have plenty of money, and some of the police are afraid of them. A bandit growls to his pal: "Don't take that ring! A wedding ring is sacred with a woman; I'm a married man and I know how they feel. But she'll have to hand over her money!" "Outside of the fact that they were robbers," said Mrs. French of some bandits, "they look to be most respectable in their dress and manner." "That old rabbit's foot is no good," exclaimed burglar-and-convict Leroy Green as he threw the talisman aside. Rev. Henry G. Miley honestly carrying the communion cups to church is knocked down and kicked for a thief by an undiscriminating crowd. A Hull, England, undertaker is arrested for stealing a two-shilling shroud off a corpse. The poor-box contents and the jewels from the pyx box go their way to the "fence" of some thief who had no scruples against church property. "Diamond" Mike backs out of mass at Catholic churches, picking the pockets as he crabs his

way out. A Canadian burglarizes the home of Cardinal Gibbons. The meanest thief strips All Saints' Christmas tree of the gifts for the "kiddies", but a burglar with a heart heeds the piteous appeals of little Ruth Malley not to take her Christmas presents. A highwayman robs Mrs. Mertz of $80, but courteously hands back $2 with, "You might need it for gasoline".

When "Nick" Cohn gave himself up in the interests of Arnstein because "he was willing to take the stand in defense of Arnstein", it was an exemplification of that real honor that exists among thieves. It is nothing unusual in penitentiaries to find men suffering terms for offences they say they did not commit, rather than gain freedom by betraying some pal whose liberty would be compromised by the telling of the truth. Much of the crime of violence and robbery today is committed by boys of twenty and twenty-one, devoid of that sense of social responsibility which it is the duty and privilege of home life to inspire.

Popular imagination paints the criminal as unshaven, with a mask, a low forehead, and undershot jaw, slinking around in the shadows. This was the old-fashioned "criminal type" of the criminologists, but now there seems to be no type. Criminals look like other people, and are like other folk who have adopted a new line of work, wherein they have adopted the motto of big business, "You can put over anything, if you've just got nerve enough to do it right".

Insanity and Crime

IT IS difficult to ascertain to what extent mental unbalance causes crime. Everyone is more or less out of balance, and more so at some times than at others, according to the acuteness of mental stress or to impairment of powers of resistance. Those that have good clothing little imagine the stress at times upon the minds of women and girls that love pretty things but cannot afford them. Many highly educated grown-up women plead insanity—kleptomania—as an excuse for their shoplifting escapades. Robberies and pocket-picking are at an annual peak just before the holidays, when "the boys" go out to get the wherewithal for Christmas presents they cannot otherwise pay for. If a sudden brain-storm overcame Harry Thaw as he slew White, how often must reason and judgment be swept away in the crimes that block court calendars!

There may be more truth than superstition in the ancient idea that crime, like witchcraft and insanity, was deemed a visitation from the devil. If the Bible is to be believed at all, human beings are sometimes possessed of devils, under whose influence they do irrational and violent things. By those that have made a study of the subject it is stated that half the inmates of insane asylums are victims of just such demon-possession as we must believe existed when devils also came out of many crying out and saying, "Thou art Christ the Son of God"; and He, rebuking the devils, suffered them not to speak; for they knew that He was Christ. (Luke 4:41) It occasionally occurs that persons under demon-possession say that they are incited to crime by their unwelcome guests, and in not a few instances criminals state that they were irresistibly prompted to execute their crimes. The arch-criminal of the age, Kaiser Wilhelm II, said for years before the World War that he was continually hearing a voice that urged him on to his great offence.

Drugs and Crime

A FEW years ago most of the crimes of certain classes would have been charged to liquor; but now, owing to the beneficent federal prohibition law, the evil influence of drink is gone in ninety percent of the United States and, in a few years of rigid enforcement of the law, will be entirely gone. Alcohol as a narcotic drug has at last been placed in the class where it belongs, among the other habit-forming drugs. Except in the larger cities which have been flooded with liquor illegally obtained from bonded warehouses, and with dangerous home-brews, one of the great crime-causing agencies is practically gone. With the British Empire pouring opium and other drugs into the United States it is little wonder that a vast amount of prohibited drugs is consumed by the underworld; for a heavy proportion of criminals are dope-users. This enhances the difficulty of satisfactorily helping the professional criminal, who under the degrading influence of the hypodermic needle often sinks lower and lower.

Speaking of this class, Chief Magistrate William McAdoo, of New York, says: "They are all degenerates, and ought to be on a big custodial farm working at manual labor; they are more dangerous now than the red Indians were to the early settlers".

Movies and Crime

THE political clergyman finds it convenient to point away from causes nearer home and to lay the blame for much of the juvenile crime at the door of the movies. But we have had the movies for nearly twenty-five years, and in their early days they were far worse than now, for it must not be forgotten that never has the product of the motion-picture industry been cleaner and more wholesome. The same blood-drenched clergy who only four years ago everywhere preached the world into the ghastly butchery eventuating in the dark chaos now engulfing a civilization, would perpetuate their evil influence in a reign of intolerance liable to rival that of the dark ages. They seek to fool the people and cajole or threaten lawmakers into putting the control of the people's movies and other amusements into their blood-stained hands. As a cause of crime the movies are slightly contributary, but nothing in comparison with other great causes which the clergy have not dared to oppose or expose. It was the political clergymen to whom Christ said: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity".—Matthew 23:27, 28.

The Criminal Press

IT IS the proper business of newspapers to report the news, and in this connection to report crime. But crime is an exceedingly incidental part of the life and doings of a great people, and ought to be given only its proportional place in the day's news. On account of the powerful feelings of fear and animality excited, crime stories are published in harrowing and disgusting detail; for the attention value of something appealing to base motives is also "news value". A brutal crime obtains more publicity a hundred times over than a beneficent act of the highest possible worth. The fame-seeking mind of the criminal sees in crime both a livelihood and a blaze of glory after detection. The popular mind responds almost entirely to impressions and suggestions from without, and the incessant prominence of suggestions of crime makes the daily press the most powerful and dangerous permanent cause of crime. The newspapers of a given city by exploiting local crime advertise to criminals the country over that that city is a good safe place to practise crime, and "the profession" flock thither from all over.

The press both eulogize crime and belittle crime-combating agencies, about which perversity of the criminal press Commissioner Enright of New York says:

"Throughout this critical period, fraught with evil potentialities, the support of the press and any of the other pseudo agencies of good government were conspicuous by their absence. These very agencies, contrary to all other generally understood principles, when many other cities throughout the country were seething with unrest, riots and lawlessness, lost no opportunity to malign, belittle and decry the Police Department of New York City, although the tranquility of the city remained undisturbed and its citizens and visitors transacted their affairs in the same undisturbed fashion that prevailed in the piping days of peace of 1916 and 1917."

"I wonder," inquires a writer in the New York *Globe*, speaking of the criminal inactivity of the press attitude toward crime, "If it has ever occurred to any of the newspapers to take some constructive steps toward reducing the wave of crime which seems to be flourishing in the greater city."

The newspapers are owned or controlled by big business, and work for the politicians. The politicians wish to oust a police commissioner; the papers terrorize the people into believing that a fractional increase in certain classes of crimes constitutes a tidal wave of crime. It is very simple. But it demonstrates the necessity for a complete change in the management and operation of the newspapers.

Liberty and Crime

IN OTHER countries that used to be free from any great amount of crime, the citizen and especially the foreigner were card-indexed, and permitted only a slight amount of movement without permit from authorities. In almost any great foreign city the traveler is more or less under surveillance all the time, must register, and tell where from, where to and why he is there. American traditions and regard for constitutional rights would raise a mighty protest against any such infringement upon personal liberty; but that liberty, as a much lesser evil, contributes measurably to crime. The foreigner in America, accustomed to restrictions, is tempted to change liberty into license, as his mind turns toward crime as a livelihood; and the native-born is not behind his foreign brother.

The foreign mining and industrial sections of cossack-ridden Pennsylvania had a chronic wave of crime until the advent of the mounted constabulary or the coal and iron police, which lawlessness was promptly suppressed, and is kept under by the efficient but lawless brutality of these officials.

There is a sharp difference of opinion between Wall Street and the common people whether under the industrial oppression of certain localities it is a good bargain to barter liberty for order, when order might be obtained by lifting the heavy industrial yoke somewhat and giving the workers a chance to stand up straight. In all parts of the country there is a drift toward the giving up of liberty rather than the giving up of profiteering, in plain defiance of the principle that under just conditions liberty and order are twin sisters.

Radicals and Crime

THE radicals have been indirectly responsible for some crime. Not that they committed the crimes, but that the police were kept so busy hunting "reds" that the real criminals enjoyed a much needed rest from police aggression and had a chance to increase their regular activities. Recent sworn evidence in court is to the effect that most of the dynamiting, bomb crimes, arson and other crimes charged by the press against the working people and the radicals, were committed by private or public detectives hired for the purpose by big business. Moreover, it is a matter of record that a federal judge stated that the United States Department of Justice under the Wilson administration operated a considerable section of the communist movement of the country, when those people were made the object of public hatred and fear by the press. Without detectives or secret service men in disguise to corrupt the movements and incite the members to violence the working-class movement would have been comparatively free from violence.

In order to throw suspicion from off themselves the great profiteering interests have caused one class after another to be unjustly charged with whatever offenses might at the moment be particularly odious. The public has a one-track mind and will hate but one class at a time—a bit of psychology behind which the hue and cry has been raised first here and then there, a plan to be carried on until the statutes of limitation should liquidate the big offenses and free the big criminals from worry.

The latest persecution has been directed toward persons charged with being undesirable aliens, and the accusation is made that most of the crimes of violence are committed by this class. The charge would be true if made broadly against dwellers in the slums and other undesirable quarters, whither aliens naturally turn in quest of low rents and low living costs. If a great deal of crime is done by such people, it is the fault of all the rest of the people in failing to realize that a poor alley or court is a liability for the rich avenue a block or two away, both in disease and in crime. If the aliens could take well-paying positions at once, they would be a highly law-abiding class, and if the native Americans were forced to live in slum quarters, the crimes would be theirs; for not so much birth or parentage, but environment produces criminality, or the reverse. It is society's business to make the alien feel at home, and enable him to earn a good living, and thus make a law-abiding American of him —not neglecting first to have done likewise for the sons of the soil.

Some Responsibility for the Best People

EXAMPLE excels precept; and when the grown-ups indulge in an orgy of crime it is little wonder that the weaker-charactered people—the young, the defectives, the under-educated and the undernourished—follow the example.

Ex-President Taft says, "We *have* prided ourselves on being a law-abiding people". [The italics are ours] But that passed away a few years ago when the self-styled law-abiders—of Wall Street, politics and the pulpit—threw down the big-business jimmy, the legislative black-jack and the ecclesiastical club, took up in one hand the cross and the star of liberty, and in the other a fist-full of persuasives—cannon, trench mortars, tanks, T-N-T, machine guns, hand bombs, and poison gas—and on all sides of the Atlantic and Pacific started out for Christian blood in an orgy of devilishness abroad and a reign of terror at home—Teutons and the Allies alike. The so-called "best" people turned loose to maim and to kill, and to hate, *hate*, HATE! They placed murderous weapons in the hands of millions of young men, taught them *hate*, and urged, instructed and preached

them to commit crimes upon the bodies of other young men, cruelly and ferociously to a degree. Youths became accustomed to seeing piteously wounded friends and enemies piled in heaps, to hear their wails of agony as they rotted to death in sight but out of reach. Teachers and preachers of the gentle Christ enjoined devilishness as a Christian duty, and had imprisoned, tortured, or shot any of the heroic twentieth-century martyrs who persisted that Christ taught love, not hate, and the doing of good, not of murder.

Today the same preachers enjoin the loving kindness they rejected yesterday, and bewail the wicked criminality of the young men that with the same weapons enforce immediate compliance to criminal commands. The ones commanded are not the hated enemy, but the stay-at-homes that profited from the ruin of war. The curse of the world today is that men just graduated from the gigantic school of crime run by big business, the politicians and the clergy, refuse to discontinue instanter the practices they were too well instructed in. Nearly all the recent crimes of violence are by men of twenty to twenty-five. Men instinctively recoil from the thought of taking human life; but, as comments the Baltimore *Sun*:

"When men unfamiliar with strife are taken from their peaceful vocations, trained as killers and led into battle, where they may win praise and promotion by displaying unusual efficiency in the art of slaughter, they cannot return to the ways of peace with their former dread of homicide. Those with well-developed minds and strong moral characters may within a short time force the nightmare of war from their minds and become as they once were; but the weak character and the weak mind will never rebuild the structure torn down by war. Yesterday he killed a fellow-mortal and rifled his pockets in the cause of democracy; today he kills a fellow-mortal and rifles his pockets because he needs the money. The 'glorious' slaughter arranged by statesmen prepares the way for private jobs of killing."

The war is responsible for the cruelty and violence of much of the crimes of the day. Responsibility for these crimes lies at the doors of those that promoted the war—the wealthy, the politicians and the clergy of all the countries involved. Let them either bring about changes in business, public administration or practical religion calculated to remedy evils of their own creation, or suffer whatever penalty a just God has ready for them.

Aftermath of War

IN EUROPE the dread aftermath of war is sketched by an expert criminologist at Budapest University:

"Crimes have increased in the countries to ten times their pre-war number. The criminal in his revolt against society is becoming more and more desperate. It is not simply that there are far more crimes, but what is worse, they show an appalling increase in inhumanity. The cold-hearted villains of today are far beyond anything formerly known. There is no question that the World War, with its untold suffering, tried the faith of millions. It seemed hard to believe that there was any God controlling human affairs. If there was the God of Love of whom the Christians spoke, how could He allow such unspeakable sorrows to come upon the world? Under the strain faith gave way. And nothing will bring the world back to quiet and steadfast ways again, but a return to its faith in God."

And the world contemptuously challenges a clergy who forsook the ways of God to help bring on the war, to teach again the gentle Christ to people that have lost respect for them. No, the way out is not through a clergy who betrayed God, Christ and the people that had trusted them to teach God's Word.

Economic Causes of Crime

IT IS a steep descent from so gigantic a cause of crime down to mere economic causes, but from such causes springs even war itself. An insignificant cause of crime is gambling. Gambling, which is a manifestation of the love of adventure and a superstitious belief in the deity of chance, is rather an accompaniment than a cause. Some crime flows from insurance; it was broadly hinted that companies insuring against burglary found it profitable to have a few more burglaries than usual—it brought on a scare and bettered the business.

Press reports continually convey the impression that labor troubles are great causes of crime. The facts are the reverse, except for the crimes committed or incited by private or public detectives working among strikers to get them into trouble.

Wealth and Crime

WEALTH, however, does cause crime, directly and indirectly. There are no more dangerous criminals in the world than those whom Roosevelt called "malefactors of great wealth". The business crimes are legion

which are cooked up in corporation offices and indorsed by the banks. There are plenty of good rich people, but these scoundrels not only commit innumerable crimes in the pursuit of money and power, and for private grudges and in wantonness, but they incite others to crime. Stealing by the rich furnishes the example for stealing by the poor. To the young man there is little difference between the wealthy holding up the public and the thief holding up the rich man. Many burglars would not have become burglars or gangsters if the idea had not come down from above that it is good business to grab everything in sight and get away with it.

War profiteering is an extreme instance of callousness in "higher" circles, which is certain to be followed by a wave of crime of which what has yet been seen may be but the beginning. It would be well for these great thieves, before it is too late, to set a good example, and save themselves and the rest of the nation trouble, by making restitution of as much as possible of their stealings and other ill-gotten gains. This would immediately create an atmosphere in which the better influences and agencies might have some chance of saving an almost hopeless situation.

Professional criminologists relate that in the dark ages the punishment for crime was made as severe as possible. Death became the regular sentence for dozens of minor offenses against property; and torture, quartering of the dead body, and exposure of decapitated heads upon city gates and along roadways were added. But crime was unaffected except that the worse the punishments, the more dangerous became the criminals. However, when times grew better, there was less crime; and when they became harder, crime increased. It finally dawned that crime varied with economic conditions, which is the true theory of variations of criminality.

Poverty and Crime

THIS principle never sleeps. If the World War had been followed by unprecedented prosperity everywhere there would have been comparatively little crime, in spite of the bad influence of war and its sponsors. Europe is seething with crime, because times are very bad; the crime varying according to the prosperity of the locality. In Germany the prisons are crowded; and judges and juries are working overtime, from nine a. m. to eight p. m. Yet crime flourishes as never before, robbery leading the list. Not professional criminals, but employés of railroads, stores and like enterprises, are stealing to eke out a miserable living for their families. To counteract the crime wave will require, not more hand-bombs and rifles for the police, but less hard times. Vienna, which seven years ago so lightly started the great war, has added to its court cases children six years old and upward; these little ones are not criminals, but human beings destitute and desperate from hunger that knows no let-up. England is seeing a rapid rise in crime from the plight of its hundreds of thousands of workers.

When the Federal Reserve Banks in 1920 chopped off the customary credits from American industry and trade they opened the sluicegates of crime; for the unemployment of several million people is directly traceable to the banks. Police magistrates throughout the country assert that the chief cause of crime has been unemployment. During the war the working people were geared up to a higher plane of living than before—and none too high at that; and when the dump came, some of them began to steal in order to enjoy good things a while longer. In Seattle a census revealed that fourteen hundred children were starving. The wonder is that more of the parents were not out stealing for their little ones. That they were not is a tribute to the sterling in their character. Not a few everywhere work by day and thieve by night, as is apparent from the low-paid occupations of many that are arrested for robbery.

It is to be hoped that something will teach the bankers at the head of the fabric of civilization that they must be more considerate of the welfare of the millions actually, though not legally, under their charge. They are in duty bound to do everything in their power to retrieve their great mistakes before things go so far that the situation cannot be saved. The people are becoming aware that the banks are the responsible parties, and they are watching the acts of great bankers as never before, with a view to legislation and other governmental action that will take from private hands the unlimited power that now exists to do the world harm.

Pagan Persecution of Christians

MUCH is said at times about the persecution of Christians by Pagan Rome, but the principal cause of the persecutions has been carefully hidden from view.

A variety of subsidiary causes have been written up, such as the unwillingness of early Christian to worship idols, to worship the Emperor of Rome or to take part in the bacchanalian orgies of pagan rituals, the intent of the writers being to ascribe religious reasons for those ancient persecutions.

There is a reason, however, why the main cause has been hidden from view by the ecclesiastical writers. The cause of persecution was of such a nature that if the ecclesiastics of today had been in places of influence seventeen hundred years ago they would perforce have been chief among the persecutors of the early martyrs. For the victims of Rome's ferocity were condemned to torture and death for the same reasons for which within three or four years twentieth century Christians have been tortured and slain at the behest of clerical instigators of these crimes.

In a book entitled "The Early Christian Attitude to War, A Contribution to the History of Christian Ethics," by C. John Cadoux, M.A., D.D., published by Headley Brothers, 72 Oxford Street, W. I. London, a searching investigation is made of the various Christian authorities and writings of the period from A.D. 33 to A.D. 170, concerning this subject. Many interesting and important findings are published in this scholarly study. Objections are carefully met, and clerical forgeries exposed.

It would seem obvious that if the actual attitude of Christians in the period immediately succeeding the twelve apostles can be ascertained, it must indicate a suitable attitude for all Christians to take toward combatant service. This understanding is exceedingly important to such persons as desire to live real Christianity; and the findings of Dr. Cadoux should be of value as a guide to that body of Christians that seek to pierce through the darkness of antiquity and ascertain the truth, in order that they may walk in the truth. The book correspondingly condemns opposing views and holds out to mistaken Christians the invitation to reverse their steps and walk in the ways that undoubtedly were taught by the apostles; for these truths were taught and held by their successors for a century and a half.

In brief, the early Christians were persecuted by pagan Rome because they were conscientious objectors to war, and only in a minor degree for religious reasons, the latter being usually mere excuses for attacks upon innocent and unoffending people guilty, in a military age, of adhering to the peaceful principles of the Founder of Christianity.

Apart from Cornelius and the one or two soldiers who may have been baptized with him by Peter at Cæsarea about A.D. 40, and the jailer baptized by Paul at Philippi about A.D. 40, there is no direct or reliable evidence for the existence of a single Christian soldier until after A.D. 170. In those days all persons wearing the uniform were engaged in combatant service, non-combatant work being done largely by servants, many of whom were Christians.

The early Christian church-rules were as follows: In the Egyptian church order, Latin version, the rule was:

"The soldier, who is under authority, thou mayst not allow him to kill men; if he is ordered to do so, thou mayest not allow him to thrust himself forward . . . if he is unwilling to comply, let him be rejected. If a catechumen or a believer wishes to become a soldier, let him be rejected, because he has despised God."

In the Ethiopic version of these rules it says:

"He who is a soldier among the believers, and among the instructed, or a star-gazer or magician and the like, and a magistrate with the sword, or chief with præfects, let him leave off or be rejected. . . . And a catechumen or believer, if he wishes to be a soldier, shall be rejected, because it is far from God."

The Canons (or rules) of Hippolytos said:

"A man who has accepted the power of killing, or a soldier, may never be received at all. . . . Persons who possess authority to kill, or soldiers, should not kill at all, even when it is commanded them."

The rules known as "The Testament of Our Lord," said:

"Let a catechumen or a believer of the people, if he desires to be soldier, either cease from his intention, or if not, let him be rejected. For he hath despised God by his thought, and leaving the things of the Spirit, he hath perfected himself in the flesh, and hath treated the faith with contempt. . . . If anyone be a soldier, or in authority, let him be taught not to oppress or to kill or to rob, or to be angry, or to rage and afflict

anyone. . . .But if he wishes to be baptized in the Lord, let him cease from military service or from the post of authority, and if not, let him be rejected."

The summing-up by Dr. Cadoux of these ancient rules is:

"The substance of that original regulation must have been that a soldier or a magistrate who wielded the power of the sword could not be admitted by baptism to membership in the Christian church, unless he had first resigned his military or quasi-military calling; that if a catechumen or a baptized Christian became a soldier, he must give it up, or else suffer exclusion from the church; and that similarly a mere desire on his part to become a soldier, showing, as it was thought, contempt for God, must be relinquished, on pain of rejection or excommunication."

One of the famous martyrs of ancient Christian times was Maximilianus, in 295 A. D. He was a young Numidian Christian, just over twenty-one, and was brought before Dion, the proconsul of Africa, as fit for military service, He refused to serve or to accept the soldier's badge, saying repeatedly that he could not do so, because he was a Christian and served Christ. Dion tried again and again to overcome his objections, but without success. It is fairly clear from the martyr's own words that the objection was largely, if not solely, to the business of fighting, the question of sacrificing to idols or to the Emperor not being mentioned by either party.

"I cannot serve as a soldier," said Maximilianus; "I cannot do evil: I am a Christian". Dion told him, "In the sacred retinue of our Lords Diocletianus and Maximianus, Constantius and Maximus, there are Christian soldiers, and they serve"—this being after the period of universal conscientious objection to war by professing Christians, and at a time when "Christian" ministers served also as priests in heathen temples, showing that they were not Christians at all.

Maximilianus replied: "They know what is fitting for them; but I am a Christian, and I cannot do evil." "What evil do they do who serve?" asked the proconsul. "Thou knowest what they do," was the answer. Nothing more could be done, and Maximilianus was sentenced to and suffered the death penalty. His body was taken to Carthage and his father returned home, thanking God that he had sent forward such a gift to the Lord. Maximilianus was ultimately canonized as one of the saints of the Roman Catholic Church, being an awkward saint for a church which so vehemently advocates killing, bloodshed and war "for a good cause".

Another famous martyr, Marcellus the centurion, A. D. 298, insisted on resigning his office, cast off his military belt before the standards, and called out, "I serve [milito] Jesus Christ, the eternal King". Then he threw down his vinestaff and arms, and added; "I cease from this military service of your Emperors. . . . I renounce the standards and I refuse to serve as a soldier." His last words to the judge were, "I threw down my arms, for it was not seemly that a Christian man, who renders military service to the Lord Christ, should render it also by inflicting earthly injuries". When he was sentenced to death, Cassianus, the clerk of the court, loudly protested and flung his writing materials on the ground, declaring that the sentence was unjust. He suffered death a few days after Marcellus.

Lactantius, an early Christian writer, ruled out military service on the ground that it involved homicide. "If God alone," said he, "were worshiped, there would not be dissensions and wars; for men would know that they are sons of the one God, and so joined together by the sacred and inviolable bond of divine kinship." He adds that the gentiles had banished justice from their midst by persecuting the good.

In the Christian's attitude toward war at that time the pagan authorities found ample excuse for persecuting and killing Christians. To induce Christians to take up man-killing they advanced every argument that was brought to bear upon twentieth-century Christians in the armies of so-called Christendom. Latter-day militarism has brought nothing new to persuade conscientious objectors to take up combatant service.

In view of the foregoing, which is only a fragment of the testimony of antiquity in favor of the Christian conscientious objector to combatant service, the letter on the next page from a young conscientious objector in the British armies makes interesting reading when his experiences are contrasted with *the relatively humane methods of pagan Rome* before it came under the influence of organized religious hypocrisy.

Rome executed her martyrs with a speedy efficiency. A hint of what modern countries have done, at the instigation of "Christian" clergymen, follows this article.

In the Lion's Jaws

By F. G. Platt (London)

WHEN the World War broke out I was sixteen years of age. My four brothers were promptly inducted into military service; and in due time, as soon as I reached military age, I was also instructed to report at camp. Having conscientious objections against the taking of human life, I made application for work as a stretcher-bearer, and finally obtained it after sixteen months of experiences in England and in France, which are briefly summarized for the readers of THE GOLDEN AGE.

My first application for stretcher-bearer service having been refused, I purposely overstayed a leave of absence just long enough to miss the embarkation of my company for France, was courtmartialed and sentenced to Wandsworth Prison, London. After ten days my sentence of one year was cancelled, and I was ordered to rejoin my company and drill with bayonets. This I refused to do, and was again imprisoned. Shortly afterward the major of my regiment told me I could be transferred to the medical service after crossing to France, so I rejoined my regiment and went to the front.

Arriving at the front I made three written appeals for stretcher-bearer service, all of which were ignored. When ordered to fall in, with a rifle, to join the men in the trenches, I purposely absented myself until the company had left and then surrendered to the military police. Was given another chance to rejoin the ranks, which I refused, even when threatened with immediate execution.

For three months, while awaiting courtmartial, I was very busy carrying food into the line, repairing trenches, and doing whatever I could for the comfort of the soldiers, but refused to carry munitions or barbed wire, because of their relations to the cause of human suffering. On one occasion a bursting shell buried me with my load, and I was the only one of our little party of food carriers to survive. Shortly afterward the courtmartial convened and sentenced me to three years imprisonment at Abancourt, France, military prison.

On arrival at the prison I still refused to perform military duties and was taken before the governor who, after talking harshly to me, sentenced me to what was known as Number One Punishment diet. This consisted of ten days solitary confinement in my cell with a period of three days bread and water alternately with three days full prison diet, which in itself was not a substantial meal. This made six days bread and water out of the ten. On each of these days I was allowed six ounces of dry bread and one pint of water at eight o'clock in the morning, and nothing more until eight o'clock in the evening, when I received the same.

At the end of the first two days bread and water, one began to feel famished; but on completion of the third day the pangs of hunger seemed to die, and nature seemed to take the new diet more easily. But on completing the three days full diet which followed and on commencing again on the further three days bread and water, hunger was renewed. Thus every three days full diet served as an aggravating process.

During my confinement I was not allowed to receive or write letters, and nothing was allowed to be taken into my cell, even the Bible being forbidden. The cell was empty, having not even a stool. It was small and gloomy, having just sufficient room to enable one to lie down at night on the stone floor. The walls were of iron. There was a small ventilation opening near the ceiling, through which the rays of the sun occasionally entered and the stars peeped at night.

After completing the ten days I again refused to comply with orders, and was again taken before the governor. With a look of surprise he sentenced me to a further two weeks of the same punishment, after which I began to feel physical weakness, owing to insufficient nourishment. I was over eighteen years of age at this time, but was still growing and, of course, had a growing boy's appetite.

On completing that sentence I was again before him for the same offense, when he sentenced me to a further month of solitary confinement. During this month I was given three days bread and water alternately with three days full diet for two weeks. During the second two weeks I was placed in handcuffs. These were better known as "figure of eights", owing to their shape. They were so made as to grip the wrists securely behind the back, bringing the forepart of the arms up, one over the other, in a painful manner.

These were applied all day, from eight in the morning until eight at night, with one hour's break at twelve o'clock noon. It was then in the cold month of February; and being unable to rub my hands, I had swollen and frost-bitten fingers. The medical officer visited the cells every morning; and on my asking for treatment for my cut fingers he exclaimed, "That's nothing!" and slammed the cell door in my face.

My arms, being tightly secured behind the back, ached terribly, especially after the first five hours. Owing to the intense cold I was compelled to walk quickly up and down continually, so as to keep warm. Sometimes I was forced to keep this up practically all day; but having been under bread and water punishment for some considerable time, there were periods when I was unable to continue my walk and was compelled to sit on the frosty stone floor.

I was unable to sleep during the day, owing to the cold, and slept very little at any time, owing to the pangs of hunger. Very rarely I slept any before midnight, and often I heard the prison bell strike two o'clock in the morning before sleep came. We had to be up at six-thirty.

Having, by the Lord's grace, completed this sentence, I again refused orders, whereupon the governor seemed tried beyond patience, and sentenced me to another six weeks solitary confinement to my cell, the last four weeks of which were on severe punishment diet. These last four weeks were a period of gradual starvation, during which time I felt myself becoming weaker, and as a result experiencing greater difficulty to keep myself warm.

Coupled with the last two weeks of this punishment, I was taken outside in the open and tied to a post by the shoulders, hands and feet, twice every day for a period of two hours each time. This was done before the other prisoners, probably as a warning to them. Finding that this would not move me, the governor became furious and sentenced me to continual confinement to my cell until I should be forced to give way. With this I was given two weeks of what was known as "shot drill".

A cement block weighing thirty-five pounds was placed in my hands and this the sergeant ordered me to hold out straight in front of me. He then instructed me that on every blow of the whistle I was to place this weight on the ground, and lift it up again quickly, walking three paces in between the movements. This was a slow process of fatigue until one's back felt ready to break. There was an allowance of two minutes rest at the half hour.

Having been on bread and water punishment for nearly three months, with very little nourishment in between, I soon found my strength failing me. After I had been undergoing this fatigue for about fifteen minutes the governor came and watched me and remarked mockingly, "How do you like it?" Soon after he had gone I became faint with exhaustion; and dropping the weight, I refused to continue. The sergeant then warned me that he would hang the weight around my neck if I did not carry on; but finding I could not continue he took me before the governor, who sentenced me to a further eighteen days of the same punishment, threatening that if I refused again he would have the weight hung around my neck and have me dragged with it around the open square.

The next morning I reported myself to the medical officer, as prison rules allowed a prisoner to see the doctor if he could not undergo his punishment as a result of ill health; but before I had stated my case I noticed the governor standing behind the medical officer who, upon my entering the room, said to the doctor, "Oh! this man is a conscientious objector". Immediately the doctor's mind was poisoned against me; and refusing to examine me, he marked me fit. It was evident that the governor had planned to be there; for had the doctor found me unfit, the governor would have had to withdraw his sentence.

That same morning, while I was in my cell, I heard the governor instruct the sergeant with respect to me, saying, "If that man refuses to take the weight this morning hang it around his neck". Presently I was pulled out of my cell, and pushed along the corridor, when again the stone weight was handed to me, whereupon I refused to take it, knowing that my strength was unequal to the task. The sergeant then struck me on the face and offered it again to me. Upon my refusal, he struck me a second time. Again I refused; and he struck me a third time and, pushing me along the corridor again, locked me in my cell.

A few hours later I was again taken before the governor, when evidently finding I had completed the limit of prison punishment, and not knowing what else to do with me, he ordered me to be tied to the wall. This was speedily car-

ried out; and I was tied by the shoulders, hands and feet to the wall from eight o'clock every morning until eight o'clock in the evening, with one hour's break at twelve o'clock, noon, for some cold rice and water.

The sergeant major seemed to make a practice of coming in to see me and each time would say, "Had enough yet?" The governor called several times and on one occasion said mockingly, "Are you comfortable?" The sergeant who had struck me would often come into the store room and give a good look at me, and then walk away without saying a word, until, on one occasion, I having become such a mystery to him, he asked; "What do you expect to benefit by all this?" "I shall receive no benefit on this earth," I replied. Receiving this answer, he walked away, slowly saying in a low tone of voice, "I am sorry I struck you; you are a martyr".

It was the last I saw of him; for just at that time news had come through that owing to the advance of the Germans the prison was to be closed at once. After a day's journey we arrived at LeHavre prison camp, where we had a new governor, who interviewed me a few days later. On being escorted into his room I noticed he had the prison punishment book open before him, and turning to one of its pages he asked, "Have you been undergoing all this punishment at Abancourt prison?" On receiving my answer he ordered me to my cell, and my cell board was marked "awaiting disposal".

Two months elapsed, during which time I was made orderly. In a little while the noncommissioned officers in charge of the cells became very friendly with me; and I was daily invited into their rooms, where I took the opportunity of proclaiming the Lord's message. They sometimes became so interested that we talked until one or two o'clock in the morning.

These officers permitted me to have the leavings from their meals, which gave me the opportunity of helping many of the hungry prisoners in their cells. Daily I managed to get some meat or bread through the "peep-hole" of several of the cell doors, soon clutched by the hungry claimant inside. One Australian soldier I particularly remember, who was undergoing punishment similar to that to which I had been subjected at Abancourt prison, often asked me for some candle grease to eat, which I was glad to be able to supply.

A few days later I was called before the governor, when he informed me that the war office had refused to accept his suggestion that I be employed as stretcher-bearer. He gave me a day to comply with his orders; and when I told him that my intentions had not changed he arose from his chair in fury and shouted to the sergeant major: "Take this man away and keep him in his cell until he does alter his mind." I then endured another four months of punishment similar to that endured at Abancourt, with the added misery of having hypocritical chaplains of various denominations constantly calling upon me to induce me to change my mind.

On one occasion a Wesleyan minister was sent specially from Rouen to see me, saying that he had a proposal to place before me from the governor. The proposal was that if I agreed to rejoin my battalion the governor would apply to my commanding officer to place me on medical work. I then said, "No; I cannot do that. The war office has given me a direct and definite refusal to offer me medical work, and I am sure the governor can do no more in the face of that. God has revealed His will in the matter, and I am prepared to obey it." After I had finished, he looked at me in amazement, and without another word walked out and slammed the door in my face. Another told me shortly afterward that my career would bring me shortly to the madhouse, that I was causing much grief and sorrow at home and would eventually cause my mother's death. All this while I was undergoing the pangs of hunger, made a great temptation.

In one of those dark hours I began to feel that the Lord had forsaken me, and my heart gave utterance to those tragic words of our dear Master, "My God, my God, why hast thou forsaken me?" It was but the darkest hour before the dawn. Within a few days I was transferred to Winchester civil prison, in England, and thence to Wormwood Scrubbs civil prison, London, where I remained another week, and was then liberated on condition that I would enter service as a stretcher-bearer, which I did, serving until the end of the war. After my prison experiences the authorities allowed me a full month at home, with my mother, so that I could recuperate before entering the service.

"Renew my will from day to day,
Blend it with thine and take away
All that now makes it hard to say,
Thy will be done."

EDITORIAL NOTE ON THE FOREGOING

[In Biblical symbology a world empire is designated as a wild beast. The Revelator describes a wild beast that came up out of the sea. Sea is symbolic of a godless social and political condition. This beast was the Roman Empire, often misnamed the Holy Roman Empire, that ruled the world in a vicious, beastly manner until the Lord used *Napoleon* the Reformer to give it a deadly wound. The Revelator then describes another beast coming up out of the earth, having two horns like a lamb and speaking like the devil. By that speech we understand that it speaks in a deceitful and hypocritical manner. It poses as a great religious, political government, operating in the interest of humanity, but in fact operating for the selfish purpose of its ruling classes. Coming out of the earth is symbolic of its being organized out of a so-called Christian population. This well describes the British Empire and is the British Empire, and is the empire that inflicted the beastly, wicked, devilish punishment just described by Mr. Platt. The Revelator describes another wild beast, of which we will have something to say in these columns later.]

Henry Ford and the Jews

By Newton T. Hartshorn

HATING the Jew is a fashion started by some people to serve their personal interests the same as some people create a fad—a fashion—to make money out of the fad—the fashion.

There were Jews who to serve their personal interests started the fad—the fashion of hating Jesus the Jew. That was the first pogrom. Jesus interfered with the little game of the scribes and Pharisees who were exploiting the poorer Jews—the common people—to make money out of them. Jesus called them hypocrites; and they retorted by calling him a seditionist and stirred up the mob to ask Pilate to crucify him.

Because a man is a Jew he is not different from other people; the same classification exists among Jews as among other people. Man for man, however, the Jews are brighter and more capable than other men, hence the object of a pogrom to prevent their getting the lead in everything.

As for the general honesty of the Jew, the census in England and Wales, made in 1873, tells the story. There were 57,000 Jews and 7,000,000 infidels in those countries at that time. The following is a classification arranged according to religious belief:

Criminals to Every 100,000 of Population

Roman Catholics	2,500
Church of England	1,400
Dissenters	150
Infidels	5
Jews	0

There is no question, however, but that there is among the Jews of today, as among so-called Christians, the antitypes of those scribes and Pharisees who stirred up the mob to ask Pilate to crucify Jesus as a seditionist. They are just as jealous of their special privilege gained through the power of money and aristocratic class distinction, in church and state, as were the scribes and Pharisees; and any one who questions their right to special privilege—religious or otherwise—whether he be Jew or Gentile, Christian or Infidel—will suffer a pogrom as a seditionist, quite as vindictive as the pogrom against Jesus and his class. Is it not to the Jew who joins with aristocratic Imperialists that Henry Ford refers?

Not unlikely the general prejudice and pogroms fostered against the Jewish people by the Gentiles, particularly the so-called Christians have rendered some aristocratic Jewish capitalists callous to the horrors of war between so-called Christians; and hence they may not be averse to financing the horrors. Jewish capitalists who have accepted titles, and who have thus come to belong to the aristocracy, are not less exclusive, heartless and selfish than were the scribes and Pharisees—the capitalists and the theologians who at the trial of Jesus egged on the mob to cry, "Crucify him! crucify him!" There are Jews *and* Jews today, the same as in that day. But it seems to me of all men who are in the van of the fight for a fair measure of justice for all men, black or white,

Jew or Gentile, rich or poor, the percentage of Jews is greater than of any other people.

At the close of an address by Louis Brandeis (now Associate Justice U. S. Supreme Court) on Jewish ethics and ideals, I shook hands with him and said: "From the standpoint of a radical Christian I can see no difference between Christian ethics and ideals and Jewish ethics and ideals". He responded: "The ethics and ideals are all right. It is their *practical application* that is needed." I retorted: "Precisely, and Jesus came to institute an administration that has the *power* to apply them practically."

By their brilliance of intellect, their endurance and their innate stubborn steadfastness the Jews forge to the front in whatever they undertake. The process of Creation is through humiliation: the Jew trained in the school of adversity, an environment of scorn, humiliation, is stripped of his conceit due to superior ability and is being prepared as the human agent for the great work of standing at the head in the regeneration of the human race, now pending—not the rebirth of the old evil civilization, based on selfishness, but a *new* birth of real civilization based on righteousness—divine rule in which the Jew will be the human agent. It will be a bitter pill to the so-called Christian, be he Catholic or Protestant, to take a back seat; but he will have to take his medicine, his turn now at the great humiliating lesson, or remain in the desert of despair.

The great Jewish capitalists who have become conceited, exclusive aristocrats and Imperialists, who have lined up on the side of so-called Christians—Imperialists, who by the aid of Jewish capital and brains, expect to dominate the world on the old evil plan of selfish personal privilege of the few at the expense of the many—that plan, that false civilization, is doomed. The Czar's plan was doomed; the Kaiser's plan was doomed; and the plan of the British Imperialists to dominate the world is also doomed. The British Rothschilds (Jews) are a part of the British Church and State that plans to rule the world; and what Henry Ford says about them is true, to my personal knowledge. They backed up the British Imperialists in their diabolical plan to bring on the civil war in America, split the United States into pieces, and absorb them into the British Empire.

Through introduction by the President of the United States I became intimately acquainted with some members of the Rothschild family in London. Their agent in New York, who was also the agent of the British Government (August Belmont) was before the civil war and during it and for several years after the war, chairman of the national Democratic Committee. British emissaries in both the north and south fanned the flames of civil war.

Discussing American politics with one of the heads of the Rothschilds banking house in London he said to me: "You do not have popular government in the United States; the people do not rule; money rules". I have been informed that Belmont financed the campaign that elected James Buchanan, the traitor, to be President of the United States; and Floyd his Secretary of War had all the arms and munitions in the north sent south. I personally saw vast shipments of them to South Carolina. He also had the United States army sent to the Pacific coast. After war began, he resigned and became a Confederate general.

Lord Pirbright, grandson of Baron Rothschild, personally told me that they took a pile of Confederate bonds higher than his head. Could a case be clearer? The blood of those shed in the civil war in America is on the hands of the British Imperialists, the Rothschilds included. Realizing this when Lord Pirbright said to me: "I will introduce you to the royal family and their friends in New York, and we will put you to the top", I declined, notwithstanding I realized that this influence was as good as $50,000 a year to me if accepted. But I could not be a traitor.

Yes there are Jews and Jews, as well as Americans and Americans. There is a great propaganda here to make the United States a part of the British Empire. Gov. Bigelow of Connecticut told me that it would be a good thing for the United States to become a part of that Empire. A part of this propaganda is the scheme to federate the American Protestant Churches under the English Established Church—a part of the British Empire; and all of the organizations of the Protestant denominations in the United States declared in favor of the League of Nations, urging the Senate to ratify it.

J. P. Morgan, the British agent in New York, was chairman of the American Church Federation under the Church of England, and paid large sums of money for the work.

The League of Nations and the Church Federation, both consummated, would bind us hand and foot in the British Church-and-State system, and insure the domination of the world by the British Empire in favor of the rule of the few in the interest of the few, which is the fundamental principle of aristocratic rule and British rule.

The Anglo-Israel Society, which claims that the Anglo Saxons are the lost ten tribes of Israel and are the inheritors of the promises to the Jews, is a political fake organized to help on the British supremacy. This society appeals to the superstitious and the fanatical. Thirty-nine years ago I was well acquainted with its leaders in London. They claimed that the sovereign of England was reigning on the throne of David.

The aforementioned Lord Pirbright was chairman of one of their meetings. This belief is fostered by the fact that under the seat of the coronation chair in Westminster Abbey, is a rough stone which, it is claimed, is the stone upon which Jacob rested his head at Bethel; and that all of the Jewish kings were crowned upon it. All of the sovereigns of England are crowned upon that stone. As the king of England is proclaimed emperor of India, and as England is firmly holding to Palestine notwithstanding that the Jews are greatly desiring that it be made an independent Jewish State, is it one of the contingencies that the English Imperialists are contemplating having King George crowned "king of Israel"?

Truth in Medicine By Dr. A. Murray

I AM rather iconoclastic about medicine. The really valuable drugs are not many. The *vis medicatrix naturae* [healing power of nature] is far more dependable. Most ills will get well without any medicine. Nor do I hesitate to tell my confreres so. I don't know but what the dosing of the laity with placebos [bread pills or other harmless substances] instead of assuming their intelligence, taking them into our confidence and speaking the truth as man to man—I don't know but that it has led to the flood of nostrums with which the suffering world is half drowned.

The people have come to think that the only way to cure disease is by swallowing something. John Smith was ill; he took medicine; he got well. It is but a step to convince oneself that what was good for John Smith may be good for me. Besides, it is so easy to take medicine. One is not well; the stomach is out of order. The sense of duty must be satisfied. Something must be done. Anybody can take a spoonful of "Golden Gastric Glee" or suchlike. But to stop eating hard-boiled eggs, pork sausages and hot cakes, and washing these down with three cups of a muddy coffee-milk mixture for breakfast requires determination.

It it a lot harder to form character than it is to swallow pills. It is far easier to give medicine than to insist upon correct habits. So both the doctors and the patients are to blame. Result: the Golden Cure makers have found the golden part of it real. The people are drenched with drugs. Nobody is happy unless he is "taking" something, and some seem secretly proud of a cupboard full of capsules and drops and powders they are watching the clock on. It gives them a purpose in life.

Fig Cure for Cancer By Theresa H. Perkins

GET the best broad figs in the market. Put the figs into a small porcelain saucepan and cover with new milk. Let them boil slowly or simmer until the figs are soft and the milk turns yellow. Wash the sore with some of the milk. Split the figs and apply as a poultice, as hot as the patient can bear. Drink about a teacupful of the milk daily. The poultice should be large enough to cover the entire sore, and should be changed five or six times every twenty-four hours. Burn all poultices removed. This may not cure all kinds of cancer, but a lady reports that it completely cured her aunt after the disease had progressed so far that the nose was eaten away. This cure was accomplished in four months, and the lady lived for many years wearing a cloth over the unsightly hole the cancer had left. This cure has been found advantageous in the treatment of carbuncles. It will be remembered that King Hezekiah was cured by a similar method, prescribed for him by the Lord at the mouth of Isaiah the prophet.

Water Improvement

By Ernest E. Kay (Southampton)

SCIENCE is generally recognized as the "Counsellor of Industry". The urgent necessity of a more thorough and scientific treatment of the water used for manufacturing purposes is everywhere apparent. The quality of the water employed affects the processes of manufacture, and increases or diminishes, as the case may be, the excellence of the finished products.

In the textile industries of the world, and for steam-raising, it is realized that the waters used a decade ago are not good enough for today. Nature up to now has not given us a perfect water for manufacturing purposes. The purity of natural waters is only relative; the best that can be said is that some are not so bad as others. Rain water possesses the softness, but there is no satisfactory means of obtaining and retaining a constant supply.

Water users have been endeavoring to obtain a more perfect water, and some of the ablest scientific men of our day believe they have reached this happy consummation. They show us that originally hard waters become soft by passing through strata containing certain minerals termed "zeolites". Zeolite is the generic name of a group of hydrated double silicates, containing as their principal bases aluminum, sodium, calcium and magnesium. We may say that a 'base' is the metallic constituent of a chemical compound. Thus the base of calcium salts is the metal calcium; the base of magnesium salts magnesium; and of sodium salts sodium. Investigation of these zeolites has proven that they possess the power of exchanging part of their metallic bases for others, when coming in contact under suitable conditions, without suffering any physical change.

The temporary hardness of water is due to bicarbonates of calcium and magnesium; and on boiling, these are precipitated as insoluble carbonates, the permanent hardness being due to sulphates, nitrates, and chlorides of calcium and magnesium, which are unaffected by boiling the water. The term "zeolites" comes from the Greek *"zeo"* to boil, and *"lithos"*, a stone—to boil a stone.

These natural zeolites are so poor in replaceable bases, and therefore have such feeble power of exchange, that they are practically useless for commercial purposes; and so Science, working on the slogan, "What nature lacks, art must supply," tells us that they have produced a "zeolite", compounded by man with a base-exchanging power many times greater than that of the natural zeolites, which abstracts from hard water the bases calcium and magnesium, giving up to the latter the base sodium, which this man-compounded zeolite possesses. The water becoming softened is therefore rendered free from calcium and magnesium, and acquires an equivalent quantity of sodium. The sodium salts thus formed in the water are soluble, harmless, non-destructive of soap, soda and dye stuffs; they prevent the formation of lime soaps in scouring, washing or dyeing; the waters thus treated do not form mud or scale in steam boilers or hot water systems.

It is claimed that this man-compounded zeolite, should it become temporarily exhausted, is easily regenerated and restored to full activity simply by a solution of common salt (sodium chloride) of about 10 percent strength being allowed to flow slowly through the exhausted material, the laws of chemical exchange coming into play, the interchange in this case being in the opposite direction. The base sodium from the salt solution cleanses the temporary bases calcium and magnesium, and the zeolite thereby regains its full softening power.

The method used is similar to that in ancient times when bad blood had to be extracted from a person. A leech or leeches were applied; and after they had drunk their fill, they were placed in salt, so that they might vomit up or be cleansed of the bad blood and be ready for future use. For instance, a plant, after softening 100,000 gallons of hard water, requires for regeneration about 1000 gallons of 10 percent salt solution.

It is claimed that the control of the plant, being simple, can be carried out by unskilled labor, requiring only from 20 to 40 minutes per day, according to the size of the installation.

Bible Students recognize that the noblest science is the wisdom that comes from above, and that the water of truth given us centuries ago is not satisfactory to our heads nor to our hearts. We have been too prone to read things

through our grandfathers' spectacles, and have accepted their dictums without using the reasoning faculties with which the Lord has been pleased to bless us. But, thank the Lord! we are getting our eyes opened as we approach the Golden Age of prophecy. Not only the natural waters but the waters of truth are both getting clarified.

Like the natural water these old doctrines that we have imbibed automatically require regenerating or softening with the salt of the earth, as Christ said in Matthew 5:13; and so we shall find, as the Golden Age is ushered in, a pure language (water) will be turned to the people, that they may all call upon the Lord to serve Him with one consent.

A Plant Experiment

By Harry C. Lande

KNOWING that nitrogen, phosphorus, potash and lime are vitally necessary soil elements for the production of crops, some experiments have been tried with the oat-plant to observe what would be the effect on its growth when one of these elements had been entirely removed.

In each experiment the soil was first chemically sterilized, so that no fertilizing substance remained; and then were added all but one of the necessary elements.

In one case, where calcium was left out, the oat-plant grew four leaves and stopped.

In another case, where potash was withheld, the result was much the same—two or three delicate leaves, but no more.

In the third experiment the oat-plant received no phosphorus. As soon as the phosphoric acid stored up in the seed had been utilized, the plant ceased to grow, and after a few weeks died of phosphorus starvation.

In the absence of nitrogen the oat-plant drew on its limited supply in the seed; but as soon as this was used up, the lower and smaller leaves gradually began to die down from the tips, leaving only two leaves alive. The plant struggled along about nine weeks, making only about six and one-half inches growth.

Just at the critical time when the plant was dying of nitrogen starvation a few milligrams of calcium nitrate were given. In thirty-six hours the plant showed signs of renewed life. The leaves assumed a deeper green, new growth was begun, and finally four seeds were produced.

We notice that the account in Genesis tells of the dire effect upon Adam of God's withholding from him one of the necessities of life after he had disobeyed in eating a certain fruit temporarily, at least, forbidden.

This necessary food was produced by the tree of life, so called probably because it was the only tree in existence containing a certain element or combination of elements which would serve as an antidote for human decay, commonly called old age, and without which man would surely turn to dust.

In order to carry out the sentence of death for disobedience, God drove Adam out from the Garden of Eden, away from the tree of life, lest he put forth his hand and eat of it and live forever.

Adam's body, being the masterpiece of God's earthly handiwork, was able to withstand the starving process nearly a thousand years, lacking only threescore years and ten.

Today, however, what we see of man is not a sample of God's handiwork, but merely that remnant which is left of his workmanship after six thousand years of sin and degradation. Human vitality has fallen from nine hundred and thirty years, until even threescore years and ten are double the average age.

In the times of restitution, so near at hand, it will be the work of the Great Physician and King, together with His associates, to restore mankind mentally, morally and physically. Every defect of form and feature will be perfected in proportion as their characters are developed. Doubtless mankind will then have access to the tree of life. Who can doubt that when this fruit is restored to man, the shriveled and decaying cells of the body will gradually be rejuvenated, so that the Scripture will be fulfilled which says, "His flesh shall be fresher than a child's: he shall return to the days of his youth"!—Job 33:25.

[In the last analysis none can have eternal life without access to Christ Jesus, the new "tree of life". "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."—Revelation 2:7]

Mythology and the Bible (Part One)

By Morton Edgar (Glasgow)

IT MAY be asked: What possible connection is there between Mythology and the Bible? The Bible is "the Word of Truth"; but is not a myth an untruth?

Notice, however, that many of the ancient mythical tales have a substratum of historical fact. Much in them that appears fabulous and nonsensical on the surface, proves on careful investigation to have a hidden meaning.

That the ancient nations of Babylon, Egypt, Greece, and others, were highly civilized is demonstrated by the remains of their wonderful architecture, the style of which cannot be improved upon even by the advanced nations of our day. Such cultured people must have had some *reason*, satisfactory to themselves, to induce them to worship their mythical gods. The Bible throws light upon this question; and a knowledge of Mythology aids us to understand a number of very obscure texts of the Scriptures.

Scriptural Recognition of Heathen Gods

In giving the law to the Israelites, the Lord commanded them on no account to worship the gods of the other nations. But we read of many instances where they deliberately disregarded this injunction, and were in consequence punished until they returned to Him, the only true God. Jeremiah records a case in point (44:15-19, 25): "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven," etc. See also Jeremiah 7:17, 18: "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women kneed their dough, to make cakes to the queen of heaven, and they pour out drink offerings unto other gods, that they may provoke me to anger."

Who was this "queen of heaven" in whom the erring Jews had such implicit confidence?

In Judges 2:11-13 is recorded another falling away of the Israelites: "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord unto anger. And they forsook the Lord, and served Baal and Ashtaroth."

Who was Baal? Who was Ashtaroth?

As all are aware, the Bible contains many references to Baal; yet it does not disclose the identity of this god, nor explain why the faithless Jews and other peoples so consistently rendered him obeisance. It is here that we are aided by Mythology, the study of which reveals the fact that the god Baal and the goddess called the queen of heaven were universally worshiped under various names and titles. While this is recognized by students of Mythology, it is not so generally realized that these same deities are even now worshiped in our very midst by the adherents of that great idolatrous system which the Scriptures name "Babylon the Great"!

The Two Babylons

History proves that Papacy's adoration of images, dead saints and relics, its holy candles, holy water, etc., and all its vain ritual, are borrowed from heathen sources. Papacy's excuse, as voiced by Cardinal Newman, is that although it is admitted that such things are "the very instruments and appendages of demon-worship", they were, however, "sanctioned by adoption into the church". (Newman's *Development*, pp. 359, 360) But it is now clearly apparent that the Roman Church has not been justified in adopting heathen customs and practices. For this very reason, Papacy is denominated "Babylon the Great"; the Babylon of old was full of these abominations, and therefore well typified the fallen church of the gospel age.

Babylon was the *first* nation or kingdom after the deluge, and by it idolatrous worship was inaugurated.

Comparing Jeremiah 51:6-8 with Revelation 17:4, 5; 14:8, we notice that almost the same expressions are used. In Jeremiah, ancient Babylon is said to have been a golden cup in the Lord's hand, by which all nations were made drunken—drunken with the wine of false religion. In Revelation "Babylon the Great" is called the "Mother of Harlots", the *parent* system, which made all nations drink of her golden cup of abominations, the wine of false doctrine. As typical Babylon fell, so shall antitypical "Babylon the Great" fall, never to rise.

That Babylon was the first nation after the flood is shown by Genesis 10:8-12. This reference also furnishes a clue to the origin of the worship of false gods; and by comparing with certain statements in mythological histories we get a further clue to the identity of these deities. We read: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, 'Even as Nimrod the mighty hunter before the Lord'. And the beginning of his kingdom was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and builded Nineveh," etc. (See marginal reading)

Nimrod the Mighty Hunter and his Influence

Why should the Bible make special mention of Nimrod? Because he was the first to become mighty; and even to this day the countries of Babylonia and Assyria are filled with the name of Nimrod. When Moses wrote Genesis, although Nimrod had long since passed away, his name had become a proverb, so that it was a popular saying: "Even as Nimrod the mighty hunter before the Lord". His might lay in the fact of his being a hunter; for we must reflect on the conditions which would obtain in the earth in his day. Only four human pairs were preserved from the waters of the deluge; but many kinds of animals came forth from the ark; and as these animals multiplied one can see how the terror of the more ferocious among them would lay hold upon all men. He, therefore, who brought destruction to the tiger, the leopard, the lion, the python, was regarded as the great benefactor, the man above all others to be honored by his fellows and commemorated by posterity.

The universal popularity of an individual must be a force for good or for evil to the community. Although the Scriptures do not directly allude to the nature of the influence exerted by Nimrod, we may safely infer from the character of his parentage, and from other circumstances, that it was evil. That his grandfather, Ham, had a depraved disposition is proved in Genesis 9:18-25; while in the same connection Shem was given a special blessing because of his purity. (Verse 26) Thus we gather that very shortly after the deluge the human race was divided into two camps: one for the Lord and righteousness, among whom Shem took the leading part; the other for unrighteousness, with Ham as the principal apostate. Of the latter branch of the race Nimrod was descended.

It is improbable, therefore, that the declaration that Nimrod was a "mighty hunter before the Lord" signifies that he in any way sought thus to *honor* the Lord. In such a connection the phrase "before the Lord" rather implies a belittling of the Lord's power to protect His own. Perceiving the menaced condition of the race, Nimrod, trusting to his own prowess, came forward as the bold savior of the world, and becoming a mighty one in the earth attracted men's attention away from the Lord. The natural result of the admiration of a man of Nimrod's character must necessarily have been to destroy reverence for God, and thus lead to the adoration and worship of the creature instead of the Creator. That the world did fall into infidelity shortly after the flood is proved from the first part of the eleventh chapter of Genesis. The great Jewish historian Josephus says in confirmation: "The multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God".—*Antiquities* 1:4:2.

We cannot suppose, however, that the saintly few would permit this evil without exerting some effort to stay the downward course; for the Lord's people in all ages from the time of righteous Abel have protested against sin. If the tradition of the Jews be true that Shem was Melchizedek (and the claim seems reasonable and quite in accord with Scripture analogy), then, as "priest of the most high God" he must have been a very Hercules in the Lord's cause, and a constant check to the evilly disposed.

Thus far we may reasonably infer from the brief references to Nimrod given in the Scriptures. To gain further information about this mighty hunter we require to study the pages of Mythology.

Ninus and Semiramis

In Genesis 13:11, already quoted, we read that Nimrod built the city of Nineveh. This little item of Bible history enables us to identify Nimrod with the king Ninus of classical writings. The name Nineveh literally means "The habitation of Ninus". The historian Apollodorus expressly states that "Ninus is Nimrod". (Apollodori, *fragm.* 68 in Muller, Vol. I, p. 440) In the ancient records of Justin and Diodorus Siculus, Ninus is credited with similar kingly powers as are attributed to Nimrod by the Scriptures. (Justin, *Hist. Rom. Script.*, Vol. II, p. 615; Diodorus, *Bibliotheca*, lib. II, p. 63) Ninus was the son, as well as the husband, of Semiramis. According to Eusebius these two reigned as king and queen in the time of Abraham; but the great chronologist Clinton, and the celebrated excavator and linguist Layard, both assign an earlier date to the reign of Ninus and Semiramis.

In one of the famous sculptures of ancient Babylon, Ninus and Semiramis are represented as actively engaged in the pursuits of the chase, the "quiver-bearing Semiramis" being a fit companion for the "mighty hunter before the Lord".—Diodorus lib. II, p. 69.

Semiramis was a beautiful, but very depraved woman; and it is to her that much of the extravagant and licentious character of the heathen religions has been ascribed. In his work *Inferno*, in the fifth Canto, Dante pictures Semiramis as one of the damned in hell (not purgatory); and he also mentions Ninus in the same connection. Although Dante's "visions" were a figment of his imagination, yet his consigning Semiramis to eternal punishing shows the bad esteem in which she was held. We here quote the passage where reference is made to Semiramis and Ninus, as translated by Carlyle:

"Now begin the doleful notes to reach me; now am I come where much lamenting strikes me. I came into this place void of all light, which bellows like the sea in tempest, when it is combated by warring winds. The hellish storm, which never rests, leads the spirits with its sweep: whirling, and smiting it vexes them. When they arrive before the ruin, there the shrieks, the moanings, and the lamentations; where they blaspheme the Divine power. I learnt that to such torment were doomed the carnal sinners, who subject reason to lust. And as their wings bear along the starlings, at the cold season, in large and crowded type; so that blast, the evil spirits. Hither, thither, down, up, it leads them. No hope ever comforts them, not of rest but even less of pain. And as the cranes go chanting their lays, making a long streak of themselves in the air; so I saw the shadows come, uttering wails, borne by that strife of winds. Whereat I said: 'Master, who are these people, whom the black air thus lashes?'

"'The first of these concerning whom thou seekest to know,' he replied, 'was Empress of many tongues. With the vice of luxury she was so broken that she made lust and law alike in her decree, to take away the blame she had incurred. She is Semiramis, of whom we read that she succeeded Ninus, and was his spouse. She held the land which the Soldan rules. That other is she who slew herself in love, and broke faith with the ashes of Sichæus. Next comes luxurious Cleopatra.'"

The "Mysteries" of the Heathen Religions

The Chaldean "Mysteries" can be traced back to the days of Semiramis. It appears that her husband's apostacy was quite open, and consisted mainly in leading men into sensuality, teaching them that they might enjoy the "pleasures of sin" without fear of retribution from a holy God. In his hunting expeditions he was accompanied by troops of women; and by music, games and revelries, and everything that pleases the natural heart, he insinuated himself into the favor of the world. It was after the death of Ninus, or Nimrod, that the *secret* "Mysteries" were set up by Semiramis and her followers.

Nimrod's death is not noticed in the Scriptures, but there was an ancient tradition that his end was violent. Strange though it may seem, numerous lines of evidence (which we shall investigate as we proceed) prove that it was this very death of Nimrod that constituted the foundational theme of the *Mysteries*. (See Rev. Alexander Hislop's masterly work entitled: *The Two Babylons*, first published in 1857) Salverte informs us that all who sought initiation into these systems were compelled to drink peculiar intoxicating beverages. This is undoubtedly the origin of Jeremiah's allusion to the golden cup which made all nations *drunken*; for every nation received its idolatrous religion from Babylon.

In all essentials the "Mysteries" of the differ-

ent nations were the same, each being fashioned after the pattern of the "Mother" nation Babylon. Regarding this Layard says: "Of the great antiquity of this primitive worship there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains, we have the united testimony of sacred and profane history. It obtained the epithet of *perfect*, and was believed to be the most ancient religious system, having preceded that of the Egyptians. The identity of many of the Assyrian doctrines with those of Egypt is alluded to by Porphyry and Clemens." Birch, also, says: "The Zodiacal signs . . . show unequivocally that the Greeks derived their notions and arrangements of the Zodiac [and consequently their Mythology, which was intertwined with it] from the Chaldeans. The identity of Nimrod with the constellation Orion is not to be rejected."—Layard, *Nineveh and its Remains,* Vol. II, pp. 439, 440.

We see, therefore, that ancient Babylon was a fitting type of that wonderful "Mystery of Iniquity" of the gospel age, called "Babylon the Great". Just as that great system had its small beginning in the days of the apostles, being alluded to by Paul in 2 Thessalonians 2:7—"The mystery of iniquity doth already work"—and afterwards attained so great dimensions that it has deceived the whole world, so the typical mystery in literal Babylon also began in a small way, then grew and extended, and latterly became so universal that *all* nations were made "mad", i.e., void of judgment. Only those who worship the *true* God have the spirit of a sound mind.—2 Timothy 1:7.

"Mother and Son" Worship

While in "Babylon the Great" the principal subjects of devotion are the Madonna and her child (said to be the virgin Mary and Jesus), so in typical Babylon the popular worship was extended to a goddess mother and her son, who had their origin in Semiramis and her son Ninus. (The Hebrew word for "son" is *nin*) Remembering the religious influence which proceeded from Babylon, we have here the explanation of the universal adoration of the "Mother and Son". In Greece they were worshiped as Ceres, the great mother, with the babe at her breast; or as Irene the goddess of Peace, with the boy Plutus in her arms; in Pagan Rome as Fortuna and Jupiter-puer, or Jupiter the boy; in Asia as Cybele and Deöius; in India as Isi and Iswara. And even in Thibet, China, and Japan, missionaries were astonished to find the exact counterpart of the Madonna and her child as devoutly reverenced as in Papal Rome itself!

The Egyptian God Osiris was Nimrod

In Egypt the Mother was worshiped as Isis, and the Son as Osiris, though more often as Horus. Regarding Osiris, Bunsen shows that he was represented as at once the son and husband of his mother, and actually bore as one of his titles of honor the name "Husband of the Mother". (Bunsen, Vol. I, pp. 438, 439) This serves to identify Osiris with Ninus, who married his own mother. There are many strong proofs that Osiris was Nimrod, or Ninus. In some of his forms Osiris was presented clothed in a leopard's skin; and as it is a principle in every religion that the high priest wears the insignia of the god whom he serves, the Egyptian high priest wore a leopard's skin when officiating on all important occasions. This article of apparel was intended to commemorate some outstanding event in connection with the god Osiris; for all the strange clothing and head-gear of the heathen gods and priests were signs or symbols intended to convey some meaning to those who were educated to understand them—that is, to the "initiated". We who are initiated into the mysteries of God's glorious plan of the ages (Mark 4:1), have understanding of the symbolisms of the garments of the *Jewish* high priests.

The name Nimrod means literally "The subduer of the leopard", being derived from *nimr,* "a leopard," and *rad,* "to subdue". In these ancient days much significance was attached to names, as students of the Bible are aware. Nimrod's name, therefore, implied that his fame as a hunter rested mainly on the fact that he had discovered the art of training the leopard to aid him in hunting the other wild beasts. A particular kind of leopard, named the cheetah, is used for hunting in India even at this day. When we find that Osiris and his priests are represented arrayed in leopards' skins, we may be sure that deep meaning was attached to this costume; we believe that it was intended to convey to the initiates the understanding that their god Osiris was in reality Nimrod, the renowned "Leopard-tamer". It is well known that Nimrod, or Ninus, on becoming mighty,

extended his dominion, conquering Egypt, in addition to other countries.

Plutarch says there was a tradition among the Egyptians that "Osiris was *black*" (*De Isis, et Os.*, Vol. II, p. 359) As the Egyptians were dark people themselves, the blackness of Osiris must have been more than ordinary to have called for special comment. In his book of Plates, Belzoni shows a colored drawing of the recognized figure of Osiris, which he copied from the life-size paintings on the walls in one of the tombs of the kings at Thebes. (Plate V) The face and the hands of this figure are jet black. Wilkinson, also, in his sixth volume, shows a figure of Osiris which has the features of the negro; and it is significant that this negro-figure of Osiris is clothed in a leopard's skin. Professor C. Piazzi Smyth draws attention to the unmistakable negro features of the great Sphinx near the pyramids of Gizeh, which idol is pronounced by Egyptologists to be a representation of Horus, the son of Osiris and Isis. Horus, however, is only another form of Osiris. This, then, is further identification of Osiris with Nimrod; for Nimrod was black, being the son of Cush, whose name signifies "black". Ham, also, was black; he is the father of all the black races.

The Ethiopians were very black, and this people were descendants of Cush. Eusebius says: "Chus was he from whom came the Ethiopians". (*Chronicon*, Vol. II, p. 109) Josephus says the same. In the original of Jeremiah 13:23, the word "Ethiopian" reads "Cushite" —"Can the Cushite change his skin, or the leopard his spots?" (See also Genesis 2:13, marginal reading) In view of what we have observed, there is significance in this Scriptural interrogation, where both the (black) skin of the Cushite, and the spotted skin of the leopard, are connectedly alluded to.

Nimrod's Death the Foundational Theme of Heathen Religions

There are many more proofs of the identification of the Egyptian god Osiris with the Babylonian Nimrod, but those we have mentioned will suffice for our present purpose, namely, to gain information as to the manner of Nimrod's death; for the account of the death of Osiris is well known. Osiris met with a violent death, and that violent death of Osiris was the central theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen reason to believe, that violent death of Osiris which the Egyptians so pathetically deplored in their annual festivals, was just the death of Nimrod.

The account of the death of Osiris as given in the Egyptian *Book of the Dead* (a copy of which is frequently found entombed with mummies) is as follows: While Osiris was absent on a certain occasion, his enemy, who was named Sem, entered into a conspiracy with seventy-two of the leading men of Egypt to put Osiris to death. The plot succeeded. Osiris was slain, and his body was torn into fourteen pieces which were scattered throughout the country. Isis greatly lamented her husband's death, and searched about for pieces of his body. Wherever she discovered a piece, she buried it and erected a shrine over it.

The Patriarch Shem, and his Godly Influence in the World

Wilkinson shows (Vol. V, p. 17) that Sem was one of the names of the primitive Egyptian Hercules, who is said to have, by the power of God, fought and overcome the giants who had rebelled against heaven. In plain language, this mythical tale simply means that the Hercules Sem or Shem (see Luke 3:36), the great opponent of idolatry, was enabled by the power and spirit of God to so convince the tribunal of seventy-two supreme Judges of Egypt of the enormity of the offence of Osiris, or Nimrod, as to persuade them to condemn and put that "mighty one" or giant to death, and to send parts of his dismembered body to the various cities as a solemn declaration in their name, that "whosoever follows the example of Nimrod (Osiris) shall meet with a like penalty". In following this course Shem was acting according to a recognised judicial custom, instances of which are found in the Scriptures. See Judges 19:29; and 1 Samuel 11:7.

Afterwards, the upholders of the idolatrous religious system of Egypt stigmatised the leader of the "conspiracy" as Typho, or the "Evil One". One of the most noted names by which Typho was called, was Seth. (Epiphanius, *Adv. Hoeres*, lib. III) The names Seth and Shem are synonymous, both alike signifying "the appointed one".

This persuasive power of Shem, by which he caused the great Nimrod to be put to death, was

symbolised by the tusks of a wild boar. We read in Mythology that the god Adonis perished by the tusks of a wild boar. Now Adonis is identical with the god Tammuz, and Tammuz with Osiris. (Kitto's *Illustrated Commentary*, Vol. IV, p. 141; Wilkinson's *Egyptians*, Vol. V, p. 3) In Egypt, the pig was the symbol of evil; and as the horn is the ancient symbol of power, being so recognized in the Scriptures, the tusks in the mouth of the male pig signifies that it was by the "power of his mouth" that the evil one, Seth, caused Adonis (Osiris) to be put to death. In memory of this deed, the peoples of many countries have caused countless boars to lose their heads in sacrifice to the outraged god. This explains why the boar's or pig's head is even at this day a recognised dish at the Christmas dinner in Britain, though the reason for the custom has long been forgotten. In India, a demon with a "boar's face" is said to have gained such power through his *devotions*, that he oppressed the "devotees" or worshipers of the gods, who had to hide themselves. (Moor's *Pantheon*, p. 19) Even in Japan there seems to be a similar myth.

Thus the righteous Shem, blessed by Jehovah, has been stigmatised and misrepresented in all the heathen religions of the world; while the idolatrous Nimrod, who led men away from the true God, and who was justly condemned to death because of his evil deeds, has been exalted to the status of a god himself. This turning of things upside-down, however, shall not stand; for Jehovah shall now soon vindicate Himself on behalf of His righteous servants.

We are reminded here of what the Egyptian historian Manetho wrote regarding the builders of the Great Pyramid: "There came up from the East, in a strange manner, men of ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos—that is, Shepherd Kings." He adds that this people afterwards departed for Judea and built there a city named Jerusalem. The head of these Shepherd Kings has been recognised as the patriarch Shem, and Shem as Melchizedek, king of Salem. (Hebrews 7:1, 2) It is certainly quite in keeping with the exalted methods of this "king of peace" that he *subdued* the Egyptians *without a battle*, persuading them only by the spirit or power of God to close their idolatrous temples and do his bidding. (See Edgar's *Great Pyramid Passages*, Vol. I, pars. 4-6) It shows how wonderful was the godly influence which this venerable king and "priest of the most high God" exercised in the early stages of the "present evil world". He was indeed a fit type of Christ in the Millennial age, whom God sware would be a "priest forever after the order of Melchizedek". (Psalm 110:4) In face of such great power for righteousness, one can see how the iniquity instigated by Satan, the "god of this world," would require to be very warily conducted. Hence the term "mystery" or "secret" of iniquity.

The False "Seed of the Woman"

When the mighty Nimrod was violently put to death in the midst of his career, great indeed must have been the lamentation among his followers. Semiramis would, naturally, experience the greatest grief and loss. She had shared with him his kingdom and glory, but now all this honor had suddenly come to an end. Semiramis, however, was a woman of unbounded ambition; and she by no means intended to quietly step aside without a bid for fame on her own account. That she succeeded in making a name for herself is fully attested by the pages of ancient history. A most daring suggestion was advanced, which she seized upon and resolutely carried out—namely, that she should claim that her dead son was none other than the promised "seed of the woman" who had been destined to bruise the serpent's head, and who in doing so was to have his own heel bruised! Formerly her son had been honored as the mighty hunter and benefactor of the world; but though he was now dead she would declare that he had risen and been deified, and thus have him worshiped as a god!

We say that this bold scheme was *suggested* to Semiramis; for who could have instigated such an imposition except the "father of lies"? That "old serpent", Satan, caused the fall of mankind through his lying suggestion to Eve (Genesis 3:1-6), and he now attempted to frustrate Jehovah's glorious plan of redemption by introducing his false Messiah, a lying counterfeit of the true. In consequence of this the whole world has been led astray, and few indeed have had the privilege of knowing God and Jesus Christ whom He sent. Only those who have been *initiated* into the mystery of God

by means of the enlightening action of the holy spirit, have been able to discern the true Messiah. (Matthew 16:15-17) We are rejoiced to know that the time is not now far distant when the deceived world will have its eyes opened and recognize its true Redeemer, and when the people will shout: "Lo, THIS is our God: we have waited for him, and He will save us".—Isaiah 25:9.

Satan has taken advantage of the religious element in man, and by his blinding lies has directed the world's worship to himself, becoming in very deed the "god of this world". (2 Corinthians 4:4) He had said in his heart: "I shall be like the Most High"; and he sought to follow out this desire in every possible way. But he shall be "cut down to the ground" in the Lord's due time (Isaiah 14:12-17); and Jesus Christ, who did not seek to be equal with God, but made Himself of no reputation and was obedient unto death, shall be highly exalted and given a name which is above every name, that at the name of *Jesus* every knee shall bow in adoration and worship. (Philippians 3:6-11, *Diaglott*) "Exa him that is low, and abase him that is high," is the principle on which God works.

The patriarchs, and the ancient world in general, were acquainted with the story of the temptation in Eden; and they knew that the seed of the woman was ultimately to destroy the tempter. Because of this, and because of the innate wickedness of the hearts of men (Jeremiah 17:9), Satan was able to foist his counterfeit "seed of the woman" upon the world. We *know* that this is so: for there is hardly a people on earth whose mythological religion does not contain reference to the "seed" bruising the head of the serpent. Referring to this phase of the religions of the heathen countries, Wilkinson (Vol. IV, p. 395) says: "The evil genius of the adversaries of the Egyptian god Horus [Osiris in another form] is frequently figured under the form of a snake, whose head he is seen piercing with a spear. The same fable occurs in the religion of India, where the malignant serpent Calyia is slain by Vishnu, in his avatar [incarnation] of Crishna. The Scandinavian deity Thor was said to have bruised the head of the great serpent with his mace. The origin of this may be readily traced to the Bible." The Greeks, also, represented their god Apollo as slaying the serpent Pytho; and Humboldt shows that the Mexicans had the same belief concerning their god Teotl; "The serpent crushed by the great spirit Teotl, when he takes the form of the subaltern deities, is the genius of evil—a real Kakodæmon". (Mexican Researches, Vol. I, p. 228) When examination is made of these various myths, it is found that in almost every case the serpent-destroying god dies as the result of the injuries received in the combat, thus showing that the pagans knew that it was by dying that the promised Seed was to destroy the adversary.

In the above quotation from Wilkinson, it will be noticed that he attributes to the Bible the knowledge which the pagans had of destroying the serpent as the incarnation of evil; but he no doubt means that this knowledge may be traced to *the account* of the temptation in Eden, which afterwards appeared in the Bible. The Bible as we have it, of course, did not begin to be written till after the Exodus of the Israelites from Egypt, 1615 B. C. Long before this date (the Exodus was 857 years after the flood) the false religions of Babylonia, Egypt, and the other countries were fully set up, originating, as we have said, with Semiramis and her followers. In the midst of all this idolatry, however, the Lord always had his faithful few—Noah, Shem, Abraham, and others being specially mentioned. It was because the worship of the false Messiah was in full operation in Egypt and in the other countries, that Jehovah repeatedly warned his people, the Jewish nation, against following them. Bowing down to "sticks and stones" was in reality the worship of the dead. These images enslaved the minds of those who served them, giving a seeming actuality to beings who did not exist; for the "gods" whom they represented were in their graves, and are still waiting for the resurrection in the Millennial reign of Christ.

The "Image of Jealousy"

We have already mentioned the fact that the popular subjects of worship in every nation have been the "Mother and Son", images of whom were everywhere set up. Even the Jewish nation was for a time guilty of worshiping the Babylonian goddess with the false seed in her arms; for one of her images is evidently referred to by Ezekiel (8:3) when he says: "And the spirit lifted me up between the earth and the heaven, and brought me in visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat

of the image of jealousy, which provoketh to jealousy". This image of the "Mother and Son", erected as the result of the jealousy of Satan against the coming *true* seed of the woman, provoked God to jealousy because it misdirected the devotion of His people, to whom He said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God." (Exodus 20:3-5) In Egypt the "Mother and Son" were worshiped as Isis and Osiris, whose very names signify "the woman" and "the seed"; for Isis is the Greek form of *H'isha*, —the woman; and Osiris is read on the Egyptian monuments *He-siri*—the seed.

"Deification" of Nimrod

The mythical story in Egypt of the deification of Nimrod by Semiramis is to the effect that Isis, who was a great enchantress and had much knowledge of "magical ceremonies", instructed Horus and a number of his "followers" to perform a series of operations in connection with the burial of his father, which had the miraculous result of raising Osiris from the dead, and of establishing him as king in Amenti; that is, the "Hidden Place," or the other world. (*Fourth Sallier Papyrus* in the British Museum) Although Horus was the son of Osiris, he was merely another form of Osiris himself, being a new incarnation of that god.

Thus, by following Satan's lie, that the dead are not dead, Semiramis and her deluded followers caused others to believe that Nimrod was not now dead, but that he had been resurrected, and had become a god and should be reverenced as such. But it is evident that if this advanced form of idolatry was to become established, it was indispensable that it should be inaugurated in secret, and be operated with extreme caution; for the terror of execution, lately inflicted on one so mighty as Nimrod, was too real to be ignored. This, then, was the beginning of that iniquitous system of "Mystery" which has been so far-reaching in its desolating effects, and which the Lord used as a type of that still greater "desolating abomination," the mystic "Babylon the Great" of the gospel age.—See Revelation 17:5.

The very nature of the "Mysteries" gave great facilities for imposing on the senses of those who were being "initiated". It is well known that magical arts were invented by the Chaldeans. Epiphanius, after considering the evidences open in his day, pronounced it as his opinion that it was "*Nimrod* that established the sciences of magic and astronomy". (*Adv. Hoeres*, lib. I, tom. I, Vol. I, p. 7 c) All the fertile resources of magic, therefore, were employed by Semiramis and her intimate followers, to give color to the lying deceptions of those Mysteries of which she was the originator. But notwithstanding all the care and precautions of the conductors of these ceremonies, enough has leaked out to enable us to gain a clear insight into their character.

Candidates for the initiation were made to pass through the ordeal of the confessional, and were required to swear by binding oaths to maintain the secrecy of the system they were desirous of entering. After thus surrendering themselves implicitly to the priests, they were anointed with "magical ointments" which introduced into their bodily systems such drugs as tended to excite their imaginations and add to the power of the indispensable intoxicating drinks, that they might be prepared for the visions and revelations that were about to be made to them. Wilkinson, describing the experiences of those undergoing the process of initiation, says: "Strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness, sometimes thunder and lightning, sometimes fearful noises and bellowings, sometimes terrible apparitions astonishing the trembling spectators." (*Egyptians*, Vol. V, p. 326) Then at last the great hidden god was revealed to them in such a manner as to allay their fears and to call forth their admiration and blind affections.

It was easy for those who controlled the Mysteries, having discovered scientific secrets which they jealously preserved in their own exclusive keeping, to give the ignorant initiates what might seem ocular demonstration that Nimrod who had been slain, and for whom such lamentations had been made, was again alive, and now encompassed with heavenly glory. Thus the whole system of the secret "Mysteries" of Babylon introduced by help of magic (sham miracles), was intended to glorify a dead man; and when once the worship of one dead man was

established, the worship of many more was sure to follow.

In this way, Nimrod became the "father of the gods", being said to be the first of "deified mortals". As such he was worshiped under the titles of Kronos and Saturn. Saturn was the god of Mysteries, the name itself signifying "the Hidden One". He was revealed to the initiated, but *hidden* to all others.

Identity of the Greek God Bacchus

Another of the names under which the deified Nimrod received honor was Bacchus. In Greece, Bacchus was symbolically represented by a spotted fawn, which animal was intended in the figurative language of the Mysteries to covertly identify Bacchus with Nimrod. The name of the fawn in Greece was "Nebros", meaning literally "the spotted one"; while the name of Nimrod, as known to the Greeks, was "Nebrod", and is so translated in the Greek translation of the Hebrew Scriptures—i. e., the *Septuagint*. It will be remembered that Nimrod gained much of his success as a hunter by training the leopard to assist him in the chase. The skin of the fawn was intended to suggest the spotted leopard. The custom of wearing the skin of a fawn appeared to have been imported from Assyria direct; for some sculptures excavated in Nineveh show a god bearing a spotted fawn in his arm, in such a way as to indicate that the animal is to be regarded as a symbol. (Vaux's *Nineveh and Persepolis*, chap. viii, p. 233) Leopards were employed to draw the car of Bacchus; and he himself is represented clothed with a leopard's skin, as were also his priests, although sometimes the skin of the fawn was substituted.

The Greek Bacchus and his priesthood, therefore, were in this respect similar to the Egyptian Osiris and priesthood. Herodotus, the father of history, always speaks of Osiris as being Bacchus (lib. II, cap. 42), and so also does Diodorus, who says: "Orpheus introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name." (*Bibliotheca*, lib.I, b. 9) This is an additional proof that Bacchus and Nimrod are the same; for we have seen that Osiris was Nimrod.

The ivy, so conspicuous in all Bacchanalian celebrations, was an express symbol of Nimrod. The Greek word for ivy is "Kissos"; and Kissos was one of the titles of Bacchus. (Pausanias, *Attica*, cap. 31, p. 78) Now, the name of the descendants of Cush was pronounced in Greece "Kissioi". (Strabo, lib. XV, p. 691) The ivy branch carried by the votaries of Bacchus, therefore, signified to the initiated that Bacchus was the "branch of Cush"—that is, Nimrod, the son of Cush. This also accounts for one of the titles of the Greek god Apollo—"Kisseus Apollon". It serves to identify Apollo with Nimrod (among other proofs), meaning literally "The Cushite Apollo".

From Anacreon (p. 296) we learn that another of the titles of Bacchus was "Aithiopais", which means "the son of Æthiops". We have already pointed out that the Ethiopians were descendants of Cush, and therefore Æthiops must have been Cush himself. (See the marginal reading of Habakkuk 3:7)

The literal meaning of the word Bacchus is "the lamented one", being derived from Bakhah "to weep" or "lament". Hesychius (p. 179) says that among the Phenicians "Bacchos means weeping". The Hebrew word used in the Bible for weeping and lamenting is Baca, or Bakah. (See Psalm 84:6, where the word Baca appears untranslated—"valley of Baca" should read "valley of weeping") On certain mystic Bacchanalian festivals a spotted fawn was torn in pieces, and great lamentations were made. Photius tells us the significance of this ceremony: "The tearing in pieces of the nebroi [or spotted fawns] was an imitation of the suffering in the case of Dionysus" or Bacchus. (Photius, *Lexicon*, pars. I, p. 291) Thus the great lamentations which followed the violent death of Nimrod (Nebrod), when his body was torn into fourteen pieces by the judges of Egypt, was annually commemorated by the various nations.

The backsliding women of Israel wept for the death of the false Messiah under the name of Tammuz, in memory of the wailing of Semiramis for the death of Nimrod. Ezekiel 8:13, 14, reads: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." It is significant that these women sat at the north gate, the same place as the seat of the "image of

jealousy" mentioned in verse 3. Tammuz is identified with Osiris, and is therefore the same as Bacchus.—Wilkinson's *Egyptians*, Vol. V, b. 3; c.xiii, p. 10.

When Jesus, the true Messiah and Savior of the world, was being led to death, we read that the women "bewailed and lamented him". But Jesus rebuked them and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children".—Luke 23:28.

The substitution of one symbol for another, such as, for instance, the skin of the spotted fawn for that of the leopard, was fairly common. It was essential, however, that the substituting symbol should have an appropriate and traceable connection with the original, that the later "initiates" might recognize the true beginnings of their religious beliefs. For reasons of which we shall afterwards speak, the Egyptian priests directly represented Osiris by the symbol of the bull-calf, called the Apis bull; and this calf is sometimes shown covered with spots, quite clearly to further identify it as Nimrod the great "Leopard-subduer". (*Biblical Cyclopedia*, Vol. I, p. 368) The corresponding female "divinity", one of the representations of the goddess Isis, is well known to have been a spotted cow, named the cow of Athor (Wilkinson, Vol. IV, p. 387; and Vol. VI, Plate 36) Davies shows that the ancient Druids of Britain, who in common with all idolaters received their religious rites and notions from Babylonia, worshiped "a spotted cow".—Davies' *Druids*, p. 121.

The reason why Bacchus is commonly understood to be the god of wine, drunkenness and revelry, is because of the effect which the mysterious beverages and ointments had upon his devotees. The uninitiated merely saw the after effects, but did not understand the true import of these Bacchanalian orgies, which were claimed to be for "the purification of souls".—Servius, in *Georg.*, lib. I, Vol. II, p. 197.

The "elevating" effect which the process of anointing, etc., had upon the initiates of the false religions, is manifestly a miserable counterfeit of the godly joy experienced by those who, on being anointed with the holy spirit, gain an understanding of the glorious truth as it shines in the face of Jesus Christ. (1 Corinthians 2:9-16) The Apostle says: "Be not drunk with wine, wherein is excess; but be filled with the holy spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord". (Ephesians 5:18, 19) To the worldly, the exhilarating and joyful effect which the holy spirit has upon those who newly come into the light of God's truth seems to be the result of intemperate drinking, or due to insanity. Many of us have had the experience of being thus misjudged. So also were the members of the early church at Pentecost misrepresented, some of the bystanders mockingly saying, "These men are full of new wine". (Acts 2:1-18) But we care nothing for this; for we know "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned".—1 Corinthians 2:14.

Not only was the anointing of the holy spirit counterfeited by the false religions, but nearly every virtue and exalted office was ascribed to the false savior of the world that belongs to Jesus Christ. Without doubt this is the reason why Satan, the "god of this world," by counterfeiting the truth as nearly as possible, has had so great hold upon the hearts of mankind. The Apostle says: "The whole world lieth in the wicked one". We know that the great Papal system, well named Satan's masterpiece, has been a wonderful counterfeit of the glorious Millennial reign of Christ; and now we see why it was denominated by our Lord "Babylon the Great"; for it was the antitype of that iniquitous system which originated in Babylon of old. Just as Satan tried to frustrate Jehovah's plan of salvation by forestalling the Millennial reign of Christ with his false Papal Millennium, during which the Popes have successively reigned as king of kings and lord of lords; so he also sought to becloud the purpose of God by forestalling the advent of Jesus Christ, by bringing in his false Messiah. It was claimed that the death of Osiris (that is, of Nimrod) was sacrificial, submitted to for the benefit of the world. Thus we perceive that Satan's creation of a mythical "Messiah", impudently foisted upon the poor world centuries before the advent of Jesus Christ the true Messiah, was a *counterfeit by anticipation.* [To be continued]

[Note: Copies of this article, *Mythology and the Bible*, may be procured in booklet form (at 55 cents. or 2s. 3d. per dozen) by applying direct to: Mr. Morton Edgar, 224 West Regent Street, Glasgow, Scotland.]

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What two thoughts are understood by the word judgment?*

Ans.: First, a trial given for some purpose; and, second, a sentence pronounced according to the outcome of the trial.

2. *What was the first judgment day?*

Ans.: The time when Adam was on trial for life in the Garden of Eden, the whole unborn race being in him.

3. *What was the outcome of that trial?*

Ans.: Disobedience to the command of God, and therefore unworthiness for everlasting life.

4. *What was the sentence pronounced for the failure in this trial for everlasting life?*

Ans.: "Thou shalt surely [really] die."—Genesis 2:17.

5. *Does the Bible say that all are counted as sinners on account of Adam's sin and for that reason are unworthy of everlasting life?*

Ans.: Yes. It says: "By one man [Adam] sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned".—Romans 5:12.

6. *As the result of that trial, has the sentence of death been carried out against the human race?*

Ans.: Yes. A great many people are dying every day, and every ache or pain is death working in the human race.

7. *How did God arrange it so that each one of the human race might have a chance individually to prove whether he is worthy of everlasting life?*

Ans.: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." —John 3:16.

8. *What does the word "perish" mean?*

Ans.: To be dead forever.

9. *What was the purpose in giving His only begotten Son for the world?*

Ans.: So that "whosoever [any individual of the human race] believeth in him should not perish but have everlasting life".

10. *During the world's judgment day will any die on account of Adam's sin?*

Ans.: No. "Every one shall die for his own iniquity [sin]." See Jeremiah 31:30. See also Ezekiel 18:4.

11. *How are those who are dead and have never heard of Jesus, going to know of Him so they may "believe in him"?*

Ans.: God "will have all men to be saved [saved from death—brought back to life] and [then] come to a knowledge of the truth" and it shall be "testified" to them "in due time".—1 Timothy 2:3-6.

12. *Do other Scriptures show that all will "know the Lord from the least to the greatest of them"?*

Ans.: Yes. See Jeremiah 31:34.

13. *What will happen then to any one who will not hear [obey] that prophet (Christ.—Acts 3:23)?*

Ans.: "Every soul that will not hear that prophet shall be destroyed from among the people."—Acts 3:28.

14. *At that time what will happen to those who make no progress in building a right character inside of a hundred years?*

Ans.: They shall die. They shall have no further trial. See Isa. 65:20.

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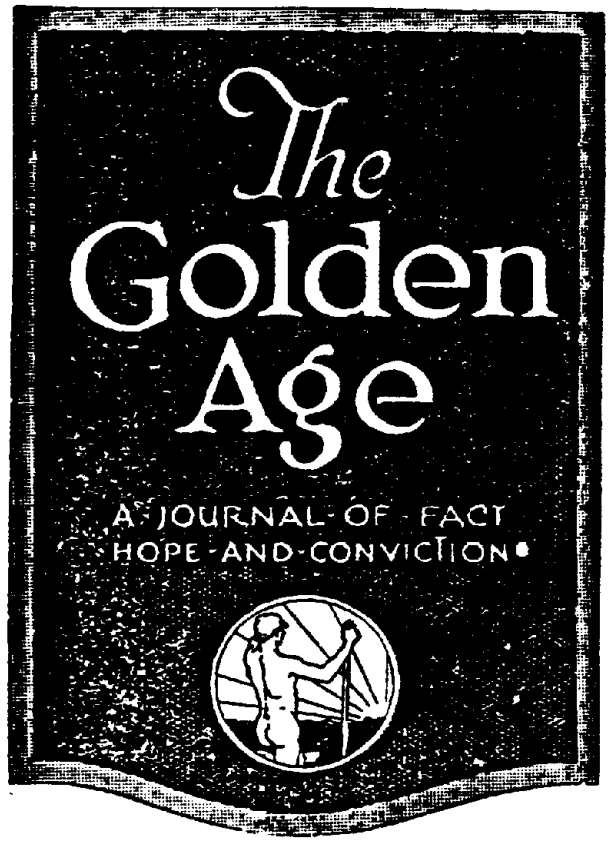

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A Probe at the Farming Problem

IT IS a pitiful commentary on the wisdom of mankind that when America has greater crops than ever before known there are almost sure to be twice as many people in the land in need of food as there are when the crops are small. This has worked out after this fashion so many times that one United States congressman has made the statement in print that he does not know how the farmers of the country would get along if it were not for the pests that ruin portions of the crops every year.

The production of food in the United States is not decreasing; it is increasing. The average grain, potato, peach, pear and apple production per year from 1911 to 1915 inclusive was 5,820,510,000 bushels, while for 1919 it was 6,183,171,000 bushels. In 1920 the production was unprecedented, the combined yield of the ten principal crops running thirteen percent above the average for the five years preceding; and the corn crop was so large that it did not pay to gather it, and yet in Connecticut hundreds of school children are starving.

Since 1916 the value of the agricultural output of the United States, expressed in terms of that wobbling thing which we call the dollar, has each year exceeded twenty billion dollars. In 1919 the total was nearly twenty-five billion dollars; but in 1920, with larger crops, the value was estimated at $19,856,000,000, or $5,105,000,000 below the total for the preceding year.

In the month of May, 1920, a general scare was sent out through all the papers of the country that owing to the shortage of farm labor there was a practical certainty that the whole country would be faced with a food shortage. As late as June 15th the publisher of *Farm, Stock and Home,* of Minneapolis, was urging the conscription of farm labor, so that the food supply of the country should not be menaced; and on the same date the then governor of New York State appointed a Farm Labor Committee having as part of its mission "the economic problem confronting the farmer, in order that there may be a fuller production of food stuffs".

Within a few weeks from that time farmers all over the country were complaining that they had lost money on their season's work, and if they had been able to secure all the help desired their losses would have been greater. In Alabama the farmers in 1920 harvested four hundred thousand tons more of the commodities which feed and clothe the world than they did the previous year, and received $128,436,000 less for their work.

Farm Values and Incomes

UNCLE SAM'S farmers own one-third of the nation's total wealth. The value of farm property is now estimated as in excess of eighty billion dollars, which is five times the value of all the railroads, twenty times the value of the iron and steel industry, and forty times the value of the textile industry. This farm value has increased sixty-five percent in the past five years and fivefold in twenty years, expressed in terms of the dollar, which wobbles with every wobble of the stock market.

It is generally conceded that, barring fire or other calamity, the farmer is more sure of his home, food, clothing and reasonable comfort than any other worker; and yet the farmers themselves, and many others on their behalf, do not regard farmers as properly paid, when the investment and the labor are taken into consideration.

The average returns on the farmer's investments increased from four percent in 1913 to seven percent in 1918, which was the farmer's banner year; and the farmer's cash reward, over and above the products of the farm used

by his family, was less than five hundred dollars per year for the period. This about equalled the average annual income of the industrial workers for the same period. Government figures for 1918 showed that the average net labor income of all the farmers for that year, including all the members of the farmer's family, was twelve hundred dollars.

Detailed figures of farm incomes compiled by the Department of Agriculture in twenty-eight representative sections of the United States shows that the average American farmer cleared $9.61 per week for his own toil. On one hundred typical Indiana farms the farmer averaged for seven years an annual wage of $558, after allowing five percent for capital invested and giving his family the produce they directly consumed on the place. In Wisconsin a group of experienced farmers made a study of their neighborhood, and came to the conclusion that every capable, industrious man in the neighborhood accumulated ten thousand dollars more of property every ten years.

Capitalists in other lines can show much greater returns than this, but workers cannot; and nothing is gained by pointing out that the average wage of the farmer is less than half the average wage of carpenters, bricklayers and other skilled city workmen. The latter must spend a fourth of their wages, or more, for a roof over their heads, and another fourth, or more, for the food which the farmer raises on his place, so that the net result is about the same, except that the farmer can accumulate property and does do so.

Comparing the farmers with other capitalists it is very evident that they do not obtain adequate returns on their investments as compared with what others receive. There is scarcely any other large industry in the country that has not brought forth large fortunes for some of the most energetic in it, yet the intelligent handling of a farm affords as great an opportunity for executive ability as is needed in a mercantile or manufacturing business, and a much greater opportunity for hard work.

In the year 1919 three hundred and fifty thousand corporations in the United States made net profits twenty-five times greater than that of the seven million farmers. It took five hundred farmers to make as much as one of these corporations. The profit of one coal company during the World War was 7,856 percent.

Farm Losses in 1920

IN 1920 the average farmer lost over a thousand dollars on his crop. The crops were the most costly to produce in American history but when they were marketed the prices offered were thirty-three percent below what they were at planting time. The sudden drop has left the farmer with a heavier burden of debt than he has carried for a long time, and it is said that about one-fourth of them are virtually bankrupt.

Much of what the farmer raises is fed to his stock. The balance which he could sell for cash brought him about sixteen billion dollars in 1919, but in 1920 this amount was decreased by five and one-half billion dollars; and if the decrease in the value of live stock products be taken into consideration the farmers suffered a setback in 1920 amounting to eight billion dollars. Most of this huge loss has been absorbed in profits by middlemen before the ultimate consumer was reached, so a considerable part of the farmer's capital and credit has been transferred to those who already have too many favors at the hands of those who have capital to supply and credit to extend.

With one-third of the country engaged in agriculture, the rest of the country does twelve and one-half times as much "business", much of it consisting in swapping the farmer's products back and forth, always at a profit, and seldom to his advantage or to the advantage of those who must eat or wear what the farmer produces.

So severe were the 1920 losses that in Texas, Kansas, Illinois and Iowa the percentage of decreased valuation of farm property amounted to between forty and forty-five percent. Lands in the Mississippi delta which brought $400 an acre but a little more than a year ago are now selling for $100 an acre, and mules which then brought $250 can now be bought for $75. There is some danger that in 1921 these losses may actually produce the food shortage which was predicted for 1920. Farmers can hardly be blamed for not wanting to lose the increased value of their lands by producing crops at a loss; and as the farmer can always produce enough to keep himself and his family, he has it within his power to create a situation more

terrible in possibility than it is in probability.

Competition from Abroad

IT IS a new experience for the American farmer to find his own market invaded; but the invasions have been so serious that during the first eight months of 1920 the import of foodstuffs was almost exactly the same as the export, and in the month of August the imports actually exceeded the exports to the amount of $55,900,000. This means that the high prices ruling here attracted agricultural products from other countries to such an extent as to make the foreign markets of American farmers valueless to them.

For the fiscal year ending June, 1920, the United States imported the equivalent of twenty-five million bushels of unshelled peanuts. It is estimated that in the year 1920 the southern farmers lost from twelve million to fifteen million dollars due to the importation of peanuts from China. It goes without saying that the farmers of the south are no more able to compete with coolie labor than is any other industry.

In July, 1920, one steamship brought into New York more than four million pounds of Danish butter, and for a long time it came at the rate of a million pounds a week. This is the more remarkable, coming from Denmark, because at the close of the war she had few cows, not having been able to raise enough feed for them, or to buy it from the United States during the war. All this recovery has taken place in two years.

During the winter just past it cost $1.23 per barrel for the Maine potato growers, in the famous Aroostook district, to land their potatoes in New York, while Holland potato growers placed them on the dock in New York for twenty-five cents a barrel. In the same winter months four hundred carloads of finest lemons were dumped into a gulch near Los Angeles because they could not compete in price with the lemons of southern Europe. The freight charges killed all prospects of selling these lemons even at cost.

One reason why the American farmer is now in trouble is that, theoretically, he has a free-trade market to sell in, all of his products being sold at a price which enables them to compete in the world's markets with the competitive products of pauper countries. But actually, in 1920, he had no foreign markets at all, as we have seen, and was at the greatest possible disadvantage because his own natural market in the United States was invaded.

The only good his foreign market did in 1920 was to fix for his products a price so low that he could not sell them for enough to pay for raising them. Then he had the double disadvantage that everything he needed to purchase was bought in a land which has now for its manufactured articles the highest prices of any country in the world. Protection has protected the manufacturer in America, but it has not protected the farmer. To this we must add the further fact that the farmer has had to pay the highest prices for labor, due to the scale of wages fixed for the protected manufacturing industries.

During the years 1918 and 1919 the prices of farm lands throughout the country went up and up; and those who bought farms during those years, at three hundred to four hundred dollars per acre, are faced with ruin unless the farms were bought outright for cash. At the prices agreed upon the new owners can never hope to pay for them, and the holders of mortgages on such investments have almost as much to worry about as the ones who did the purchasing.

Improved Farm Acreage

OF THE total land area of the United States twenty-five percent is improved, ten percent is arable forest or cutover land, three percent is swamp land which needs to be drained before it can be used, two percent is irrigable land, four percent is improved land other than wood land, twenty percent is adapted to forestry but not to general agriculture, thirty-two percent is suitable for grazing purposes, two percent is desert and two percent has been used for city lots and railroad rights of way.

The improved farm acreage of today is 293 percent of what it was sixty-five years ago. In 1920 it was divided into 6,449,998 farms, ranging in value from six dollars an acre for grazing lands to eight hundred dollars an acre for highly developed orchards and truck gardens.

But there is an ugly side to this matter of improved acreage. One-half the once tilled land in New York and New England now lies idle.

Those who first farmed these lands sold the fertility off without replacing anything, the low prices obtained for their products not enabling them to purchase the needed fertilizer.

The recent census showed a net decrease of one hundred thousand farms in New York, Pennsylvania, West Virginia, Ohio, Indiana, Illinois and Michigan. There are twenty-nine thousand abandoned farm houses in Ohio as compared with eighteen thousand a year ago, and seven men leave the farm every year to one that returns to it. This is a serious situation. In Iowa there are 3,732 fewer farms than ten years ago, but there are 44,071 more in Montana, showing the drift of the farming population toward new lands. In the year 1920 eight and three-fourths percent of the farms of Michigan were wholly idle, with 30,300 of the houses abandoned.

Tenant Farmers Increasing

IN ONE county in Illinois twenty percent of the farms are owned by men who have never seen them, and who live on the Atlantic seaboard. They toil not, neither do they spin, and Solomon never had a softer time in his palmiest days. Any improvements on these farms must be made by the renter himself. Sixty percent of the farmers of Iowa are tenants, most of them paying an annual rental of twenty dollars an acre. Unless these farmers make plenty of money they cannot get along: yet in 1920 they raised wheat at a cost of $1.88 and sold it at $1.45 a bushel, and raised corn at 75 cents, which they sold at 45 cents.

Of the farms in the Mississippi valley 60 percent are worked by tenants; and DeKalb County, Illinois, has 72 percent. Sumner County, Kansas, has 55 percent of tenants. In Mississippi 66.1 percent of the farmers of the state are tenants; in Georgia 65.6 percent; in South Carolina 63 percent. Of the land in South Carolina 68.7 percent lies idle. Negro owners operate one-tenth of the farms of the state. Taking the country as a whole it is estimated that 37 percent of all farms are operated by tenants and 9.3 percent more by lessees, so that nearly half the land under tillage is being worked by persons other than the owner.

Soil ownership is the foundation of social order. Take the land away from the people, and you have another Mexico. When a man owns property he is not inclined to turn Bolshevik. Lenine and Trotsky lost the support of the farmers in Russia as soon as they divided up the great estates among them. This is an economic law which other laws cannot change. It is inborn in human nature. These conditions make it highly desirable, if not necessary, that tenants should be able to get out of debt in a reasonable time and become owners of farms on their own account.

A tenant does not feel at home on another man's land. Unless he has the prospect of owning the farm which he leases he has no inducement to build up and maintain the soil of the farm. If he cannot make money he has no permanent interest in the upbuilding of a community, and hence is not so good a citizen as an owner. In some sections the net return on farm lands is only three percent; and it is an impossibility for a farmer who is in debt to make enough to lift the mortgage, or even to pay the interest on the mortgage already existing, without cutting into his capital. The present outlook for tenant farmers becoming owners is not bright.

Wheat Costs and Prices

IN THE year 1915 the countries of the world producing more than fifty million bushels of wheat each were as follows, in the order of their production: United States, Russia, Canada, India, France, Austro-Hungary, Italy, Argentina, Germany, Spain, Roumania, Great Britain and Turkey. The United States and Canada together produce one-third of the wheat of the world.

Not all of the United States is as favorably situated for the production of wheat as North Dakota. In that state, during the past fourteen years, by means of crop rotation, good seed and good cultivation, the increase in wheat production per acre has been fifty-four percent, and they have made some profit even in bad years. Eleven years' data on farms at Bathgate, Larimore, Hoople, Portland Junction and Wahpeton, North Dakota, all in the Red River valley, show that the average annual income at these places, exclusive of any cost for land rental or interest on the investment, was $16.32 per acre per year. This is the interest at six percent on land worth $272 per acre.

The Government investigated the cost of pro-

ducing the 1919 wheat crop on 481 farms scattered widely over the wheat-producing areas, and found the average cost to be $2.15 per bushel. In that year the Government was guaranteeing the farmers a price of $2.26 per bushel, and at that price one-half of the farmers who raised wheat raised it at a loss. On twenty of the 481 farms the cost of raising was over five dollars per bushel. On two of them it was less than one dollar per bushel.

Farmers have taken wide notice of the fact that there is a great disparity between what they receive for their wheat and what others receive. A Senator in Washington made calculations which showed that when the farmer was getting $8.37 for the wheat in a barrel of flour, the miller was getting $12.70 for the same wheat, the baker was getting $58.70 and the Washington hotel-keeper $587.

Another Senator calculated that a 196-lb. barrel of flour produces three hundred sixteen-ounce loaves of bread owing to the water, salt and other ingredients used; and his figures showed that when a barrel of flour is made into bakers' bread the farmer receives one-fourth of the retail price of the bread, while the other three-fourths go to elevator men, millers, jobbers, wholesalers, bakers and retailers. In the year 1920, a most disastrous year for wheat growers, the Northwestern flour mills made profits of 44.7 percent, and during the preceding five years their average annual profits were 24.4 percent.

"Fixing" the Price of Wheat

THE price of wheat is "fixed" in Liverpool and Chicago. Theoretically the price is what it is because a fairly constant supply, from both the Northern and Southern hemispheres and from wide ranges of climate, is pouring into the markets of the world, the chiefest of which is Liverpool, the principal port of entry for the world's greatest consumer.

The United States produces a surplus of wheat. Theoretically that surplus is sold in Liverpool at auction, and the price which it brings is the going price for all the wheat raised in the United States. Various things conspire, however, to prevent the carrying out of this theory without more or less interference.

The American farmer is a long way from his Liverpool market. Not merely is he confronted with the fact that transportation and elevator charges are all subtracted from the amount which gets back to him, and that he has limited means for controlling any of these charges, but he is peculiarly helpless as respects the Liverpool price. If arrived at by a conference in which he was in some way represented he could have more confidence in it. The prices are really fixed by great financial interests that have a controlling "say" in governmental affairs.

Even in normal times it has been learned that surplus manufactured goods have been sold in foreign countries below cost, while the very highest prices were charged for the same goods here in America. The knowledge of this fact, and the certainty that he has paid the high prices for the manufactured goods sold in the American market, makes the farmer wonder whether perhaps the same principle may not be working in the case of the wheat surplus, except that in this instance there is no way of holding up the domestic price.

During the years of the war the price of wheat was admittedly fixed by collusion between the governments involved, and arbitrarily fixed in such a way as to encourage wheat production in Britain and to take into account the increased costs in the United States as compared with Australia, and even with Canada. In 1917, when the government-fixed price of British wheat was $2.24 per bushel, the price of Australian wheat landed in Britain was 72 cents less per bushel. The knowledge of this difference was kept from Australian growers by means of the censorship.

At one and the same time, when the British Government was paying $2.40 per bushel to American wheat growers, it was paying but $2.20 to Canadian farmers and as low as 96 cents to $1.14 per bushel to Australian farmers. The compensation of the Australian farmers was kept down by juggling the freight rate, which, 45 cents per bushel between Australia and England according to the British Blue Book, by a system of bookkeeping on the part of the Australian government was made to appear as if 96 cents.

American governmental-control of prices of wheat and flour was relinquished at the end of May, 1920, and straightway the price of wheat fell. From July first to November first the price dropped from $2.53 per bushel to $1.83. The

explanation offered for this is that the world has not the purchasing power to buy $3 wheat, and that Britain diverted her wheat orders to Australia, India and the states along the Danube, whenever possible, where she could get more for her money than in the United States.

The key price to farm products is the wheat price. As wheat goes, so go all products of the farm. Corn and oats fall, if wheat falls, and rice, cotton, tobacco, and finally garden produce slip down the price hill. A special attack was made on wheat in 1920, which by a hidden fraud rapidly depressed the price. Like other international products the lowest price in the international market is the price for the whole world. Wheat comes largely from India, Russia—formerly—Hungary, Argentine, Australia, New Zealand, and the United States. If the price of wheat could be forced down in one of these markets the others would follow.

It happens that in the Argentine wheat market there are practically only five large buyers, England, France, Holland, Germany and Belgium, who deal through five firms, which control absolutely the Argentine market. If the relatively small amount of wheat from Argentine could be forced down in price, the immense amount from the United States would fall. So these five countries conspired to force down Argentine wheat. For days at a time they would concertedly stay out of the Argentine market, and from lack of demand the wheat offered there on those days would drop in price as much as six to nine cents a bushel. At the same time the buyers of these countries refrained from buying in the great Chicago market for wheat, thus creating a situation in that market peculiarly susceptible to a low foreign price. Thus *by fraud* under the lead of Great Britain, the largest buyer in the great wheat conspiracy of 1920, the price received for wheat by the American farmer was depressed with unprecedented rapidity, and with it went the other grains and the rest of farm produce, to the ruin of hundreds of thousands of farmers who got almost nothing for their crop but hard work and a loss.

This job was pulled off by rich men, and it was to this class that the Apostle James by inspiration addressed these burning words: "Go to now, ye rich men . . . Ye have heaped treasure together [not to keep but] for the last days. . . . Behold, the hire of the laborers who have reaped down your fields [the farmers], which is of you kept back *by fraud*, crieth [for divine vengeance]: and the cries of them which have reaped [the farmers] are entered into the ears of the Lord of Sabaoth" (Greek, armies—this time the rich have done it once too often; God is now paying attention to their treachery, and the great armies of the Lord—the politically embattled farmers and workers are already on the march against their oppressors, determined now that such wrongs shall be no more forever).—James 5:1, 4.

Wheat Speculation

IN THE Chicago Board of Trade, in October, 1920, more wheat was sold than was raised in the United States during the entire year, and the corn crop was sold fourteen times in the same place before a bushel of corn had reached the markets. These speculators know just when the farmer must sell, and they take advantage of the farmer's necessities to gamble away his profits by trading in what are called "options", covenants to deliver a given quantity of grain at a given price in some future month. Farmers have under agitation plans to prevent this option trading, a thing that was done of its own volition by the Government during the war, and until July 15th last.

The maintenance of the system of fixing the price of the farmer's products by gambling on the stock exchanges results in low prices to the farmer, high prices to the consumer, and an easy living and vast profits for the speculators. The system has its defenders. The claim is made that the speculator tends to stabilize prices, and that fluctuations are always greater in markets where there is no organized speculation. For example, it is pointed out that in London, in 1335, before the days of Boards of Trade, wheat sold for ten shillings a bushel, and that the following year, on account of unusually large crops, it sold for ten pence a bushel. The devil never hesitates to go back six hundred years, or longer if necessary, to find some excuse to justify his Satanic majesty's way of doing things.

Saving Some of the Profits

IT IS evident that some one must hold the bulk of any crop until it is consumed, and the farmers claim that there is abundant evi-

dence that the wheat crop could not have been in more unscrupulous hands than the gang of gamblers and "bankers" that have heretofore directed its disposition. It is their claim that the age-old custom of rushing farm products to the market has played into the hands of the speculators who, having forced prices to the lowest point, stocked up heavily. Then, as the prices advanced, they received the profits which the farmers had been previously forced to lose. These speculators are always ready to advance their prices after they have the crops in their hands, but only the most urgent of reasons can cause a reduction of ever so little.

An evidence that there is money in holding back wheat until the time for consumption has arrived is afforded by the fact that in numerous instances where farmers have gone in together for coöperative grain elevators, the elevators have made a yearly interest of thirty to one-hundred percent on the investment.

Two of the largest elevator systems in Canada are owned and operated by fifty-nine thousand farm shareholders. These are the United Grain Growers and the Saskatchewan Coöperative Elevator Companies. In addition, the Dominion Government has storage elevators with a capacity of eleven million bushels.

Throughout the districts served by these seven hundred coöperative elevators, the farmer first brings in his wheat and receives a certain price. Later in the year, as the price becomes more definitely fixed, he gets a little more: and at the end of the year he gets the balance. By this method the man who raises the wheat gets the full price for it, instead of having the profits diverted to the pockets of speculators.

Farmers of the United States have now taken up this matter of coöperative elevators in earnest, with prospects of interesting developments within the next year or two. Such an elevator company was organized at Twin Falls, Idaho, October 11, 1920, and doubtless in scores or hundreds of other places.

Meantime, the farmers have undertaken to accomplish something by going at things in a cruder and less effective way. In North Dakota twenty-three banks were forced to sit down and wait quietly, with closed doors, until the farmers got ready to sell their wheat, which, at the time of our information, they were refusing to part with for less than $2.50 per bushel.

At the end of December, 1920, seventy per-cent of the farmers of Nebraska were still holding to their wheat, waiting for a three dollar price. There is a risk in all this, however, along with the chance for a profit; for as soon as Canada, Australia, Argentine and other wheat-producing countries find an artificially good market created by the withholding of American wheat, they are bound to take advantage of the situation to rush their own products into the void.

In Kansas, in December, there were seventy-seven million bushels of wheat stored, waiting for a better price. It makes the heart ache for the promised kingdom of God to read that at that same time twenty million people were starving in China, parents were selling their fourteen-year-old girls at four to five dollars each, to be taken to the cities and placed in brothels; and as they themselves left their pitiful hovels, to starve by the wayside elsewhere, they were tying their younger children to the trees so that the little ones could not follow them. We have starvation in New England, too.

People who glibly quote, "God's in His heaven, all's right with the world", should use their brains and learn that we are now living in the time of Satan's kingdom, not Christ's kingdom, and that the whole trouble with the world is that the Desire of all Nations is not yet in control. But cheer up, the Dawn is near!

Farmers who are trying to extend their marketing periods have good Biblical authority for the storage of food in times of plenty, as witness the story of Joseph, who saved the surplus in the seven years of plenty to last over the seven years of famine. As far as the consumers are concerned, they would be quite as well pleased, and their interests quite as well cared for, if the storing of grain were done by the farmers until the time of consumption, as they would if done by those financial interests which have so abundantly proven in the recent past that they cannot be trusted in *anything* which has to do with the welfare of the people or in any statements whatever that they make. Many countries of the world are short of wheat, but do not have the money to buy. This is true of Germany, Austria and Armenia.

Federal Reserve vs. Farmers

IN GOLDEN AGE No. 37 we have discussed the Banking and Pawnbroking question at quite some length, and made some reference to the attitude of the Federal Reserve Bank toward the farmers. It here seems advisable to extend these remarks; for it seems evident that the farmers will never receive from this institution, in carrying their products until the markets are ready for them, the assistance that has been and is being freely granted to the jobbers and wholesalers after the farmers' products are in their hands.

The Federal Reserve Bank is a privately-owned institution controlled by Wall Street bankers. Under the law the Secretary of the Treasury is the chief officer of this system. When in the winter of 1920-1921 the farmers came to the then Secretary of the Treasury, asking his consent to the principle that warehouse receipts, based on the products of the farmers, should be made the basis of credits to be granted to the farmers by the Federal Reserve system, he refused point blank, though he consented that those same products, after they had left the farmers' hands, should be used as the basis of credit to the plug-hat gamblers and profiteers that have done so much to ruin the world.

The Federal Reserve system was found adequate for the financing of America and her allies during the war, but credit to the farmer has been restricted and the rate of discount on farm products has been raised. The banking resources of the United States were stated by the Comptroller of the Currency to be $53,079,108,000, and as America is the credit-reservoir of the world it is passing strange that the temporary support of credit on the perfectly liquid assets of farm produce between harvest time and time of need should be beyond its powers.

The banks, including the Federal Reserve, have profiteered all the time, and are still profiteering. More than a billion dollars was being loaned on Wall Street as call money at the very time when the yeomanry of the great West were vainly seeking to hold their products a little time for a better price. A crop represents a whole year's work to the farmer; and if he has no credit and has to dump all his products on the market at once, and take what is offered him at the time the price is lowest, he is treated most unfairly.

The proposition recently made to transfer the one hundred million dollars of profits of the Federal Reserve Bank to the farm loan banks, and thus aid the farmers, is like expecting a man to get well by sucking the wound from which he is bleeding to death, and then swallowing the blood. To get the point of this remark, take note that in Iowa and other western states, in October, the banks were demanding a twenty-five percent discount on farmers' eight percent notes.

Since the war the situation calls for more money to the average man, and a greater distribution of money than ever before; and the efforts of Big Business to force things back to where they were before the war can succeed only in throwing farther out of joint conditions which were already sufficiently disorganized.

The Federal Reserve Bank began the policy of restriction of credit early in 1920, and the business of the country went down before that policy like a house of cards. It may be good business to ruin the country's business so that the business of the country will not be ruined by some other means, but there is a vague suspicion that the financial interests which seized billions in profits during the war are now trying to double those profits, already capitalized, by making every dollar twice as valuable as it was when the profits were made.

Some of these men are frank in saying that the job was badly overdone. Some in the Federal Reserve seem to have sensed the same thought. The Chicago branch of that institution requested the farmers of Iowa to accept their losses and pay the Iowa bankers what was owing to them, because the Iowa banks were then short of money and would be until the farmers sold their grain and paid up.

The financial interests have the farmers at their mercy in another way. There are three groups of bankers in Wall Street who dominate the 267,000 miles of railroad in this country. These railroads wield a crushing power over the farmer. They are now squeezing him as never before. The rates are sky-high, so high indeed that many shippers now send their goods by truck rather than try to use the railroads at all.

The War Finance Corporation might con-

ceivably have been of some help to the farmers. At the time it was dissolved it had in hand applications amounting to one hundred million dollars for the export of copper, steel, tobacco, cotton, coal and ships, backed by prominent bankers of Italy and Czecho-Slovakia.

Meat Costs and Losses

DURING the year 1920 all kinds of live stock —horses, mules, cows, steers, sheep and hogs — decreased in numbers in the United States, and the decrease in their values over the previous year was $2,250,000,000. Part of this decrease is due to the fact that Europe and America cannot afford to eat much meat, and the American farmer could not therefore afford to raise it; and part is due to the fact that other countries are raising meat in larger quantities than previously.

Before the war Brazil exported annually less than two million pounds of meat; in 1919 it exported two hundred and fifty-one million pounds. Before the war British South Africa exported five hundred thousand pounds of meat; in 1919 it exported forty-six million five hundred thousand pounds.

What is true of wheat is true of meat. The farmers do not receive as large a proportion of the consumer's dollar as they should. There are towns in the United States where there is one meat dealer to every four hundred of the population. These dealers take large profits on their sales, and even at that can hardly make a living.

Five farmers, visiting Washington, D.C., in an effort to have something done for the farmers, paid eleven dollars for a modest meal consisting of steak, potatoes, corn, bread, butter and coffee, with no dessert and no tip; and when they came to figure it up found that the farmer who had produced the food had received just eighty-two cents of the amount. At that time, within a few miles of the capital, Virginia steers were selling at eight cents a pound.

Reports of government experts showed that in DeKalb County, Illinois, only sixty miles from the plants of the millionaire packers of Chicago, in the season of 1918-1919 only forty percent of the cattle were produced at a profit, while during the 1919-1920 season only five and one-half percent were produced at a profit.

In November a ship arrived in New York with one hundred and fifty thousand carcases of New Zealand lamb at fourteen cents a pound, which is less than the American farmer can raise it for, and possibly less than the New Zealand farmer himself can raise it for. The effect of that shipment, and the attendant circumstances, was that two thousand sheep sold in the Chicago stockyards at a price which netted the shippers only thirty-four cents a head, and a farmer near Blaisdell, N. D., who shipped twelve sheep to the South St. Paul market received a net return of three cents for the twelve.

On the demand of the Government, and with a view to lowering the cost of living, the packers knocked the bottom out of the hog market in the Fall of 1919, and thousands of American farmers went bankrupt. This slaughter of the farmers was followed by an advance of eleven percent in the price of bacon. During the months that followed, the retail prices of pork and pork products actually advanced while the wholesale price of pork on the hoof was falling nearly one-half.

In June, 1920, to show the gait that the profiteers had struck and were still keeping up, the farmer was getting $5.50 per hundred *less* for his pork than the year previous, and the retail prices of ham were $3.00 per hundred *more*. A farmer near Baltimore sold his pigs at seventeen cents per pound, and chops from these same pigs were delivered to his own home and charged at forty-five cents a pound. In January, 1921, hogs weighing two hundred pounds each were being sold for nine dollars apiece.

As late as April, 1920, the farmers still had great hopes of making money in meat. At that time, in Villisca, Iowa, a pure-bred Poland-China sow, which had been bought fifteen months previous for $265 was sold for $40,000. It was a bad buy for the second purchaser.

Taking the Skin Off

THE Hide and Skin companies have been taking hides of the farmers recently at a price that is illuminating when we ponder over the propaganda with which the country was flooded only a little while ago to justify the outrageous prices for shoes. A few illustrations tell the story:

J. W. Patton, Rayville, Mo., sold a hide at five cents per pound. The hide brought him $2.30; for it weighed forty-six pounds. On the

same day Mr. Patton had his shoes half-soled, the leather weighing perhaps a pound, and paid $1.40 for the job. We wonder what Mr. Patton thought that night when he went home with his ninety cents, his munificent reward for skinning the cow and taking the hide to market.

A subscriber in Pennsylvania reports sending a calfskin and a horsehide, both large, direct to a tannery company. For these two hides he received $2.50 net, after the expressage of $1.25 had been deducted. Shoes ought to be cheap at that rate.

We have before us an invoice or credit memorandum of the Southern Hide and Skin Company, Jacksonville, Florida, made out in favor of J. W. Moffitt, Hallandale, Florida. It allows five cents per pound for one green-salted hide, ostensibly weighing thirty-five pounds. The word as we got it from Mr. Moffitt, through a friend, was that the hide weighed very much more. It had been cured by having not more than a pound of salt rubbed into it. When the hide arrived the Hide and Skin Company "deducted" a weight not stated for the salt in the hide, "deducted" ninety-seven cents more for freight charges, and rewarded Mr. Moffitt with seventy-eight cents for skinning his cow, curing the hide, wrapping it up and shipping it to Jacksonville.

We thought this so rich that we wrote to the Hide and Skin Company inquiring whether they had any securities on the market of interest to investors; but they must have smelled a rat among their hides somewhere, for the letter that we longed for never came. However, we did get an answer to the letter which we wrote Mr. Moffitt asking whether we might publish the facts about the taking of his hide; and his letter in reply gives some more facts and shows that this first Hide and Skin Company were benefactors to humanity compared with the next crowd he fell in with. He says:

"Perhaps you better not say anything about that; for I got dissatisfied with that firm and shipped to Sabel Brothers two hides a few days apart and received for the one thirty cents and for the other ten cents; I don't mean per pound, but thirty cents and ten cents each. They did say that the hides arrived in bad condition, which might be true or might not. One hide was shipped two hours after being taken off the animal and should have been in Jacksonville the following morning, at most not over twenty-four hours off the animal. The other was three or four days here before shipping, but was salted. I should have kept both hides longer; for the one I kept the longer brought the higher price. No! I don't care what you say about it; you have the facts, only the income tax man might get next to the facts and get me on excess profits."

Garland Morriss, of Manteo, Virginia, sent a fourteen-pound cowhide to a hide and fur establishment in Richmond, was allowed four cents a pound for it, total fifty-six cents. From this amount forty cents was deducted for express, and the remaining sixteen cents was forwarded in postage stamps. This was in January, 1921.

W. A. Sewright, Buffalo Gap, S. D., shipped a fifty-pound hide to a hide-buying firm in Omaha, was paid six cents a pound on thirty-four pounds, total $2.04. But there was deducted $1.61 for freight and thirty-nine cents for cartage, so that the net amount received for the hide was four cents.

H. M. Scott, Stanley, North Dakota, shipped a cowhide to Minot, N.D.; and after the freight charges were deducted he received a net return of three cents.

C. D. Helms, Marmon, North Dakota, holds the banner. He sent a thirty-one pound hide to the Watertown Hide and Fur Company. He was allowed four cents a pound for the hide; but the freight charges were $2.09, and the Hide Company sent Mr. Helms a bill for eighty-five cents for sending them the hide. And shoes are $6 to $16 a pair.

We hope that as Mr. Helm looks at that bill he gets joy from knowing that in the year 1919 the American Hide and Leather Company made 265 percent profit over their 1914 profits, and that in the same year the Central Leather Company made 103 percent over their profits for the previous year. The accumulated profits of Central Leather Company rose from 7¾ millions in 1914 to 30¼ millions in 1919; the dividends of the American Hide and Leather Company common stock were thirty-five times as great in 1919 as in 1915, when they were ample; and the profits of the great Endicott-Johnson Shoe Mfg. Co. were $9,791,580 in 1919 as against $2,174,430 in 1915. The cost of the leather in a shoe is about one-sixth the price of a shoe.

Speaking of hides, the profiteers skinned the farmers and the rest of the people alive, and then were in deadly fear of the shadow of the penitentiary for their offenses under the Lever

Act. It was needful to keep attention off from themselves; and through their newspapers they kept up a succession of roars for "Americanism" against pro-Germans, Bolsheviki and Reds until the Supreme Court decided they had not violated the Lever Act. No further need of a smoke screen, and the newspapers are again about the domestic business of maligning the Nonpartisan League and other away-from-Wall-Street movements.

Milk, Butter and Eggs

IN New York, when the consumers were paying sixteen cents a quart for milk, the producers were being paid six and one-tenth cents a quart. In Chicago, when the consumers were paying fourteen cents, the farmer received five and two-tenths cents; and in Omaha, when the consumers were paying fifteen cents, the farmer was receiving six cents a quart. The farmers think that this is too great a gap.

The warehouses about New York are crowded with condensed milk and evaporated milk put up when sugar was twenty cents a pound. This milk is held—until rotten—to be sold at fifteen cents to twenty-five cents a can, and cheaper milk and cheaper sugar now in the market are being refused by the manufacturers until the old product is worked off at the war-prices at which it was made. In the meantime the consumer pays high prices, the farmer has no market for his milk and must kill his cows for beef at a time when the beef market is all shot to pieces.

When butter was selling to consumers at eighty cents per pound, the producers were being paid but forty-five cents. In January, 1921, the farmers in Tennessee were being paid only twenty cents a pound for their butter.

Early in January twenty-one carloads of eggs from China and three carloads from Japan came through in a solid train from Vancouver. These eggs came through in twenty-one days from Japan to Vancouver and in ten days more were distributed, twelve carloads in New York, seven in Boston, four in Philadelphia. They arrived just in time to command a winter price of sixty-two cents, but the arrival caused a drop of ten cents a dozen in the wholesale market.

In the same special egg train came four cars of choice California eggs, which find their way into the New York market through a coöperative society. This society makes a specialty of shipping the eggs in a uniform and attractive manner.

On February eleventh, when the finest graded California eggs were selling in the wholesale market of New York at forty-three and forty-four cents per dozen, retail grocery stores in New York, operating large chains of stores, were charging the people eighty-four cents a dozen for the same eggs; and as eggs make up twelve percent of the business of the average grocery store the people may judge whether or not they were fairly treated.

Pulling the Wool Over

ONE of the concerns that stood out with "100 percent [profit] American" distinctness during the war was the American Woolen Company. If you had known how this company intended to stand by Uncle Sam in his hour of need, and had invested one hundred dollars in its shares in 1914, you would have drawn out $459 in dividends during the next five years and could then have sold your stock for $1,204. Uncle Sam got after this concern for profiteering at his expense, only to find, by the decision of a wise judge, that woolen cloth is not woolen clothing, and that therefore no way existed under the law to make the chiefest of all cloth profiteers disgorge.

Now let us see what follows. The wool manufacturing interests must have sold out an enormous quantity of wool, bought at a low price and sold at a high price, in order to have caused Uncle Sam to cast a suspicious eye at its enormous profits. Having sold out the Government and the people at such outrageous prices that suits of ordinary clothing sold in the retail stores at one hundred dollars a suit, what would be its next policy? Why, of course, to lay in another enormous stock of wool at a low price. How can this be done? Use all influence with banks (and people who have cleared millions of dollars in profits always have plenty of influence with banks) to curtail the credit of the farmers so that the farmers will have to throw everything overboard. Then those that have accumulated vast surpluses of cash can invest to their heart's content until another war can be arranged or a propaganda developed showing that the country is short of wool, and

the prices can be sent skyward again. It is all very simple; it works like a pump.

Something like this has happened. Wool prices have collapsed, and the warehouses are jammed with raw wool, the estimated total being about four billion pounds. Meantime the people are largely clothed with "all-wool" goods made of old woolen rags, hundreds of tons of which are imported from Germany. It is claimed that the people, to live comfortably, need about twelve pounds of wool per year, but are not able now to get three pounds.

An ordinary suit of clothes weighs six pounds. During the year 1919, when the price of wool suits was $100, the average price paid to wool producers was sixty cents per pound, so that the wool in a suit at that time was worth about $3.60, not affording any too much reason for the quadruple prices charged.

It was stated in the United States Senate that during the war, when all the women of the land were using wool in Red Cross work, and paying for it at the rate of $4.70 to $5.25 per pound, the farmer was getting for the same wool only seventy cents in the grease, or one dollar and forty cents scoured, and the yarn makers had done not a thing to the farmer's product but to dye it and spin it into yarn at a cost of a few cents a pound.

Fruit Growers' Troubles

FRUIT-GROWERS always take long chances. If it is a good year for fruit, everybody has fruit and the market is glutted, with no profits. Fruit must be supplied to distant markets, with often a poor chance of finding a remunerative market on arrival. In the great Yakima Valley, Washington, in the winter of 1920 the warehouses were piled with high-grade apples, the bins were full of corn and the fields dotted with stacks of hay for which there were no purchasers. Farmers with bumper crops were unable to raise enough money to pay the interest on their mortgages or to pay their grocery bills.

Transportation is a deciding factor. Cars must be had promptly for some kinds of fruit, or the crop is valueless. Four thousand cars of peaches and other perishable fruits were wasted in Western New York last year because the shippers could not obtain cars for their transportation. Freight rates are prohibitive. The demand of the railroads for excessive earnings is strangling the country. Distribution in America costs, in all its items, one-fourth more than in any other country.

Melon-growers in Colorado and the Southwest find themselves unable to stay in the business on account of the excessive freight rates. It now costs $3.07 to put a crate of melons in Chicago against a cost of $1.96 before the war. This may help melon-growers in New Jersey, at the expense of their western brothers, but there is small comfort in that, to any one that loves justice. Melons remain high to consumers. When the farmers were being paid but eight to ten cents apiece, the consumers had to pay sixty to eighty.

While thousands of cars of apples were rotting in various parts of the country, the prices for apples at fruit stands in the large cities remained the same as during the war. The best apples cost seven to fifteen cents each; and in the dining cars the farmer is charged the same price for one baked apple that he gets for a whole bushel on his trees.

At the time when alligator pears were being sold in Washington Market, New York, at three for twenty-five cents, they were being served in Broadway restaurants at sixty-five cents each. This idea of multiplying the market price of food by about eight seems to be a principle with New York restaurants. If your income is small and you wish anything to eat, you had better get in line on the raw-food fad now coming into prominence.

Statistics show that for a box of grapefruit retailed at six dollars, the grower received one dollar, the picker and packer one dollar, the brokers, commission men and jobbers one dollar, the transportation companies one dollar and fifty cents, and the retailer one dollar and fifty cents.

Potatoes and Other Vegetables

THOSE who were connected with the food administration during the war have admitted that, contrary to fact, a propaganda was deliberately started to the effect that there was a bumper crop of potatoes, so as to induce the farmers to send their potatoes to market quickly and break the price. In other words, the farmers were deliberately lied to and robbed by the transaction. In the spring of 1920, in

the grocery stores of New York city potatoes were selling at twelve and one-half cents a quart.

At Poughkeepsie in March, 1920, the price of potatoes was so high that George Booker of Hyde Park, N. Y., sold three bushels, and with the proceeds bought a ton of coal and had money left over. The next day he sold thirty heads of cabbage and bought another ton of coal with the proceeds, and again he had money left over. Six months later there were fifteen million bushels of potatoes stored in Maine warehouses with almost no market in prospect, and in Virginia Irish potatoes were selling for fifty cents a barrel and prime sweet potatoes at one cent a barrel.

In the spring of 1920, in the grocery stores in New York, tomatoes retailed at ninety-five cents a pound. Six months later Maryland's great tomato crop was rotting on the ground; for canners could not afford to pay anything at all for it, because the warehouses are filled with high-priced canned tomatoes. Yet, at the very same time, hotel keepers in Boston were charging $1.70 for two tomatoes with the skins removed.

In the fall of 1920, at the very time when lima beans were selling in Boston at eighteen cents per pound, the farmers who raised them were being offered one and one-half cents per pound. In the spring of that year string beans in New York sold at twenty cents per quart.

The Bureau of Markets, of the United States Department of Agriculture, has assisted the bean growers of New Mexico to organize a Bean-Growers' Association; and it is estimated that as a result of coöperative selling these growers have saved seventy-five thousand dollars in one year, a tenth of which was saved in buying their bags in carload lots.

In the year 1919 John J. Scofield, Wappinger's Falls, New York, on one and one-half acres of land, raised all the food needed by his own family and sold $1,300 in vegetables besides. On June 27, 1920, the Department of Agriculture reported that California onion-growers were plowing under their crops because the onions would not bring the cost of marketing. In August, 1920, thousands of crates of Cristobal Peris Selected Valencia onions were thrown into the ocean below New York city because the selling price at that time was seventy cents per bushel and no demand. In the Fall of 1920, when the wholesalers in New York were charging only one cent apiece for first-class cabbages, the retail dealers were charging twenty cents apiece for the same cabbages.

Cotton-Growers Ruined

IN Oklahoma, in the Fall of 1920, from fifty to sixty percent of the cotton crop was not picked, because it was cheaper to let the cotton rot in the fields than to pick it. The cotton-ginners were charging the same price for ginning and bagging the cotton as during war time, and the price of cotton shoestrings at the local stores was fifteen cents a pair. After disposing of what cotton they did have ginned, it is claimed that Oklahoma cotton-growers were able to pay only ten percent of their debts.

Cotton-growers who expected aid in carrying their crops were disappointed. Banks which had promised aid carried the producers only sixty days, but the big banks will carry the big cotton gamblers long enough. Be assured of that. And the big gamblers will figure on so steering things in Europe and America as to emerge with great profits. It is estimated that even now the world is cutting into its cotton stock at the rate of five million bales per year, and it is but a little while since the world's cotton conference urged the South to increase its cotton production from 11,500,000 bales to 15,000,000 bales.

Millions of pounds of cotton were bought and stored at twelve cents. The cost of producing this cotton was much more than this; and as sixty-two percent of the cotton-producers are tenant farmers, and pay one-fourth of all they make to the landlord, large numbers of them are ruined. Those who harvested their crops and sell them piecemeal perhaps do as wisely as is possible under the circumstances. Night-riders are now forcing cotton-growers to cut their production in half and to agree to plant their own food on the remaining acreage.

When the cotton-grower wants cotton goods he must give up ten pounds of cotton for one pound of cotton cloth. Before a committee of the United States Senate, in the spring of 1920, a Senator exhibited a piece of gingham for which he had paid $4.50, and for the cotton in which the farmer had received twenty-five cents; a piece of voile which cost the Senator $3.48 and

returned nineteen and one-half cents to the farmer; a handkerchief which cost the Senator twenty-five cents, and for the cotton in which the farmer received one and one-half cents.

Tobacco and Other Southern Products

THE Department of Agriculture has estimated that the cost of growing tobacco is thirty-six cents a pound; and when the central Kentucky tobacco market opened on January third at Lexington, tobacco was sold at one-half cent a pound, equal to that sold at the same sale, the year previous, at fifty to sixty times the price.

The net profits of the United Cigar Stores Company in August, 1920, showed an increase of more than one hundred percent over August, 1919. How do they get away with this, year after year? As previously stated in THE GOLDEN AGE, "out of every dollar sold by the General Cigar Company in 1918, 34 cents was profit, while in 1919 it was 38 cents, but this was not enough, so the price of this company's 7-cent cigars was increased to 8 cents."

Following the collapse of the tobacco market in Kentucky two thousand growers, representatives of one-hundred thousand growers, entered into an agreement not to plant any tobacco in 1921; and a similar organization has been perfected in North Carolina. This will probably mean bloodshed, as it is doubtful whether all growers will concur.

The South has wonderful possibilities in the way of food production. Concerning sweet potatoes the statement is made that more bushels of this crop can be produced per acre than of any other, that any soil will grow a crop, that they are easy to cultivate, easy to harvest and easy to keep, and that from them it is now possible to produce 107 useful products, including four kinds of flour, four kinds of meal, five kinds of library paste, four kinds of breakfast foods, two grades of coffee, two grades of tapioca, forty-five dyes ranging from rich orange to jet black, fourteen candies, three stock foods, fourteen wood fillers, besides starch, vinegar, ink, shoeblacking, chocolate compound, bisque powder, rubber and molasses. What a wonderful world this will be when the human family gets down to the business of taking care of itself instead of supporting international butchers—and profiteers!

The peanut is just as wonderful. There are 145 ways of preparing peanuts for human consumption, including mock chicken, duck, turkey, goose and oyster, which, when properly done, can with difficulty be distinguished from the real meat. A pound of peanuts contains a little more of the body-building nutrients than a pound of sirloin steak and twice as many energy-producing nutrients. It is a soil-builder, bringing free nitrogen from the air; and it has a beneficial effect upon the human system.

A safe farming program, endorsed by every banking concern in Geneva county, Alabama, recommends that every farmer in that county plant six acres of cotton, six acres of peanuts, twelve acres of corn and velvet beans, two acres of fall-sown oats followed by hay crop, and three acres of grazing crops for hogs.

Co-operative Buying and Selling

THE farmers are a unit in wanting Government coöperation in farm marketing and buying, and well they may wish for these things.

As matters now stand, the farmer is getting only from thirty to thirty-five cents of the dollar which the consumer spends for farm products. In the month of October Government statistics showed that there was a decrease of nineteen percent in the prices paid to the farmers for their products, and a decrease of only three percent in the prices paid by the consumers.

All the way down the long line from farmer to consumer, the jobbers, elevator men, packers, millers, wholesalers, and retailers, have insisted not merely on profits, but on war profits, long after the farmer had been made to liquidate. Meantime the farmer has been paying war prices for farming implements, clothing and such items of food as he did not himself produce. Legislators might at least get together and require that the original sale price of every farm article be plainly marked on it.

Since the loss of his own market the farmer has had to stop buying, with the inevitable concomitant that the city worker has almost stopped eating. The farmers are the largest buyers of manufactured products, and they cannot buy when farming is unprofitable. On account of the mild weather and slack work in the cities during the past winter the demand for food was much lighter than usual.

The farmer organization movement grows apace. Our last information showed that at that time thirty-seven states were members of the Farm Bureau, with eight more expecting to join shortly, and only three states in the Union — Alabama, Mississippi and South Carolina—not yet organized.

A million and a half farmers are already members of this Farm Bureau. The organization was born in an endeavor to feed the world and bring about a successful issue at arms; and now it is not at all disposed to go out of existence, as many politicians would gladly have it do. This Bureau has the definite object in view of seeing that the farmer is carried over for the full year, if necessary, instead of being compelled each Fall to sell out to the speculators and the gamblers, the bankers and boards of trade.

Having noted that the Government itself has developed a bad habit of waiting until harvest time each year and then launching a drive against the prices of the farmer's products, 1,235,824 voters in the nine Northwestern states of Wisconsin, Minnesota, North Dakota, South Dakota, Nebraska, Colorado, Montana, Idaho and Washington, broke away from the old parties in the Fall of 1920, and cast that many votes for Nonpartisan candidates for governor and a million votes for the Farmer-Labor presidential candidates. This has worried the politicians.

Coöperation is developing rapidly. Six years ago there were five hundred coöperative societies in the United States. Now there are eight times that many; and in the past year they handled $1,500,000,000 in the marketing of farm products, operation of elevators, warehouses, fire insurance companies and wholesale and retail concerns. Some claim for them that they control annual products worth $7,000,000,000, if wheat, milk, live stock and cotton be included in the list. These coöperative societies are now purchasing machinery, lumber, coal, fertilizers, flour and butter for their members. California citrus growers are expending $750,000 a year advertising—enlarging their markets.

Farm Machinery

PRESENT day methods have compelled the American farmer to become a mechanic, and he has done so quickly. The introduction of farm machinery has released great numbers of farm hands. Between 1900 and 1910 the male farm population of Illinois, Iowa and Missouri fell off three percent; but the production of corn, wheat and oats in those states increased twenty-one percent, due to farm machinery and improved farm methods. With a silo a farmer can now feed a carload of cattle with the crops from sixteen acres, where before it required twenty-six acres.

The solitary farmer of today with a tractor of average power can plow four or five times as much land as the farmer of twenty-five years ago with a hand plow and one pair of horses. There are 110,000 farm tractors in the United States, exclusive of sales made in 1920. Fifteen thousand of these are in Kansas; and if run day and night for one hundred days they would turn over more land than the total area of Massachusetts, Maryland and Vermont.

A new form of tractor threshing machine makes it unnecessary to haul grain from field to stack. The thresher travels about the field, threshing as it goes the grain which is pitched into it. With this machine four men will thresh twenty acres in a working day. In the corn belt there are husking machines which enable a farmer with one boy to gather and husk twenty to twenty-five acres of corn per day, saving the labor of five or six men, and bringing Armageddon thus much nearer. Labor saving devices do save labor; never doubt it. In one way they are a blessing, but are not now under proper control.

Farm Labor Problem

IN THE spring of 1920, when the farmers were planning their operations, they were short of help, owing to the great prosperity of the manufacturing industries of the country at that time. The boys who go to the cities do not come back. The fixed hours of labor in the cities, the leisure hours, the lights and the movie shows hold them; and since the advent of the machinery they are not so much needed on the farm as formerly. Only ten percent of the workers who left the farm for war service returned to their farm occupations.

The 1920 census shows that the cities are increasing in population seven and a half times faster than the rural districts. The population of the world is increasing two percent per year, and the food supply about one or one and one-quarter percent.

In 1879 the average wages of farm hands were $10.43 and board; in 1910 they were $27.50; in 1920 they were $64.95; in California and Nevada the average was $107. A special effort was made in 1920 to take good care of the harvest labor, which starts in Oklahoma in June and moves gradually North as the season advances, terminating in North Dakota in the Fall. A minimum wage of seventy cents an hour was given to these workers in Kansas. In Maryland wages of agricultural laborers for the coming season have been fixed at one dollar per day and board; in New York state the wages are fifty dollars, in the Middle West sixty-five dollars, and in Iowa and Minnesota as high as one hundred dollars per month.

In the season of 1920 agricultural laborers in Spain received seven hundred to one thousand pesetas as their yearly wage, and three hundred to four hundred pesetas for the harvest period. It takes five pesetas to make a dollar. These wages are three times the wages ever before paid in Spain; they include food for the workers.

A plan by which one man can do all the work on a hundred-acre farm is the division of the farm into five equal parts and rotation of the crops on a five-year rotation, as follows: (1) corn to be "hogged off"; (2) corn to be cut and rye sown; (3) rye and young clover to be "hogged off" and pastured; (4) clover and timothy, hog pastured; (5) timothy and clover for hay or pasture. It is claimed that by this system the farmer recovers eighty percent of the fertilizing value of the crops which the hogs harvest for him, and the system also allows for a large amount of organic matter which is plowed under.

Some have argued that farmers would get more and better work done if several farmers would work a large acreage together, than for each farmer to work a small farm independently. One man may have a natural fondness and skill in caring for animals, another may be proficient in the nurture of soils, another in the care of fruit, another in vegetables and another in grain. It is claimed that this would produce better results than for each man to try to do twenty different things without adequate aid as so many of our farmers are trying to do today.

Farm Women and Homes

CONDITIONS of farm women are much better today than ten years ago, but still leave much to be desired. Of the farm women of the country thirty-two percent now have running water in the house, ninety-five percent have screened windows and doors, ninety-five percent have sewing machines, seventy-two percent have telephones, twenty-four percent have vacuum cleaners, forty-seven percent have carpet sweepers, twenty-one percent have some kind of lighting system, and twenty-six percent have gas or electric irons.

Of three hundred and sixty farms studied in Nebraska ninety-eight percent of the women bake their own bread, ninety-seven percent do the family sewing and ninety-nine percent do the family washing and ironing. Twenty-three percent of the women help take care of the live stock, forty-two percent help with the milking, ninety-seven percent wash the pails, ninety-one percent wash the cream separator, and seventy-seven percent make the butter. Altogether, it is estimated, the farm woman works sixty-one percent harder than her city sister.

Sixty-two percent of the farm homes have autos, and twenty percent have bath-rooms. The average farm house is five and one-half miles from the family doctor, twelve from a trained nurse and fourteen from a hospital.

Calculations based on one thousand farms in various parts of the country show that in the summer the average farm woman works thirteen hours and has two hours of rest daily. In the winter she works ten hours and has one and one-half hours rest daily.

Farm houses should be back from the road to avoid dust, should command a view of the entrance from the road and a view of the barn door, should be handy to the shop, implement and poultry sheds, and should have cement walks to the barnyard. Barns should be two hundred feet from the house, and not in the direction of the prevailing winds. Barnyards should be kept dry by being well drained. To this end the eave troughs on the buildings should run into cisterns.

Statistics show that illiteracy in the rural communities is twice as high as in the cities, and the Children's Bureau of the United States Government is undertaking to see what can be done to regulate child labor on the farms somewhat

as it is regulated in the cities. It is a fact also, strangely enough, that instead of being stronger physically officials in charge of the draft found the country youths a shade inferior to their city cousins.

Preservation of Fertility

UNTIL a few years ago farms were cultivated in such a way that the fertility of the soil was soon exhausted; and when it no longer paid to farm a certain tract the farmer moved on to some more favorable location. This can no longer be done. There is now a much larger use of commercial fertilizers than formerly, and the modern theory is that of feeding the plants rather than the soil. About eighty percent of the fertilizer bought by the farmers is filler, worthless material on which the farmer pays freight; and not all of the remaining twenty percent of nitrates, phosphates and potash is of real benefit to the farmer.

The Ohio State University puts out a leaflet calling attention to the fact that Ohio produces annually three and one-half million tons of straw, that this has considerable fertilizer value, estimated at not less than three dollars per ton, and should always be utilized, either by first being passed through stables and pens and used for the absorption of liquid manures, or else used direct. A ton of straw to the acre spread on wheat in late November or December is often helpful. More than a ton is not desirable, however. Sod ground is a good place for surplus straw.

In the year 1904, and perhaps at this time also, there was a little farm of fifteen acres then owned by an ex-minister by the name of Dietrich. On this little farm, at the time it was visited by the editor, Mr. Dietrich was supporting twenty-nine head of cattle and three horses. He raised all the feed for his stock on the fifteen acres, and sold additionally considerable hay and grain which he was unable to use. He had a good-sized house and a barn on the premises, and in the year 1903, besides maintaining himself and family from the proceeds of the farm, he made a profit of twenty-one hundred dollars.

Mr. Dietrich brought the farm to this condition, where it produces three crops annually, without expending a dollar for fertilizer of any kind. The cattle are of a variety that endure confinement; their stalls are of cement; every ounce of solid or liquid manure is carried out and put in a different place on the farm each day. The result is that the vegetation is so thick and heavy that weeds are completely choked out. There is scarcely a weed on the place. All this was done on an ordinary clay soil in only twenty years, illustrating world-wide certainties in the Golden Age.

About the Dietrich place, on all sides, were farms many times as large, where the owners use large quantities of fertilizer every year, gather but one crop a year, and only just manage to get along comfortably. Most farmers throw away all their profits with a dung fork. The United States Department of Agriculture can give further particulars about the Dietrich farm to those who seek information regarding this profitable little investment.

The United States Department of Agriculture has shown by its studies of the relation of acreage to crop yields that the average fertility of American fields is steadily rising; but it is nothing now to what it will be some happy day. One-third of the country has now been completed in soil surveys. These surveys are widely consulted in connection with the purchase of land, selection of crops and planting of gardens.

Recent Farm Discoveries

CAMBRIDGE UNIVERSITY botanists devoting themselves to plant breeding, are endeavoring to produce new varieties of plants which are immune from disease; and they have lately developed a new wheat known as "yeoman", which it is claimed yields ninety-six bushels to the acre. American scientists some years ago developed another remarkable wheat; but when Pastor Russell heard of the discovery and made it widely known, the *Brooklyn Eagle* and thousands of preachers following in its wake denounced these discoveries as a fraud, despite the Government endorsement and the subsequent proofs of the remarkable prolificness of the variety. We may have an article on this "miracle wheat" in a later issue.

The Government scientists have discovered a suitable method of utilizing corncobs. A large quantity of adhesives is obtained and a chemical named furfural, useful in the manufacture of plastics. Almost the entire remainder of the cob is useful in the manufacture of wood pulp.

A weed, kudzu, heretofore supposed to be very objectionable, has been found to be a most prolific and profitable forage plant, producing four crops per year. It is said that stock will leave all other growing crops for the luxury of a feed on kudzu, and that the hay crop is not injured by waiting for fine weather.

By the application of lignite to the soil it is claimed that the soil is radiumized, noxious insect pests are killed, and wheat is enabled to resist the attacks of rust and other fungus diseases. Experiments, which it is claimed have demonstrated that the value of a crop can be doubled in a single season, are said to have been made by Mr. John Howshall, Victoria, B. C.

M. E. Duntley, Kalamazoo, Michigan, has invented a machine which takes up the soil, cooks the worms and pests out of it, and deposits it behind the cooker in the same way that any plow deposits soil. It is claimed that this machine makes the soil sanitary and clear of every pest. It is said to have been used with success on fields in Wisconsin.

Foreign Agriculture Notes

IT IS estimated that in the year 1920 the farmers of the British Isles received £307,000,000 more for their crops than in 1914, one-fourth of the amount each on hay, grains and meats and the balance on milk, potatoes and eggs. There is an increase of 850,000 acres in cultivation over that cultivated before the war, but some of it is now going back to pasturage. There are large areas in England suitable for food production that are at present reserved for sport.

Sixty years ago seventy-five percent of the population of France was rural; now more than half of it is in the cities, and the grain crop has dwindled until it is only half what it was. Throughout France there are public warehouses where the farmer can store his produce and then take the warrants or warehouse receipts and raise money upon them. America might have the same, but for the grain speculators and the bankers. The French are taking to American farm machinery, although the American farmer has still so great a lead that he produces three times the amount of food per man. Driving tractors in France is not as safe as in the United States. In April, 1920, one of them ran into some unexploded shells and killed twelve persons.

In Belgium only 5.3 acres are cultivated for each person engaged in agriculture, whereas in the United States the corresponding figure is twenty-seven acres. Taking both acreage and yield per acre into consideration, the average American farmer produces two and one-half times as much as the Belgian farmer, two and three-tenths times as much as the English, three and one-fifth times as much as the German and over six times as much as the Italian. Denmark leads the world in productivity per acre, and has the finest system of rural schools in the world.

The Roman Campagna, from being in the time of the Cæsars one of the most highly cultivated garden spots in the world, became a marshy, malaria-infected desert. This has now become again a garden spot, all as a result of being drained, loosened up by dynamite and suitably irrigated.

A Beautiful Dream

IN THE farming community of the future the fields are not laid out in squares, but in the form of the spaces between the spokes of a wheel. The hub of the wheel is the community center of four square miles of farm territory, and the location of all the homes, the village library, schools, lecture rooms, stores and places of worship and amusement. There is a community creamery and canning kitchen, a community water and lighting system; no police, preachers or politicians are needed, no doctors and no undertakers. Eight roads radiate from the center to the principal points of the compass, and are as well built as the Roman roads of old which, after two thousand years, are still in use in some places. The roads are lined with fruit trees, from end to end. There are no other orchards or need of any. No part of any farm is as much as one and one-half miles from the social center which is the home of all, and yet each family has its own separate home. At the center there is a small factory where some of the local products are made up for use elsewhere. It gives employment to the farmers for a few weeks in the winter; for the entire community are stockholders. The young people do not go away; there would be no better place for them to be. This dream fulfilled will be paradise; and will be better far than we have pictured, in the Golden Age now at the door.

The English Press By R. H. B. (London)

ENGLISH working-class people are at last realizing to a considerable extent the enormous influence which the press has played in the molding of public opinion and in the continuance of the present social system. For years, they now see, they have read and accepted without equivocation whatever has been presented to them in their daily papers; and they have been deceived into supporting schemes and principles which have eventually worked out their own injury and subjection.

Things are now beginning to alter. In the same way that the laboring classes now see that ecclesiasticism has used its influence as a bulwark for capitalism, so they see that the press has used, or misused, its intellectual influence for the same purpose.

The British Independent Labor Party has published a booklet which reveals the fact that there is a group of British newspapers which controls, or whose proprietors control, each of the various industries of the country. There is one group controlling and looking after the coal-mining interests; another for iron and steel; another for ship-building; and so on. Consequently, whenever there is an industrial disturbance in any industry, there is bound to be an influencing of public opinion against the workers concerned. The same tactics are used against individuals.

Many English newspaper reporters are getting tired of having their "copy" altered, so that in print it reads the opposite of what they actually wrote. One capable English journalist, whom I met recently, has refused to be associated with any capitalist newspapers, and has joined the staff of a news agency which is neutral in policy and reports facts correctly. On one of the great London daily newspapers which supports the coalition government, nearly all the editorial staff are Socialists; and whenever a new wage demand is made and refused, they commence a "tell-the-truth" campaign. The result is inevitable: the proprietors have to give way or face an humiliating exposure. Hundreds of British journalists who see the "inner circles" of life are Socialists; thousands are trade unionists.

Lord Northcliffe is making a bold attempt to stop this revolution in the newspaper world. He is circularising colleges and schools in the country for promising and intelligent young men to take up journalism. It will be a sorry day for many journalists if he succeeds in getting the number and "kind" he requires.

Upton Sinclair, in his "Brass Check", shows the condition of the American press; but the condition of the English press is no better; probably worse, because its influence is exercised in a more subtle way.

Both ecclesiasticism and the press have played their parts in the vain attempt to keep the old order going. Although both have failed, there is evidence of a great onslaught in the future. As I sit writing this, hundreds of people are gathered in a market place near by, demonstrating against the Government. The strains of the "Red Flag", the Socialist song, can be heard from the great throng. Many of them are unemployed and half-starving. They long for a better day of truth and righteousness. My mind goes forward to the time when our daily papers will herald the advent of Messiah's kingdom in all its glory; when all shall know the Lord and not be deceived. Newspapers will have changed in control; but their mighty intellectual influence can then be used for good; and "truth, crushed to earth, shall rise again" and tell all mankind of the love and power of God.

Item Requested by A Sufferer

LET not your heart be troubled, neither let it be afraid. You have God's Word for it that "neither death, nor life, *nor angels*, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord". (Romans 8:38, 39) "Fear *none* of those things which thou shalt suffer." (Revelation 2:10) Keep your hopes fixed on the Lord and He will deliver you in due time. "Is *any thing* too hard for the Lord?" (Genesis 18:14) Cheer up! Others have passed through the same waters and now rejoice that they had the experience and so will you. Resist! Resist!

Mythology and the Bible (Part Two)

By Morton Edgar (Glasgow)

THE monuments of Egypt show that the worship of Osiris dates from the earliest times, and that he was regarded as the "god-man" who suffered, died, rose again, and reigned eternally in heaven". He was the "king of eternity, lord of the everlastingness, the prince of gods and men, the god of gods, king of kings, lord of lords, prince of princes, the governor of the world, whose existence is everlasting". (*Papyrus of Ani,* Plate I, in the British Museum) Osiris was the god who made men and women to rise from the dead, and bestowed upon them everlasting life. He was the resurrection itself. —*Guide to the Egyptian Collection in the British Museum,* p. 139.

We have already seen that, after the death and mutilation of the body of Osiris, the man-god of Egypt, by Seth (Sem or Shem), Horus the son of Osiris, assisted by a number of beings who were called the "followers of Horus", performed a series of magical rites whereby the rejoining of the limbs of the god was effected, and he revived. The Egyptians argued: "Certain ceremonies were performed by Horus on the body of Osiris, and he was mummified, and as a result he rose to everlasting life; we therefore will have the same ceremonies performed over *our* dead bodies, that we also may live again". This seems to have been the reasoning which originated the practice of mummification. The Egyptians firmly believed that if the body was not preserved after death, future life was impossible. Consequently they endeavored above all else to insure that their mummies would have perfect protection, spending large sums of money on intricate tombs, etc., so that it may truthfully be said that this people expended more upon the dead than upon the living. It demonstrates how "void of judgment" they were, and how deceived by Satan; for how could the preservation of their poor bodies secure for them a future life!

We are reminded of the Apostle Paul's ridicule of some who were evidently arguing like the Egyptians: "Thou fool, thou sowest not that body that shall be!" It is established that in the earlier centuries the body was first dismembered before mummification, in imitation of the dismembered body of their god Osiris. In contrast, the Lord foretold by His holy prophets that the flesh of the world's true Redeemer would not see corruption, nor would a bone of His body be broken.—Exodus 12:43-46; Psalm 34:20; John 19:33-36; Acts 2:31.

It is important to notice that in their elaborate religious system, the idea of *repentance* never entered the minds of the Egyptians. With them the commission of sin was regarded as merely a breach of the ritual law of the community, and could be atoned for by certain payments, after which the law-breaker considered himself free from all obligation, real or moral. In the Coptic, which is the nearest to the ancient language of Egypt, there is no word for "repentance"; the translators were obliged to transfer the *Greek* word itself into the Coptic version of the New Testament. As all heathen religions are essentially the same, this manifests a vital difference between them and the *true* religion; for *repentance* from sins is the first step in the work of salvation, as declared by the Apostle Peter when he addressed the assembled Israelites in the temple: "Repent ye therefore, and be converted, that your sins may be blotted out". (Acts 3:19) The Papal Church follows the lead of its ancient type in disannulling the need for repentance from sins and atonement by the blood, by instituting "indulgences" and the "sacrifice of the mass".

Yule Log and Christmas Tree

One of the titles of the false Messiah was Baal-berith, which means "Lord of the Covenant," and as such he is referred to in Judges 8:33—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again . . . and made Baal-berith their god". It is now recognized that the 25th day of December, although called "Christmas-day," is not the true date of the birth of our Lord Jesus. The beginning of October is more nearly correct for his birth as a man, and April for his birth as a new creature. But the 25th day of December was originally observed by heathen countries far and wide, in honor of the supposed birth of their false Messiah (Wilkinson's *Egyptians,* Vol. IV., p. 403) and it was in order to conciliate them and to swell the number of the

nominal adherents of Christianity (so-called), that the same festive-day was adopted by the apostate church, giving it only the name of Christ.

The Christmas-tree, so common at this day, was equally common in Pagan Rome and Egypt. This is the reason why "Babylon the Great" adopted it; for there is no command in the Scriptures requiring the followers of Christ to observe the day of his birth by Christmas-day celebrations. Briefly—the putting of the "Yule log" into the fire on Christmas eve, and the appearance next morning of the Christmas-tree laden with gifts, represented the consuming of the great god who, like the log, had been cut in pieces, and his after-birth in newness of life as the "Branch of God", or the Tree that brings gifts to men. The Egyptians used the palm for their Christmas-tree; but the people of Pagan Rome used the fir, because the fir-tree covertly symbolized the risen god as the Baal-berith of old Babylon: for Baal-berith, "Lord of the Covenant," differs only one letter from Baal-bereth, "Lord of the *Fir-tree*".

The God Saturn, and Bull Worship

The mystical symbol of Osiris was the young Apis bull or calf, Apis being another name for Saturn, the *hidden* one. The Apis bull was also known as *Hap*, which in the Egyptian language means "to conceal". In the Chaldean language *Hap* means "to cover". (*Guide to the Egyptian Collection in the British Museum*, p. 131) We now see why the Jewish nation made and worshiped the image of a calf soon after leaving Egypt under Moses, claiming that *this* was the god who had delivered them out of bondage, meaning, of course, that Osiris, whom the calf represented, was the god.

The bull was the express symbol of Nimrod, being the hieroglyphic which showed him as the "mighty one" and "lord of the chase". In Assyria the word for "bull" signifies also "ruler" or "prince"; and it was for this reason that the mighty kings of Babylonia and Assyria, who succeeded and imitated Nimrod, the first king, were represented by great human-headed bulls. These bulls also have wide-expanding wings, to show that not only was the king himself a mighty one, but that he had mighty ones under his control. Nimrod and his followers are the mighty ones or "giants" who are spoken of in mythology as having "rebelled against heaven". The Hebrew word for "mighty one" in Genesis 10:8 is "gheber". (This same word is translated "giant" in Job 16:14) A synonym for gheber is "abir"; but "aber," pronounced nearly the same as abir, is the word for "wing". Thus, "Baal-abirin" means "lord of the mighty ones"; while "Baal-aberin" means "lord of the wings", or "winged one". (The word *abir* occurs in Judges 5:22—"the pransings of their *mighty ones*"; while *aber* is found in Isaiah 40:31,—"They shall mount up with *wings* as eagles") There is allusion to the "wings" of an Assyrian king in Isaiah 8:6-8.

As the horn is the ancient symbol of power, these Assyrian bulls, though human-headed, nevertheless show horns curved around their headgear. The reason why the horn is used as a symbol of kingly authority and power appears, from certain sculptures discovered by Layard when excavating Babylon, to be directly owing to Nimrod's prowess as a great hunter. In a woodcut in his *Nineveh and Babylon*, page 605, Layard shows the Assyrian Hercules (that is, "Nimrod the Giant", as he is called in the *Septuagint*, or Greek version of Genesis) without weapons attacking a bull. Having conquered the bull, he sets its horns on his head as a trophy of victory, an evidence of his great power in being able to overcome so strong an animal. Thus crowned he is now represented as encountering a lion, the king of beasts. This accounts for the ancient custom among Eastern nations of kings and chiefs wearing horns on their heads as evidence of their power and authority. — Smith's *Bible Dictionary*, Art. "Horn".

A variant of the great human-headed winged figures found in Assyria has the body of a lion, instead of the body of the bull. These are called by Assyriologists "cherubs"; because the four cherubs described by Ezekiel are, in a sense, incorporated in each of these sculptures, namely, the lion's body, the eagle's wings, the face of a man, and the bull's or calf's horns. (See Ezekiel 1:4-10, and compare with Revelation 4:6, 7) Students of the Bible know that these four cherubs or "living creatures" are symbolical of the great Jehovah's four perfect attributes of justice, power, love, and wisdom. There is little doubt, in view of the records which have been preserved, that the proud monarchs of the

Assyrian and Babylonian plains claimed possession of all the divine distinctions.—Daniel 4:30.

The Satyrs and the God Pan

In the Armenian version of the *Chronicle of Eusebius*, Ninus stands first in the list of Assyrian kings. This agrees with the Scriptural notice of Nimrod, who is said to have been the first to become mighty and to have had the first kingdom. According to Pherecyles, Kronos or Saturn was "the first before all others that ever wore a crown". (Tertullian, *De Corona Militis*, cap. 7, Vol. II, p. 85) Here is therefore an additional proof that Kronos or Saturn was Nimrod. It explains why the Greek god Bacchus was represented as wearing horns, and why he was frequently addressed by the epithet of "bull-horned". (*Orphic Hymns*: Hymn 51, *To Trietericus, Greek*, p. 117) Apollo, who we have seen is likewise identified with Nimrod, is addressed in the *Orphic Hymns* as the "two-horned god".—*Hymn to Apollo.*

The companions of Bacchus were called satyrs, and are said to have "danced along with him". (Elian *Hist.*, p. 22) The satyrs were *horned* gods; and knowing the identity of Bacchus, it is easy to see that his companions the satyrs were really the "mighty ones" over whom Nimrod was lord. It is generally agreed that the god Pan was the head of the satyrs. Now, satyr is just another form of the word Satur or Saturn—"the hidden one". Pan was therefore the first of the satyrs, or *hidden ones.* When Nimrod or Osiris was put to a violent death as the result of the judicial condemnation of the seventy-two leading men, it produced great terror among his followers who immediately *hid* themselves, hence the derivation of the word *pan-ic*—extreme or sudden fright. Referring to the effect which the slaying of Osiris by Typho (Seth or Shem) had upon his followers, Plutarch says: "The first who knew the accident that had befallen their king, were the Pans, or satyrs who lived about Chemmis; and they, immediately acquainting the people of the news, gave the first occasion to the name of *panic terrors*".—*de Isid.* s. 13.

Devil Worship

It is from the name Kronos that the English word "crown" is derived; and the familiar spiked crown which adorns the heads of European monarchs still conveys the idea of the horns of the ancient Eastern kings. Plutarch says that "the Romans looked upon Kronos as a subterranean and infernal god". (Vol. II, p. 266) In Ausonius, also, we read that "Saturn is not among the celestial, but the infernal gods". (*Eclog.* I, p. 156) Pluto, also, is called the "god of hell"; and this name has the same significance as Saturn, meaning "the hidden one"; for Pluto is derived from Lut, "to hide," which with the Egyptian definite article prefixed becomes "P'Lut". Both Wilkinson (Vol. IV, p. 63) and Bunsen (Vol. I, pp. 431, 432) show that Osiris in Egypt was the "king of hades", or Pluto. Hades, as we all know is the "hidden state".

Actually, however, Pluto or Saturn was none other than the incarnation of the devil, who hid himself under the disguise of the serpent when he caused the fall of man in the garden of Eden, and who has hidden himself from the world ever since under the refuge of lies. It is curious that the popular representation of the devil, with the horns, hoofs and tail, is exactly the appearance of the *black* Nimrod when he is depicted in the sculpture encountering the lion; for in that hieroglyph he wears not only the two horns of the bull over which he had previously gained a victory, but its hind legs and tail as well! "Auld Hornie" is the popular name by which the devil was known in Scotland in the older days.

The satyrs, also, were half animals, having the hind legs and tail of the goat in addition to the horns. The connection of the goat-like satyrs with the devil is borne out by the Hebrew word *sa'yr.* This Hebrew word is translated as *he-goat* in 2 Chronicles 29:23—"They brought forth the he-goat [*sa'yr*] for the sin-offering"; as devil in Leviticus 17:7—"And they shall no more offer their sacrifices unto devils" [*sa'yr*]; and as *satyrs* in Isaiah 13:21; "Babylon. . . shall be as when God overthrew Sodom and Gomorrah. . . and satyrs [*sa'yr*] shall dance there".

The system of the "Mysteries" demanded that all its ritual, etc., should be kept carefully secret. Everything in connection with them was symbolical and had a hidden meaning, and the initiates were not allowed on pain of death to divulge their real nature. Herodotus, who was initiated in the Mysteries of Egypt, makes this apparent when he refers to the goat-like appearance of the god Pan. He says: "It is not that

they [the initiates] believe he [Pan] really had that form: they think him like the other gods; but the reason [of his goat-like form] being connected with religion, I am not at liberty to explain it". (Birch's *Wilkinson*, Vol. III, p. 186) The "hidden things of darkness", however, are now being made manifest in this enlightening day (the beginning of the Millennium); and we know that the mystic reason for the goat part of the satyrs is connected with their panic and their *sudden flight* to hide themselves on hearing of the violent death of their chief; for "Berkha," the word for "fugitive," signifies also "he goat". One of the epithets of the god Pan, the head of the satyrs, was Capricornus, which means "goat-horned". The "seasonal" interpretation so frequently advanced by many students of mythology, in their endeavor to explain the meaning of the mythical tales and exploits of the various gods and goddesses, is merely a "blind" of Satan, by which he hopes to obscure the mental vision of all who would desire to look into the true character of his false, sensual religions.

Sun and Fire Worship

The Chaldean name for Nimrod, the son of Semiramis, was Zero-ashta from *zero* "the seed," and *ashta* "the woman". But the word *ashta* also means "the fire", so that Zero-ashta, "the seed of the woman," became Zeroastes or Zoroaster, the well-known name of the head of the fire-worshipers. In general history the Zoroaster of Bactria is most frequently referred to; but the voice of antiquity is clear and distinct to the effect that the first and great Zoroaster was an Assyrian or Chaldean, and that he was the founder of the idolatrous system of Babylon, and therefore Nimrod. (Suidas, tom. I, p. 1133) After his death the *deified* Nimrod was fabled to have been "born from the fire"—Zero-ashta, the "seed of the fire"—and as such he was revered as the great sun-god Baal. Theophilus of Antioch informs us that Kronos, which as we have seen was one of the titles of the deified Nimrod, was in the East worshiped under the names of Bel and Bal.—Clericus, *De Philosophia Orientali*, lib. I, sect. II, cap. 37.

Nimrod was the first Babylonian king, and therefore the title Molech is primarily applied to him; for "Molech" means "king". We thus perceive why the Scriptures indicate Molech (or Moloch) to be the terrible god of fire, the earthly representative of Baal the sun-god. In Jeremiah 32:35, we read: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin". It was claimed that the act of passing through the fire was for the purpose of *purifying*, and this probably reconciled the parents who sacrificed their children to Molech. They were under the delusion that the fire which consumed the little ones also *perfected* them, and made them meet for the future life.

The god Tammuz, who is identified with Nimrod, and for whom the women of Israel lamented annually (Ezekiel 8:14), is really connected with fire-worship and with the thought of purification therefrom; for the name Tammuz is derived from *tam*, "to perfect," and *muz*, "to burn" — to make perfect by burning. This, no doubt, is the origin of the imaginary place called Purgatory, the fire of which is supposed by Papacy to be necessary to *perfect* men's souls and to purge away the sins they carry with them into the unseen world! The error, of course, naturally arose through credulous belief in Satan's lie at the beginning, namely, that there is no real death, but that the soul is independent and immortal, and continues to live in the spirit-world after the death of the body. Those who believe the truth of God are shielded from so great an error, and know that the dead shall remain in their graves till the glorious resurrection morning. How deceived the poor world has been!

In Jeremiah 19:5, 6, we read: "They have built also the high place of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." The name "Tophet" given to the valley of Hinnom, or Gehenna, as it is called in the New Testament, is derived from *toph*, which in Isaiah 30:32 is translated "tabrets," that is, drums. By the noise of tabrets or drums the priests of Baal sought to drown the cries of the children who

were being offered in sacrifice to the terrible Molech. Because of this abomination the Lord cursed the valley of Hinnom; and in recognition of that curse Jesus spoke of the valley as figuratively representing the symbolical "lake of fire and brimstone", the second death, into which Satan and all who follow him shall be cast at the end of the Millennial reign of Christ.

This retribution upon Satan, the author of the cruel worship of Molech, seems to be foretold in Isaiah 30:27-33 under cover of the Assyrian king Nimrod, who we have seen was the first direct representative of the devil. The passage reads: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. . . . For through the voice of the Lord shall the Assyrian be beaten down, which smote with the rod. . . For Tophet [the valley of Hinnom or Gehenna] is ordained of old; yea for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Just as the valley of Gehenna, which runs along the south side of Jerusalem, is used in the Scriptures as a symbol of the second death, from which there will not be a resurrection, so the valley of Jehoshaphat or Kedron, which runs along the east side of the city, is used as a symbol of the first or Adamic death, from which a resurrection is assured because of the ransom sacrifice of Jesus Christ. The Jews, and also the Mohammedans, greatly desire to be buried in this valley; for they believe that the resurrection and final judgment will take place here. (See Joel 3:1, 2, 12-14) The valley of Jehoshaphat is probably the "valley of dry bones" referred to by Ezekiel in chapter 37.

The story of the trial of the prophets of Baal by Elijah (1 Kings 18:17-40) indicates how firmly established the worship of Baal was at that time in Israel. Elijah came boldly forward and cried: "How long halt ye between two opinions? If Jehovah is God, follow him; but if Baal, then follow him." The test proposed by Elijah as to who was the true God, Jehovah, or Baal, was to be an answer by fire; and the people agreed that this would be a proper test because Baal was the sun or fire-god, and what could be more reasonable than to expect an answer by fire from him? The test vindicated the name of Jehovah, and 450 priests of Baal were slain.

Elijah's fearless action in thus ridding the land of Baal-worshipers was one of incalculable blessing to the people. The worship of Baal was an even more horrible religion than is implied by presenting children as burnt-offerings to him; for just as it was required in the Mosaic law that the priests should eat of part of the animals offered in the sacrifice by the people (see Numbers 18:9, 10), so the priests of Baal ate part of the human sacrifices offered to their fire-god Molech. This shows the true derivation of the name given in the English tongue to devourers of human flesh; for the Chaldean word for "the priests" is *cahna*, so that *Cahna-Bal*, that is, "Priest of Baal," became *cannibal*. It is common knowledge that the priests of the sun-worshipers of ancient Mexico were cannibals.

How rejoiced the poor groaning creation will be when Christ, the *true* "Sun of Righteousness," shall arise with *healing* in his wings. (Malachi 4:2) What a contrast to that cruel "sun" of unrighteousness, which arose with death in his wings. Malachi's allusion to the "wings" of the sun is evidently derived from the well-known symbol of the sun-god in Egypt and Assyria. Above the doors of the ancient temples and tombs in these countries, there is usually to be seen a representation of the sun-god, in the form of a round disc with wide-spread wings.

Along with the sun as the great fire-god, the serpent was connected. Owen says: "In the mythology of the primitive world, the serpent is universally the symbol of the sun". (Owen, *apud* Davies's *Druids*, in note, p. 437) In Egypt the commonest sign for the sun, or sun-god, is a disc with a serpent around it. (Bunsen, *Hieroglyphics*, Vol. I, p. 497) The original reason for the connection of the serpent with the sun appears to have been that, as the *physical* world receives its light from the sun, so the serpent was held to have been the great enlightener of the *spiritual* world, by giving mankind the knowledge of good and evil. This, of course, like all idolatry, is an absolute perversion of the truth; but it serves to identify the sun-god with Satan.

In Revelation 12:3, Satan, whose fiendish characteristics were reflected in the old tyrannical Pagan Roman Empire, at the hands of

which our Lord Jesus and many of the early Christians were done to death, is called a "great red dragon", or "fiery serpent". (See *Diaglott*, and compare with verse 9) Pausanius informs us that "the dragon with the Greeks was only a large snake". (Lib. II, *Corinthiaca*, cap. 28, p. 175) Sir Ray Lankester proves that the conventional "dragon" with wings, dreadful claws, etc., is a later imaginary representation, and is not the dragon as known in the ancient world. He writes:

"The dragon appeared to be nothing more nor less in its origin than one of the great snakes (pythons), often twenty-five feet in length, which inhabit tropical India and Africa. Its dangerous character and terrible appearance and movement impressed primitive mankind, and traditions of it have passed with migrating races both to the East and to the West, so that we find the mythical dragon in ancient China and Japan, no less than in Egypt and Greece. It retains its snake-like body and tail, especially in the Chinese and Japanese representations; but in both East and West, legs and wings have been gradually added to it for the purpose of making it more terrible and expressing some of its direful qualities. . . . As a matter of fact, the Greek word 'drakon' actually meant plainly and simply a large snake, and is so used by Aristotle and other writers."—*Science from an Easy Chair*, Series I, pp. 88, 89.

Semiramis Worshiped under Various Names

Just as Nimrod was regarded as the sun, and was given the title Baal, or "lord of heaven" (for the word Baal means lord), so Semiramis, when she was likewise "deified," received worship as the moon, the "queen of heaven". Now, according to Athenagoras and Lucian, Semiramis was worshiped as Astarte, the Syrian goddess. (*Legatio*, Vol. II, p. 179; *De Dea Syria*, Vol. III, p. 382) This Syrian goddess was also known as Ishtar (Layard's *Nineveh and Babylon*, p. 629); and it is from Ishtar that the word Easter is derived. (See 1912 *Watch Tower*, p. 141) Smith's *Bible Dictionary* under the article "Ashtoreth" says:

"From the connection of this goddess with Baal or Bel we should naturally conclude that she would be found in the Assyrian Pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria. There is no reason to doubt that this Assyrian goddess is the Ashtoreth [or Ashtaroth] of the Old Testament and the Astarte of the Greeks and Romans. . . . It is certain that the worship of Astarte became identified with that of Venus [or Aphrodite]."

Layard states that in the Syrian temple of Hierapolis, Astarte "was represented standing on a lion, crowned with towers". (*Nineveh and its Remains*, Vol. II, p. 436) The name Astarte itself means "the woman that made towers," being composed of two words: "Asht-tart". Asht is the word for woman; and it is generally agreed that the last syllable "tart" comes from the Hebrew verb "tr" which means both "to *go* round" and "to *be* round". From this is derived the Greek word "turit", and its English equivalent "turret", a round tower. Asht-turit, therefore, which is the same as "Ashtoreth" of the Hebrew, is literally "the woman that made the tower" or *encompassing* wall. Ovid mentions that Semiramis was currently believed to have "surrounded Babylon with a wall of brick". (Ovid, *Opera*, Vol. III; *Fasti*, IV, 219-221) But there is no need to give all the credit of building the battlements of Babylon to Semiramis. The reason why she gained the honor of fortifying the city was because she in the long run had become foremost in the esteem of the ancient idolators, and thus had attributed to her every virtue and characteristic that properly belonged, or was imagined to have belonged, to her son Ninus.

Semiramis was also worshiped as Rhea or Cybele, the "Mother of the gods" (Paschal, *Chronicle*, Vol. I, p. 65), and as such is always represented as wearing a mural or turreted crown on her head. In this respect the Ephesian Diana exactly resembled Rhea; for Diana was also a tower-bearing goddess, and is so shown in many of the illustrated "Bible Helps". Now, the Ephesian Diana is expressly identified with Semiramis; for Semiramis is the same as the goddess Artemis, and it is well known that Artemis was Diana. (Layard, *Nineveh and its Remains*, Vol. II, p. 480, note) The Roman Diana was a huntress bearing a quiver of arrows. In this character she was the complement of Nimrod the "mighty hunter".

The universal adoration of the "deified" Semiramis under *various names and titles* by Eastern nations, is prominently drawn to our attention in Acts 19: 23-41. "Great is Diana of the Ephesians," the multitude shouted, "whom all Asia and the world worshipeth." It is a remarkable fact that this great goddess is even now worshiped in our very midst in the person of the Papal "queen of the heaven", the so-called Virgin Mary, whose image is set up everywhere! A favorite image of the Romish Virgin

Mary shows her standing on a large sphere, which is colored blue, and spangled with stars. On her head rests a heavy gold crown. The globe is intended to symbolize the blue vault of the heaven, while the *crowned* woman herself, apparently, represents the moon as the *queen* of heaven, that is, Astarte or Ashtoreth. By her side she holds the child, who is also crowned, and who stands on a smaller star-spangled blue globe. In this connection he evidently represents the sun, the *king* or *lord* of heaven, that is, Baal. (Remember that the word Baal means lord)

Another familiar figure of the Papal "Mother of God" shows her standing on a sphere, one foot treading on a serpent's head. Papacy maintains that it was not the *seed* of the woman, but the woman herself, who was to bruise the head of the serpent. Regardless of the laws of grammar, the apostate church renders God's condemnation of the serpent: "*She* shall bruise thy head, and thou shalt bruise *her* heel". In this the goddess of "Babylon the Great" is only fashioned after her type in ancient Babylon; for though it was originally claimed that Nimrod had crushed the head of the serpent, his mother was latterly given the glory of having done this great deed.—Diodorus, *Bibliotheca,* lib. II, p. 70; Smith's *Classical Dictionary,* p. 320.

Still another popular representation of the Virgin Mary shows her standing among the clouds, sometimes on a sphere, with what looks like the crescent of the moon at her feet. This well-known picture is evidently intended to show the Virgin Mary as being the woman spoken of in the Revelation, twelfth chapter. But we know that this "woman" of Revelation is the symbolical figure of the true church of the living God, whose names are written in heaven; and that the Papal pictures which show her as the Virgin Mary are, in reality, only copying the old mythological idolators who depicted their goddess similarly as the "queen of heaven". For the *crescent* of the moon at the feet of the Papal Virgin Mary betrays the heathen origin of the image, as this is the well known sign of Astarte or Ashtoreth, the *horns* of the moon's crescent covertly suggesting her *power* as *queen* of heaven. Although at first sight the pictures of the Virgin Mary seem to show the crescent of the moon, careful study will manifest that it is not really the moon's crescent, but, rather, two horns; for if the crescent of the moon were intended, it would be impossible to see the woman's figure through the part which, as is obvious, the dark portion of the "old" moon would hide from view. In the twelfth chapter of Revelation it merely mentions that the woman stood on the moon, not on the crescent of the moon.

Although in the first instance Semiramis derived her exalted position from the divine character attributed to the child in her arms, she ultimately practically eclipsed her son. So also in "Babylon the Great" it is the Madonna who receives all the adoration, and to whom petitions are generally addressed. What a satire, to think that the poor world has been so blinded by Satan, that it has been deceived into worshiping a woman who is *non-existent!* Well did the Lord forbid His people to make and bow down to images, "which see not, nor hear, nor know"! (Daniel 5:23; Psalm 115:4-8) It would be difficult to understand how so great a delusion could have become universal, were it not that we are aware that Satan is the "god of this world", and that along with him are legions of demons, who have sought to impersonate the dead in various ways, bolstering up Satan's lie that there is no death. (Genesis 3:4) In Psalm 106:37 we are told that the Jews, in serving Baal or Molech, had really "sacrificed their sons and their daughters unto devils"—demons; and in Psalm 96:5 we read: "For all the gods of the nations are demons". (*Septuagint* version) The Apostle Paul, in 1 Corinthians 10:20, says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils"—demons.

Origin of Star Worship

The worship of the stars by the idolatrous nations was as prevalent as the worship of the sun and the moon. Mythology identifies Nimrod and Semiramis with certain constellations. From Persian records we are expressly assured that Nimrod, after his death, was "deified" by the name Orion, the mighty hunter, and "placed among the stars". (*Paschal Chronicle,* tom. I, p. 64) The constellation Virgo is admitted by the most learned astronomers to have been dedicated to Ceres, who as we have seen was identical with the Egyptian Isis, and was therefore the same as Semiramis, the Babylonian goddess. (Dr. John Hill, in his *Urania;* and Mr. A. Jamieson, in his *Celestial Atlas;* see

Landseer's *Sabean Researches*, p. 201) All the signs of the Zodiac, and the other constellations and stars, were associated with various gods or with incidents in connection with them, by the Chaldean idolators, as well as by the astrologers of other nations.

The Lord specially commanded the Israelites on no account to worship images, the sun and the moon or the stars, because of the degrading influence it would have upon them, even as it had upon the heathen nations. In Deuteronomy 4:15-19 we read: "Take ye therefore good heed unto yourselves . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them." Yet the Jewish people frequently disregarded the Lord's command. In 2 Kings, chapters 22 and 23, we read how King Josiah, after having heard the words of the newly discovered book of the law of Moses, cleared the land of this idolatry: "He put down the idolatrous priests . . . them also that burned incense unto Baal, to the sun, and to the moon, and to the twelve signs [i. e., the Zodiac], and to all the host of heaven".(2 Kings 23:5, marginal reading) This identification of their gods and goddesses with the stars by the Babylonians and later nations is a counterfeit of the *true* "deified mortals", Jesus Christ and the glorified church of the firstborn; for we read in 1 Corinthians 15:41, 42: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is resurrection of the dead."

We would not have it to be understood, however, that the Zodiacal constellations with their distinctive names, and the arrangements and namings of the other constellations and stars generally, are of Satanic origination. The Scriptural evidences prove that they are of divine origin, arranged and named under inspiration. In Psalm 147:4 we read: "He telleth the number of the stars; he giveth them all their names". Even though the idolatrous nations in the days of old made use of the stars in their mythological worship, and in this were followed by the erring Jews, this does not weaken, but confirm our understanding that the naming of the stars was of divine inspiration. The worship of the idolatrous nations is indeed a strange method of establishing the truth of the Scriptures; nevertheless, by perfectly counterfeiting each detail of the scheme of salvation, these false religions unwittingly substantiate the Lord's Word. We believe that in the Golden Age men shall discover that everything in heaven and earth has played its part in building up the truth of God.—Proverbs 25:2.

Origin of the Fish-God Dagon

The Lord's warning to His people not to make an image of anything in the likeness of a fish, would imply that such was possible. In his excavations at Nineveh Professor Layard discovered sculptured figures of a fish-god, which he identified with Dagon, the fish-god of the Philistines, who borrowed it from the Babylonians. (*Nineveh and Babylon*, pp. 343, 350) In 1 Samuel 5:1-5 we read that the Philistines placed the captured ark of God in the house of their god Dagon. The next morning they found Dagon fallen upon his face to the earth before the ark of the Lord. They set Dagon up in his place again; but "when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the *fishy* part of Dagon was left to him. Therefore, neither the priest of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day." (See marginal reading) In passing we draw attention to Zephaniah 1:9: "In the same day also will I punish all those that leap over the threshold" (Revised version reading) The Philistines leaped over the threshold on which their god Dagon had lost his head and hands; and it appears from Zephaniah that some among the Jews who had forsaken the Lord were worshiping Dagon, and were leaping over the threshold in deference to him!

Berosus, describing this fish-god, says that "its body was that of a fish, but *under* the head of the fish was that of a man, and to its tail were joined a woman's feet"—(Corry's *frag.*, p. 30) From Layard's sculptures we notice that

the figure had also hands. Now, what could have suggested such a peculiar combination of man and fish? And what could have induced the Babylonians to set up so strange an object in a temple to worship as a god? When we remember that an image is a hieroglyphic, that every feature of it is intended to convey to the beholder some message or to suggest some attribute concerning the god whom the image represents, we can perceive that this fish-god described a man who had been in some respects like a fish. It appears that not only were Nimrod and Semiramis raised to the status of god and goddess in the Mysteries, but that as *Father* (Kronos) and *Mother* (Rhea) of the gods, they were the forerunners of numerous other "deified mortals".

The fish-god Dagon could have represented no one more perfectly than Ham (or possibly Noah); for did not this man live through the waters of the flood which destroyed all "in whose nostrils was the breath of life"? In this respect, then, he was like a fish, because we do not read that fish were destroyed in the deluge.

The great apostate church of the gospel age, true to its Babylonish origin, has actually adopted this fish-god in its ritual; for the pope on certain occasions manifests by his head-gear that he is the direct representative of Dagon. As it was an indispensable rule in all idolatrous religions that the high priest should wear the insignia of the god he worshiped, so the sculptures discovered by Layard show that the priests of Dagon were arrayed in clothing resembling a fish. This may be the "strange apparel" referred to in Zephaniah 1:8. Berosus tells us that in the image of Dagon the head of the man appeared *under* the head of the fish, while Layard points out that in the case of the priests "the head of the fish formed a *mitre* above that of the man, while its scaly, fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed". (*Babylon and Nineveh*, p. 343) We have evidence that at a later period the Pagan priests dispensed with the body of the fish, and used the head alone like a cap. (Bryant, Vol. V, p. 384) The gaping jaws of the fish's head, surmounting the head of the man, is the exact appearance of the two-horned mitre of the pope, or of a Papal bishop today.

Mr. A. Trimen, a distinguished London architect and author, found that on a certain occasion every year the Chinese Emperor, as Pontifex Maximus of his nation, wears a mitre which is the very counterpart of the Papal mitre. (Hager, on *Chinese Hieroglyphics*, B. XXXV, in the British Museum) Even now, since the formation of the Chinese Republic, this mitre continues to be used by the President. On the 9th of January, 1915, a Christian lady (Florence M. Reid) wrote to us: "The President of the Republic a few days since took the Emperor's place in the offering of the 'sacrifice of heaven', on which occasion he wore the headdress [mitre] referred to in your booklet 'Mythology and the Bible' which you sent me".

Thus we may see the far-reaching influence of that idolatrous system set up in ancient Babylon. That "Mystery of Iniquity" has indeed deceived all the world so that, as the Scriptures truly say, the nations have been made drunken or mad. But the followers of God and Christ are not deceived; they are not ignorant of Satan's devices, for "he that is spiritual discerneth all things, yet he himself is discerned of no man". The "Mystery of Godliness" cannot be penetrated except by those who are initiated through the anointing of the holy spirit.—1 Corinthians 2:9, 10.

Let us be thankful if we dwell in the "secret place of the Most High". It is given to very few to be permitted to know God and Jesus Christ, whom He sent. We recall the words of Jesus, related in Matthew 11:25, 26: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Can we be certain that we are of those who are initiated in the mysteries of God? Yes; for the Apostle John says: "We know that we have passed from death unto life, because we love the brethren".

And now, if any desire further information regarding the "Mystery" of God's glorious plan of the ages, and its great counterfeit the "Mystery of Iniquity," we refer you to *The Divine Plan of the Ages*, issued by the Watch Tower Bible and Tract Society, of Brooklyn, N. Y., and of London, England.

[Note: Copies of this article, *Mythology and the Bible*, may be procured in booklet form (at 55 cents, or 2s. 3d. per dozen) by applying direct to: Mr. Morton Edgar, 224 West Regent Street, Glasgow, Scotland.]

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *In 2 Peter 3:7, last part, what does "perdition" mean?*

Ans.: Perdition means destruction.

2. *How long is the "day of judgment and perdition of ungodly men"?*

Ans.: A thousand years long. See Verse 8.

3. *Did Jesus give us a parable showing the two classes, the godly and the ungodly, and what shall become of each class?*

Ans.: He did. See Matthew 25:31-46.

4. *To what time does this parable apply?*

Ans.: "When the Son of man shall come in his glory" —that is, at His second presence. See Verse 31, first part.

5. *Will the kingdom of Christ be established on earth then?*

Ans.: Yes; for "then shall he sit upon the throne of his glory".—See Verse 31, last part.

6. *Who are to be gathered before Him?*

Ans.: "And before him shall be gathered all nations." Verse 32, first part.

7. *Are the dead included in "all nations"?*

Ans.: Yes. See Revelation 20:11, 12. The 11th verse mentions the throne, showing that the kingdom is established; and the 12th verse says: "I saw the dead small and great stand before God". The last part of the verse shows they are to be on trial, and judgment will be given "according to their works".

8. *How are the two classes, the godly and the ungodly, represented in this parable?*

Ans.: By the sheep and the goats. See Verses 32, 33.

9. *Why are the sheep placed at His right hand?*

Ans.: Because the right hand means the place of favor, and the Lord loves those who have the sheep disposition—those who are loving, meek and willing to be led into the pastures of truth.

10. *What is the disposition of the goat?*

Ans.: The goat wants his own way, likes to climb to the highest places, feeds on miserable refuse and is not loving.

11. *Why does the Lord give the kingdom (Verse 34) and eternal life (Verse 46) to the sheep class?*

Ans.: Because they manifested love by their works when they were put to the test. They fed the hungry, gave drink to the thirsty, clothed the naked, etc. See Verses 35-40.

12. *Why does the goat class "go into everlasting punishment" (Verse 46)?*

Ans.: Because they show by their works the lack of the disposition of love for others.

13. *What does the "fire" in Verse 41 mean?*

Ans.: Fire is a symbol of destruction, and "everlasting fire" symbolizes everlasting destruction. See Revelation 20:9; Acts 3:23; Romans 6:23; Ezekiel 18:4, 20; Psalm 145:20.

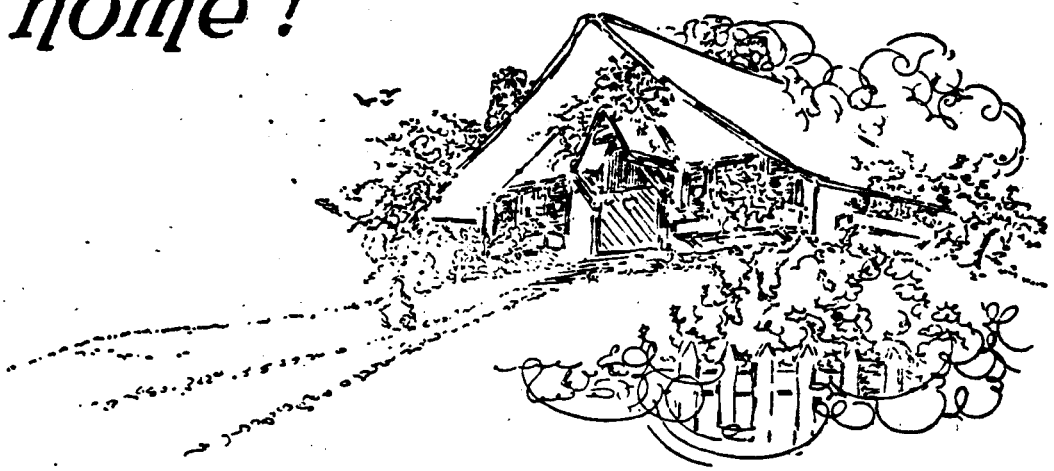
14. *Why is their punishment called "everlasting punishment" (Verse 46)?*

Ans.: Because they will be everlastingly destroyed—there will be no coming back to life again for them. They have proved themselves unworthy of life. They did not build godly characters under test or trial, and could not therefore live in harmony with the Lord and His righteous kingdom.

"ENGLAND IN TIME OF STRESS" *By Robt. Barham (London)*

MR. EDITOR: In your issue of Jan. 19, under the above heading, you inserted extracts of a letter I submitted to you. In paragraph two of the letter (page 223) are enumerated certain decisions said to have been arrived at by *"the* London Town Council". In my letter I attributed the decisions to *"a* London Town Council". Unfortunately the last two lines of paragraph four appeared exaggerated when appearing in January, 1921. As far as I can remember, the letter was written in July, 1920, since when there have been Labor reverses.

home!



WHAT is it about that simple word that touches a so deep and common chord? Is it not the fact that it embodies the thoughts of life and love and happiness?

Home may lie in the past for you, a vision around which cluster all your childish memories; or, having missed a home of your own in youth, you may have worked to mold one out of willing but less plastic grown-up hearts. Maybe you have succeeded, or maybe your hearthstone has been rudely torn away by the hurricane of death or broken into fragments by things worse than death. Perhaps you have some sweet hope of home still fondly hidden from public eyes. But no matter what kind of sentiment the word home may call forth in you, whether it be the gulp of tender emotion or the sigh of cynical regret, you still have the *desire* for home, the desire to live, to love, to be loved, to be happy. And that is no unreasonable desire.

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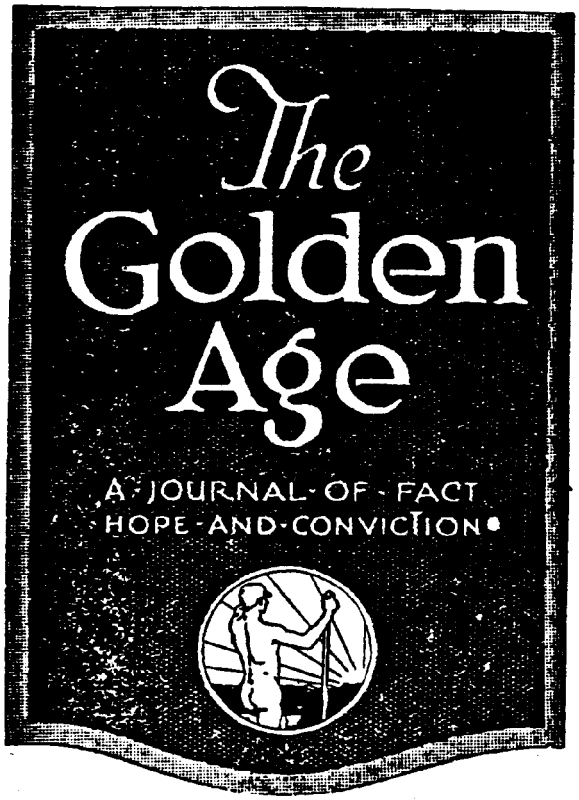

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Glancing Backward at "Unrest"

LOOKING over the literature of the past two years one is astonished to see how much was said on the subject of unrest a year or two ago and how little is said today. Either there were forces then at work to produce unrest that are not now at work, or reasons then existed for playing this subject up in great headlines that do not now exist. We examine the subject with a view to ascertaining some of the basic facts.

A first glance at the subject reveals the economic situation as the fundamental cause of all the unrest. The causes assigned for it are insufficient wages, fear of poverty, fear of loss of employment, excessive hours of labor, reluctance to work too hard for fear of working one's self out of a job, inequitable wage schedules, lack of adequate housing, extortionate rents, profiteering in the necessities of life, high infant mortality, ignorance, restriction of free speech by those who would complain of any of the foregoing. So much for the workers' side of the problem.

On the other side of the problem the causes alleged are the lack of contact between employer and employé, the employer's disregard of human suffering, his mad desire to get rich quickly, his spectacular profits, his love of display, his bowing down to the demon of speed and his break-down in character structure as respects his relations to the opposite sex. We cannot hope to treat all of these subjects in this article, but will glance at some of them and touch others not yet mentioned.

War and Unrest

IT IS all very well for people to run around during war time and proclaim it as the greatest of all uplifters, but every person engaged in distributing that kind of information knows in his heart that there is not a word of truth in it. Every great war is followed by a period of social unrest and the greater the war the greater the unrest which follows it.

War dislocates the avenues of production and trade, overturns all industrial habits, upsets all routines, upsets all values, removes all standards of work and living and takes the most efficient and capable workers away from their tasks altogether. It disintegrates families, wrecks the morals of both men and women, glorifies murder and is a school for brutality of thought and conduct.

After a great war the nerves of men and women are worn out and they are more ready than ever before to find fault and to take offense. They are impatient of all restraint, quarrelsome and prone to snap judgment. The disbandment of the armies floods the labor market immediately, and inevitably brings on labor troubles.

War is the harvest time of profiteers; it is the time of the ruin of myriads of young men and women; it is a time when marriage vows are not respected; it is a time when men live with other men's wives and women live with other women's husbands. Family life is broken up for years. During the World War there were thousands of instances where the husbands were away from home for five years and while they were gone the modern dances and the automobiles of those that reveled in the profits at home made ruin out of their domestic relations.

Do you wish to know why you could not pick up a "news" paper two years ago without finding the word "Bolshevism" in every column and now you rarely see the word at all? We will tell you. The profiteers had made from the blood and tears of Europe such fortunes as were never before heard of on earth; they wanted to keep these fortunes; the common

people must not use them to pay the cost of the war; they must not use them to lighten the burdens piled upon them and their children.

Bolshevism and Unrest

THE thing to do was to start a great hue and cry against thieves in Russia, so that nobody would dare cry out against the thieves in the United States. But just as soon as the Supreme Court decided that the profiteers could keep all they stole during the war, and that those who had been actually found guilty of violating the Lever Act should have their fines returned to them, there was no necessity to cry "Bolshevism" longer and the "news" papers stopped talking about the danger of it in the United States—of which there never has been the least danger up to this writing.

Bolshevism cannot come in any land where the masses of the people own property, but it can come in a land where the common people are robbed thoroughly enough and persistently enough so that they have, as they think, nothing to lose and everything to gain by attempting the impracticable scheme of communism. Communism has been tried a good many times in the last one hundred and fifty years and has never worked and cannot work while human nature is what it now is.

It was tried in the early church, the most likely place in the world for it to succeed, and even the warmth of early Christianity was not sufficient to bring it to perfection. In the Middle Ages it was tried by the Franciscans and the Brothers of the Common Lot; later by the Shakers, Oneida Community and Harmony Society.

In America the Pilgrim fathers tried communism but abandoned it after four years, saying, by way of explanation:

"This communitie (so farr as it was) was found to breed much confusion and discontent, and retard much imployment that would have been to their benefite and comforte. For the yong men that wer not able and fitte for labour and service did repine that they should spend their time and streingth to worke for other men's wives and children, without any recompence. And for men's wives to be commanded to doe service for other men, as dressing their meats, washing their cloaths, etc., they deemed it a kind of slaverie, neither could many husbands well brooke it."

Communism, in the form in which it is practised in Russia, is not extending into Roumania, Servia, Bulgaria and Greece, and there is a reason for it. Those countries, although they are near to Russia, are mainly agricultural countries, and as the peasants have all the land they need in order to support their families they have no incentive toward Bolshevism. There is more danger of the spread of it to Italy, France and England.

America is a peculiar country in the fact that 58 percent of all the workers in her industries were born in other countries. In some instances this is as high as 85 percent. These workers are segregated into racial groups and it takes some time before they accumulate property and learn American ways and customs. It was this condition that was taken advantage of, after the war, by those who had been and were profiteering. They spread far and wide the belief that these workers were trying to seize the country; and in the reign of terror which followed, America was treated to such a spectacle of abuse of innocent foreigners as was never before witnessed on these shores.

Excuses for Unrest

ALL kinds of excuses were invented to account for the "unrest" which was laid at the doors of these alleged Bolshevists. Brigadier General George H. Harries solemnly declared his belief at Atlantic City that the unrest was entirely due to German propaganda. Bernard Nolan, president of a Pressmen's Union, declared it was due to anarchists working among the printers, and a United States federal judge declared from the bench that it was partially financed and managed by the federal government itself.

It was claimed by some that all the "unrest" among the workers was due to foreign agitators and then Arthur Woods, former Police Commissioner of New York City, threw some light on the situation when he said in an address at Harvard: "Agitators are thoroughly wholesome things, and unrest is a thoroughly wholesome state of mind. If we don't have unrest, if we don't agitate for better things, if there is not a wholesome discontent, we shall not make progress. Discontent is nothing in a certain sense but another word for ambition, and if we have not ambition we don't get far."

The epithet "Bolshevist" was bandied around pretty freely a year or two ago by those who wanted to cover up their profiteering or in other ways parade a bogus patriotism. In Winnipeg where, during the war, Rev. Gordon distinguish-

ed himself by the teaching that any soldier who died in the World War, dressed in the uniform of King George, was sure of going to heaven, no matter what kind of private life he had led, the soldiers who, after the war, were working ten hours a day without any chance for recreation, were called Bolshevists for attempting to improve their condition. The chasm between a dead saint and a living Bolshevist is only such a chasm as can be made by a bullet penetrating a few inches of flesh. If you get the bullet you are a saint; if not, a Bolshevist. Now then, three cheers — for what?

Prohibition and Unrest

VAST fortunes have been made in America in the liquor business. Many great fortunes in Boston and elsewhere, supposedly made in the "East India Trade", were really made by taking cargoes of rum to Africa, with which to debauch the natives, and the return cargo was a cargo of slaves, for the cotton and tobacco fields of the South. And long after the slave traffic was a thing of the past other great fortunes were made by selling poisonous mixtures the immediate effect of which was to destroy the reason, will and physical health of the men of America and to ruin the happiness of their homes.

Some attempt has been made by the holders of these fortunes, and their successors, to show that unrest has been due to prohibition. It has been seriously charged that by removing from the brains of the workers that deadener of all the finer faculties, alcohol, they have become thinkers and that it is perilous to "sassiety" for the workers to think. "Theirs not to reason why; theirs but to do and die."

Others have argued that it has been very evident to the poor that prohibition is prohibition for the poor but not prohibition for the rich, because millionaires have their cellars full of wines and may drink as much as they like, and that this sense of the inequalities of things has had to do with creating unrest.

Still others, of a more practical turn of mind, avoiding all these superficial reasons tending to show that prohibition causes unrest, have pointed specifically to the evidence that prohibition has injured the business of the nation for the reason that just at the time when the farmers were praying for cars to save their grain it developed that there were sixteen hundred empty box cars held on sidings at Louisville, Kentucky, awaiting a grand rush of whiskey to market in all corners of the country if the President had removed the ban from liquor, as it was at that time hoped that he would do.

Wage-Earners and Unrest

THERE was a time when it was a statutory offense to increase a workingman's wages above a certain amount, when a workingman could be put in jail for owing a storekeeper ten cents, and when a good mechanic received but fifty cents a day, and could buy but little more for the fifty cents than he can buy today. Times have changed.

The war acted as a tonic to wage-earners all over the world. They were led to believe that the war was their war, fought in their behalf, at their expense, and with their bodies in the front line trenches, protecting the civilization that was at stake. They were encouraged to believe that after the war labor would no longer be treated as a commodity, to be engaged as low as possible and worked as many hours as possible; they were assured that Big Business would see to it that the Golden Rule would be applied to those who had saved their necks.

President Wilson said that after the war, "There must be a genuine democratization of industry, based on a full recognition of the right of those who work, in whatever rank, to participate in some organic way in every decision which directly affects their welfare or the part they are to play in industry". Of course, nothing was changed; there was no more democracy than before the war; the men have been gradually dropped from the payrolls and their wages reduced.

The steel trust raised wages eight times during the war, in an effort to keep the wages of the men on a par with the ever rising cost of living — a difficult job. The workers in that industry made an effort to deal with Mr. Gary, its President, through the medium of a labor leader who viewed the twelve-hour day and the seven-day week as a thing abhorrent. Judge Gary would have nothing to do with him and was cheered to the echo by fifteen hundred members of the American Iron and Steel Institute when he declared his determination to run his great business in his own way. The inhuman

hours of work still prevail, but the wages are coming down. Nails are still ten cents a pound, which is twice what they ought to be.

There are three hundred thousand men on the steel trust's payrolls, and these men could easily do in eight hours all the work they do in twelve, if a means could be found to convince them that it would not reduce their earnings or result in their loss of employment. As it is there is a well-settled code among them to do about as little as they conveniently can. The same conditions are to be found in many other industries.

After the war it was difficult for the soldiers to get back at their old tasks. As business gets better and better, organized workmen find less and less of interest in their work and find the tasks more and more monotonous. Standardizing is essential to enable quantity production at low cost, but it is unpopular with the workers and a fruitful cause of strikes. The strike may have something else as its pretext, but the chance to get away from a monotonous task for a few days is one that is very agreeable to many workers. The unrest was greatest in the smaller cities.

There were others than factory workers who were dissatisfied. College professors were in the same class. If it were not such a serious matter one would be almost tempted to smile at the information gravely set before the Association of American Colleges by Dr. George L. McIntosh, professor of Wabash College, when he said:

"A great deal of the spirit of unrest and expressions of radicalism through the country might never have existed if people had seen to it that teachers in schools and colleges were given reasonable salaries".

The unrest has been as great or greater in England than in America. Few can estimate the terrible blow that England received during the war. The workers are better organized and more determined there than anywhere else in the world. For a year past the workers in Great Britain have been limiting output, believing it the only way that loss of employment could be staved off, and the manufacturers have been friendly to the idea because it seemed to them the only way that they could maintain prices. Lord Leverhulme, one of England's self-made men, and a truly great man, has proposed higher speeds at the factory, and more hours of leisure for the workers, as a cure for unrest. In his own great soap business he has demonstrated that six hours is sufficient for a day's work.

It is less than a year since the French government made a practice of closing all the hotels and restaurants early in the evening, by curfew law, so that the workers would not be greeted with the spectacle of the new rich going home in their automobiles at the same hour that the workers were rising to go about their daily toil.

Profiteers and Unrest

PROFITEERS always fatten in time of war, and when war is over it is always their wish that scarcity and high prices shall continue evermore. When it was seen that the United States would surely enter the war a band of earnest and honest men in New York besought the President to have a law passed strictly limiting the profits in all lines of business to the legal rate of interest.

None of the patriots who had munitions of war to sell would agree to anything of the kind and the matter received virtually no publicity, but it would have saved hundreds of millions of dollars and endless discontent, for there is no doubt that the unbridled greed and barefaced robbery of the war time was the greatest of all real causes of unrest.

At the same time that girls in Quebec cotton factories were working ten hours a day, the owners of the factories were being paid in annual dividends one and one-half times the total cost of their entire plants. One Lancashire cotton factory that made $40,000 a year in profits before the war cleared fifty times as much in the year 1919.

America is blessed with food pirates that delight in publishing books telling how small their profits are on sales, but the books do not contain the self-evident information that if you can turn your money over at two percent profit every ten days you can clear seventy-three percent a year on your investment; nor do they go into details about the quantities of food consigned to incinerators rather than reduce the price to the people. They do not dilate on the cargoes of fish, the carloads of onions and trainloads of other foods which are destroyed rather than give the people cheap food.

When a merchant or a manufacturer makes more than a fair percentage of profit the excess

is deducted from the earnings of workers and the buying power of the workers is necessarily lowered, along with their standard of living. All the excess profits of the profiteers and prodigals must be paid for in hard work by the real producers. The Kaiser is not the only culprit that was guilty of bringing on the war, or of encouraging it, that is living on the fat of the land. Among the profiteers is many a Kaiser.

The war has been the opportunity for Big Business to crush little business. Big Business has kept measurably independent of labor unions in the United States; hence the labor unions have made their greatest exactions from the smaller businesses, the ones that were least fitted to bear the strain. The smaller businesses and the labor unions are going down together, and the banks are greasing the toboggan for their exit. The slogan of the banks now is, "No money to loan to any concern that employs exclusively union labor".

Henri Barbusse, the great French writer, in an article in *The World Tomorrow* writes of "the leaders and the profiteers of the multitudes they divide, men whom an almost supernatural prestige has permitted until now to do evil on the grand scale, crushing out the life of the people in excessive hours of labor and in secret misery, driving them at the last to early and sacrificial death by battle and blockade". If Henri had said such things as this in America during the reign of the late emperor he would have been deported as an undesirable alien, sure.

Vice President Coolidge has offered six items of advice on how to cure unrest. The first and most important of these touches the vital spot. He urges America and the world to "abandon the mad scramble for money and get back to the Plymouth rock standard of believing that 'to do something for some one else' is better than to accumulate wealth".

One cause of excessive prices is that during the war goods were bought from the United States by foreign buyers without thought of price, and were sold without any regard as to whether or not supplies were left in America. This created a real shortage and the law of supply and demand operated to bring about a reign of extremely high prices. But there have been, here and there, splendid examples of men unwilling to take advantage of their fellow men to seize all the profits within their reach; splendid men, these.

The world never has more than about two years supply of goods on hand and for five years it was the business of the greatest producing nations of earth to destroy instead of to produce. This diverted trade out of its accustomed channels to such an extent that America was almost drained of supplies to fill the gap.

Thus, America's trade with Japan in the year after the war was nine times the trade in the year before the war; with China four and one-half times as much, with India seven times as much, with Hongkong twice as much, with the Philippines three times as much, with the Straits Settlements four times as much and with the Dutch East Indies twelve times as much. As matters now stand the only way that America can hold even a portion of this new business is to meet competition.

In other words, in the determined opinion of American Big Business, the American workingman must come down to the European level of living, except in so far as superior machinery and larger output per man may enable a higher standard to be maintained. If not, America's shops will remain idle, or partly idle. Hence the determined effort at deflation. Meantime the employers are not at all averse to having a few unemployed workmen standing about.

Financiers and Unrest

FINANCIERS are not necessarily profiteers. Finance, under present conditions, is just as legitimate and praiseworthy an occupation as plowing or blacksmithing. Not infrequently the days are as long and the fatigue is as great and sometimes, but not often, the rewards are not commensurate with the effort put forth.

Financiers are proverbially cautious, timid, fearful. Ralph Waldo Emerson voiced the reason for that fear in language that is calculated to make men think and shudder. He said:

"Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he always teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised."

It was over a year ago that the great financiers of America decided that the time had come to put an end to all the high hopes that had been created in the minds of the workers. The farmers were to be thoroughly deflated first, because they were not organized and could be reached directly by the banks. The labor unions were to come next; and the boding and mowing and gibbering of the mouthpieces of these financiers began at once, ere the plans for destroying the unions could be got under way.

In its issue of April 28, 1920, the New York *Times* said:

"It is going to be a hard campaign to save American institutions from the enemy within. There should be no discharge in this war which is to be won by ideas, not by brute force. The Chamber of Commerce of the United States will put into the field the first line troops and reserves of 1,300 trade and commercial organizations. They will be well supplied with ammunition in the form of facts, logic and the lessons of experience. They will attack the strongholds of ignorance and fanaticism everywhere. Fundamental economics are to be talked from thousands of platforms. The American system of government is to be explained and illustrated in such a way as to silence defamers. The trail of the demagogue is to be followed and his lies are to be nailed. Enemies of the government will be confronted and exposed wherever encountered. No rascal will be allowed to escape from public condemnation and contempt."

The history of the movement above outlined shows that its real object was to destroy the labor unions, nothing else, and that it had not the remotest intention of bringing to light the rascality manifested during the war. So far from bringing public condemnation and contempt upon the thieves that robbed the people of the United States of billions of dollars in the construction of ships, the mismanagement of railroads, the supplying of rotten salmon, the destroying of needed food, and a thousand and one other things of equally atrocious nature, the men that have done these things are in high honor as industrial brigadiers and financial major generals in "the first line troops and reserves" whose business it is to explain to the misguided individuals who believed in the fourteen points what is the real "American system of government". Stating it otherwise, the youth of the land are to be instructed in honesty and good citizenship by the knights of the blackjack and the jimmy.

Hal H. Smith, Director of the Union Trust Company, Detroit, Michigan, in an address before the American Bankers' Association, held at St. Louis, commenting on the same plan as discussed in the New York *Times* said:

"This is not the time for the old conservative banker who earned that name by sacrificing everything to his profit and loss account. This is the time for a new and audacious banker who looks beyond the daily balance sheet to the fundamentals of life; who is prepared for sacrifice as are the employers and manufacturers who may lose their industrial existence in defense of the principle of free employment. It was heartrending to read Mr. Morgan's message to Judge Gary demonstrating that one house, at least, approved his stand. How much more heartening it would be if other banks could recognize that the strike at the Steel Corporation is a blow at every bank, and could pledge to it their support and could declare that wherever they saw the proposal for the closed shop appearing they would immediately attempt to destroy it."

In other words, here is a proposition that the concern that falls in line with the new program is to be granted loans in time of need, with the evident suggestion that the concern that does not coöperate shall be led to the chopping block.

Occasionally a great financier has the courage to see things as they are and to state them as they are. It is with not a little surprise and satisfaction that one reads in times like these such words as the following, from the pen of Rudolph Spreckels, millionaire president of the First National Bank of California:

"Congress is continually asked to protect capital and its methods of high finance. Protection and opportunity to continue earnings upon their watered securities while human beings starve, are demanded by men who know not hunger or want. Let not the spark of human kindness die in America. We must not tolerate a continuation of commercial greed and the placing of dollars above human rights and needs. Europe is demonstrating today the inevitable result the policy of commercial greed leads to. The toll in money and in human life now being paid at the altar of governmental submission to the demands of capitalism should be a warning that no intelligent American can afford to ignore."

It is too bad that the Federal Reserve Bank, that was organized to give the public a square deal, did not have some of the breadth of vision of Mr. Spreckels. Its action in boosting the interest rate to member banks from four to six percent was the occasion for the maddest scramble for usury that the financiers of America have ever engaged in. It amounted in effect to a repudiation of a portion of the United

States bonds, and placed the Federal Reserve in a conspicuous position among first-rank profiteers.

The argument is advanced that the possession of wealth has nothing to do with unrest, because thirty percent of the world's wealth is in the United States (a country which occupies only seven percent of the earth's surface and has but six percent of its population) and yet there is more restlessness and discontent here than in any other country. This argument is only half stated. The wealthy here are too wealthy and the poor are too poor.

Not a capital in Europe can equal such luxury as is to be found in the hotels and ballrooms of New York City and nowhere in the world is there to be seen such a display of wealth as one may see on any fine day on Riverside Drive. For five cents one can go from these scenes to habitations owned by the millionaire Trinity Church corporation where thousands of human beings are huddled in quarters that are only fit for swine to occupy.

Government and Unrest

HENRI BARBUSSE, in the article to which we have already alluded on page 519, said:

"Up till today the human race has lived according to laws which have embodied in many different forms the principle of the slavery of the crowd. Never has the simple right of every human being to life and happiness been truly respected. The ordinary man is no better off in these modern times than he was in the days of antiquity or in the Middle Ages. The multitudes, in peace time or in war, are only a herd of social nonentities. Their real interests have never been considered. Rendered helpless by the forces opposed to them and by their own ignorance, dazzled or fooled by the ruling powers, the common people in all countries have had no part, and still have no part in the shaping and settling of great historic questions, though they themselves may have provided the means of settlement. The whole series of tragic events which we call history is for the most part a spectacle of a vast injustice and a vast absurdity. Nothing real is changed by merely changing words. Only verbally have slavery and servitude been abolished, and the privileges of birth. The life of the world is ceaselessly exploited and sacrificed by an oligarchy which seeks only its own narrow selfish interests. This is the basis on which our present social order is built, a system which is an organized and continuous assault upon all truth and goodness."

It should be understood that this is the view of a Frenchman, and even if we could not endorse all of his expressions no one can deny that there is much truth in what he says and that his views are shared by an increasing number of his fellow men. In itself it is an impeachment of all governments of the earth as instruments of deceit and cruelty. This would not mean that governments have no good in them, but that they are not as good as they pretend to be and their real motives are not the motives they proclaim loudest.

During the time of the war the United States government passed the Lever Act, to keep profiteers in check. It was distinctly understood and agreed at the time of the passage of this act that it would not be used against the workers, but it was used against them, and that was the only effective use that ever was made of the act.

Among the war measures was one which forbade trading with the enemy, and yet, while the country was technically at war with Germany the Government's own Shipping Board was dealing with German shipping companies for the taking over of former German trade routes, docks and harbor facilities. Many have the impression that in matters of this kind the government is an exception and can do what it will. Such is not the case. The government is obligated to abide by the laws which the people have passed for their own protection, and when the government does not abide by those laws it is teaching anarchy in the most effective way in its power. Throughout the war the laws of the country, and particularly its highest law, the Constitution of the United States, was disregarded and held in contempt by the very highest officers of the land. This was a real cause of unrest and this unrest is quieting down now that some of these officers have been displaced by saner and more law-abiding men.

While the lawlessness at Washington was at its height, Edward T. Devine issued an address to the president imploring him to return to law and order, in the following language, and it is a remarkable thing that such words should have received so little notice from those self-advertised "Palladiums of American Liberty", the "news" papers.

"Let all those who have grievances be openly invited to voice them. Let President Wilson and every governor and every mayor designate great public meeting places —in halls and in public parks—where the freely chosen representatives of every group may express their views. Let the secret service men attend, not to find victims

for prosecution, but to catch the faintest whisper of a just complaint. Let legislative assemblies give patient hearing to delegates who come to them from such assemblies. Let grand juries weigh their complaints, whether against individuals or against any existing abuse which might be remedied. Let the industries be represented by their detectives, not to spot agitators to discharge them, but to make careful note of any bad practices which might be reformed. Let radical journals be published freely and let courts, prosecutors, legislators and executives study them anxiously to see what evidence they may possibly present of crimes which they may have overlooked. Let us make it the greatest offense against morals and manners to refuse respectful hearing to those who speak in the name of a more perfect justice, in the name of a better social order."

It is well known that the great war in Europe would not have happened at all if it had not been for the governments. The people did not want the war and could hardly have been driven into it unless their passions had been artificially roused and educated by governmental propaganda that was carefully prepared by experts in the art of lying.

Governments, since the war, have been able to accomplish but a small fraction of the things promised in the way of better housing and decrease of living expenses and it is hard to see how they can do so. It was the governments that inflated the currency so that all values have become upset. To be sure, they had to do it in order to pay their bills.

One of the things that brought unrest in the United States was the spectacle of the ease with which a United States senator could buy his way into that august body and the ease with which the whole matter could be glossed over and hushed up. It is on a par with the government of Great Britain taking into the cabinet a man who had openly armed a great body of men and threatened a civil war unless he could have his own way regarding affairs in the North of Ireland. Such acts teach lessons in lawlessness to millions.

Since the war there seems to have been a great movement of governments toward the extremes of imperialism on the one hand or Bolshevism on the other, leaving the common man in much the same frame of mind as a fire victim on the roof of a huge wooden hotel. The flames are all around him. Escape is cut off. He must take a choice between a ten-story jump to the granite paving stones of imperialism, or take a chance on riding to safety when the seething volcano of Bolshevism comes down to earth. Call the hotel Civilization and we have the picture.

Since the war, in Hungary, under the League of Nation's imperialistic regime, five thousand Socialists were murdered in cold blood and forty-six thousand men and women were thrown into prison and internment camps. Pogroms were inaugurated against the Jews and flogging was set up as a common punishment for petty offenses. This was all done to establish again an imperialistic regime in that war-ridden land. If living in Hungary would you choose to line up with the ones engaged in the flogging of women (we did some of that in the United States, in prisons in the southern states within the past five years) or would you rather be flogged? There is small chance of a choice. Liberty and justice are anathema where imperialism lifts its head.

It would seem as though there are some things that the government could still do for the welfare of the common people. For example, it could take over a few railroads that are not paying and run them in competition with all other railroads. It could take over a few mines and a few factories and a number of farms and it might learn something of advantage to the common people. Such things have been done elsewhere and have assisted in keeping the feet of profiteers on solid ground.

Religion and Unrest

ROBERT BLATCHFORD, in the London *Clarion*, uttered a great truth when he said:

"We shall never reach the happiness the king desires for us until we have civilized our religious leaders. Roman Catholics and Protestants both profess to be Christians, but they have hated each other and persecuted each other in a most un-Christian way for centuries."

Mr. Blatchford's statement would have been more accurate had he said, "We shall never reach the happiness the king desires for us until we have converted our religious leaders and made Christians out of them". The world is filled with so-called religion which is not religion at all, not Christianity at all; it is merely organized hypocrisy.

During the war the so-called religious teachers vied with one another in teaching multitudes the antithesis of Christian principle and did it

in the name of God. Men were taught to kill who, before then, even if criminals, abhorred the idea of killing. Criminals were released from prison upon their promise that they would go forth to kill, and men of Christian principle who refused to kill under any circumstances were put into the cells they vacated, and all in the name of religion.

The *Literary Digest* comes out with a proposition that ministers of the gospel should work for a living during the week the same as other people, and the idea is a good one. More particularly it is a good one because, according to Dr. W. E. Biederwolf, of Chicago, in an address before the world's sunday school congress at Tokio, in October last, twenty-five percent of the ministers of America have gotten so far away from real religion that they do not now maintain family worship in their own homes. And if they no longer know how to worship God in their own homes, how can they hope to teach others to worship Him in any other place?

Dr. Len G. Broughton, in an address at the Atlanta Baptist Tabernacle, has given voice to the thought that the time has now come for professed ministers of Christ to speak right out in meeting and tell the truth. They should have been doing that all along, and not wait for the Bible students to drive them into it. But hear Dr. Broughton:

"We went in to save our necks. We couldn't keep out of it. But this should not blind us to the fact that this war, like all wars, was the result of commercial greed. And we were not innocent of this sin. Look at the war. What nation is now better off than it was before the war? The world is worse off than before. When they stuck us preachers up on dry goods boxes to sell Liberty Bonds and Red Cross we should have told the truth. We and the church have sinned."

Dr. Broughton is too late. The world at large knows that the professed ministers of the gospel are always on the side of the Devil in time of war and it has caused millions of people to lose all confidence in them. Emil Vandevelde, Chairman of the International Socialist Bureau, writing on this point says:

"Slowly but surely with the irresistible movement of a geological subsidence, faith is waning among the international workers and even among peasants. One may safely assert that about twenty years ago nearly every one held to some religious creed. Today the workmen who follow no particular creed number millions, and as their hopes of a heavenly kingdom dissolve, other hopes assert themselves with a growing intensity."

Leslie's Weekly made a valuable contribution to this subject when it said:

"All previous civilizations have perished because they were built entirely on materialism, and the people of those bygone days were not blameworthy because they had not our light and knowledge. Our civilization is in danger, because notwithstanding our 1900 years of the Christian faith, despite the fact that every intelligent man knows that in the practical application of Christian ethics is the only solvent for the ills of humanity, we have blundered along in our brutal individualism, in our detestable selfishness, and insisted on maintaining the same basis as all the ideal dead civilizations which have preceded ours."

Education and Unrest

DR. NICHOLAS MURRAY BUTLER, President of Columbia University, in an address in Philadelphia, a year ago, attributed the unrest then so much discussed as due to education. This statement is the more remarkable when we recall that only a few years ago a questionnaire of the advanced students of Columbia University revealed the fact that only about five percent of them, as we recall it, were at that time willing to confess their belief in a personal God. The Apostle tells us that such a belief is the beginning of all knowledge. "He that cometh unto God must believe that *he is* and that he is a rewarder of them that diligently seek him." We quote a few scattered sentences only of Dr. Butler's address:

"For between two hundred and three hundred years the modern world has been in a state of intellectual upheaval. This upheaval has been constantly more widespread and more severe. The forces that lie behind it have profoundly affected the religious life and the religious faith of the great masses of men, have shaken their confidence in age-old principles of private morals and of public policy and have left them blindly groping for guiding principles to take the place of those that have lost their hold. The fool who says in his heart, 'There is no God', really means that there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the centre of the universe, which is thereafter to be measured and dealt with in terms of his personal satisfaction. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of St. Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in his looking glass. These millions of man-made gods, these myriads of personal idols, must be broken up and destroyed, and the heart and the mind of man brought back to a comprehension,

through faith, of the existence and the working of the divine spirit as revealed in Jesus Christ." [A hazy ending of a good sentence]

Judaism and Unrest

OF ALL the ridiculous reasons that have been assigned as causes for the world's unrest, nothing has been quite as ridiculous as the propaganda financed by Henry Ford which makes the Jews of the world responsible for the French Revolution and everything that has happened since in Socialism, Bolshevism, Freemasonry and Sinn Feinism.

The American Jewish Committee has answered these charges in a little pamphlet from which we extract the following items:

"During the war, by secret agencies, a document variously called 'The Procotols of the Elders of Zion', 'The Protocols of the Meetings of the Zionist Men of Wisdom,' and 'The Protocols of the Wise Men of Zion,' was clandestinely circulated, in typewritten form, among public officials and carefully selected civilians, for the purpose of giving rise to the belief that the Jews, in conjunction with Freemasons, had been for centuries engaged in a conspiracy to produce revolution and anarchy by means of which they hoped to attain the control of the world by the establishment of some sort of despotic rule."

"(1) The Protocols are a base forgery. There has never been an organization of Jews known as The Elders of Zion, or The Zionist Men of Wisdom, or The Wise Men of Zion, or bearing any other similar name. There has never existed a secret or other Jewish body organized for any purpose such as that implied in The Protocols. The Jewish people have never dreamed of a Jewish dictatorship, of a destruction of religion, of an interference with industrial prosperity, or of an overthrow of civilization. The Jews have never conspired with the Freemasons, or with any other body, for any purpose."

"From the time of the destruction of the Temple at Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettos, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of Western Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majority of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one percent of the population of the earth; and more than one-half of them are on the verge of starvation. The suggestion that, in their feebleness, they have been planning in secret conclave to seize absolute power and to dominate the ninety-nine percent of non-Jews upon the globe is a ridiculous invention than which even madness can conjure nothing more preposterous.

"Where is the habitat of these so-called Elders of Zion, by whatever name they may be called? Who are these hidden sages? Whence do they come? What is the nature of their organization? The distributors of The Protocols are silent on that subject. Whence come these pretended Protocols? There have been various versions. One Serge Nilus, of whose identity little is known, a Russian mystic and an ardent supporter of Czarism, claims to have received them in Russia, in 1901, in manuscript form, from a Russian office-holder, who stated that the manuscript had been originally obtained by a lady, whose name is not given, and who, he said, obtained them in a mysterious way. In what language they were written is not stated. Where that manuscript now is does not appear."

"The Protocols as published bear no signatures. The identity of the Zionist representatives by whom they are claimed to have been signed is left untold. The location of the main Zionist office and of the secret vaults from which The Protocols were secretly removed remains a secret. It is, however, a matter of history that the first Zionist Congress was publicly held by the Jews who came from various parts of Europe for the purpose of considering the misery of their brethren in Eastern Europe and of enabling them to find shelter in the Holy Land. Theodor Herzl was a distinguished journalist, a man of true nobility of character. He presided at the Congress, all of whose deliberations were held in the light of day. The insinuation that there was a thirty-third, or any other degree, of initiation in this organization is merely a malicious effort to bring the Jews into parallelism with the Freemasons and thus to subject them to all the fanciful and fantastic charges that have from time to time been laid at the door of Freemasonry, oblivious of the fact that fifteen Presidents of the United States, including Washington, and many of the leading statesmen of Europe and America, have been members of that order.

"Nilus and his associates belonged to the Russian bureaucracy. In 1905, through the Black Hundreds, that body sought in every way to crush the Jews and to prevent the liberalization of the government. The time was propitious for the perpetration of a political forgery by a government that habitually resorted to the employment of *agents provocateurs*, a government which only a few years later, against the protest of the enlightened clergy of the world, ineffectually sought to

convict Mendel Beilis on the charge of ritual murder. It is significant that one of his prosecutors has been active in distributing manuscript copies of The Protocols throughout the United States.

"Irrespective of this history, bristling with suspicion, an analysis of The Protocols shows that on their face they are a fabrication and that they must have emanated from the bitter opponents of democracy. They are replete with cynical references to the French Revolution, and to the conceptions of liberty, equality and fraternity. They uphold privilege and autocracy. They belittle education. They condemn religious liberty. They assert that political freedom is an idea and not a fact, and that the doctrine that a government is nothing but a steward of the people is a mere phrase. These are the very doctrines that one would expect from the protagonists of autocracy. Nothing can be more foreign to Jewish thought and aspiration than these brutal theories of reaction. That the Jews, whose very life has been a prayer for the blessings of liberty and equality, should hold them in contempt is unthinkable."

"(2) The contention that the genuineness of The Protocols is established by the outbreak of Bolshevism in Russia twelve years after their publication, and that Bolshevism is a Jewish movement, is absurd in theory and absolutely untrue in fact. As well might it be said that a forged deed is genuine because twenty years after its date a relative of the person whose name is forged is falsely charged with being a disturber of the peace.

"To say that the Jews are responsible for Bolshevism is a deliberate falsehood. The originators of Bolshevism were exclusively non-Jews. While it is true that there are Jews among the Bolshevists, notably Trotsky, they represent a small fraction of the Jews and of the followers of Bolshevism. Lenine, who belonged to the Russian aristocracy and has not a drop of Jewish blood in his veins, was the creator as he has been the motive power of the Soviets. Tchicherin, who has conducted their foreign affairs, Bucharin, Krassin and Kalinin, all non-Jews, are, with Lenine, the brains of the Communist Party."

"The leading anti-Bolshevist newspapers, which of necessity are published outside of Russia, have Jews upon their editorial staffs. An overwhelming majority of Russian Jews have been ruined by the coercive measures of the Soviets. They have submitted to the confiscation of their property and are undergoing unspeakable hardships. The Orthodox Jews, whose numbers preponderate, remaining loyal to the faith of their fathers, regard the Bolsheviks as the enemies of all religion, and therefore, hold the doctrines of Bolshevism in abhorrence. With comparatively few exceptions the Jews are looked upon by the Bolsheviks as belonging to the hated bourgeoise and as favoring capitalism. The Zionists, who constitute a numerous and important element of the Jews of Russia, have been denounced by the Soviets as counter-revolutionary, and many of them have been cast into prison and threatened with death—Zionists, we repeat, who are the followers of Herzl.

"If the Jews are to be condemned because of a Trotsky, who has never in the slightest degree concerned himself with Judaism or the welfare of the Jews, then there is not a people that has ever lived that might not with equal right be condemned because in its membership there were men who are alleged to have advocated hateful doctrines. The Jew has traditionally stood for religion, law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism. It is especially a brutal charge when one considers all that the Jew has suffered from the oppressive and discriminatory laws of Russian autocracy."

The Reason and The Remedy

IT WILL be conceded by all that there never has been such a time of trouble and unrest on earth as now. Contributing to this unrest are, namely, the World War, Bolshevism, prohibition, employing class and profiteers versus wage earners, disturbed condition of finance, unwholesome, unrighteous and selfish political conditions, organized apostate ecclesiasticism operating under the name of Christian religion but in fact a faithless religion, the education of the masses, Judaism, etc. Yet there is a reason why these things have all come at the same time.

Nearly nineteen hundred years ago Jesus of Nazareth was asked the question what would be the evidence of the end of the world and the approach of His kingdom. Had His answer been written yesterday it could not have been more appropriate to the conditions. He said that at that time there would be "upon the earth distress of nations, with perplexity; the sea [masses of humanity] and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

The real reason why this general unrest in earth is so manifest is because we have reached the end of the world. The old order is dead and is rapidly disintegrating. The prophet of Jehovah under inspiration wrote of this time, saying:

"There is a noise of tumult on the mountains [kingdoms, nations], like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. Wail ye; for the day of Jehovah is at hand: it shall come as a destruction from the Almighty. Therefore, all hands shall become weak, and every mortal's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall have throes, as a woman that travaileth: they shall wonder every man at his neighbor; . . . . . and I will visit on the world its evil, and on the wicked their iniquity; and I will cause the arroganey of the proud to cease, and the haughtiness of the tyrants will I humble. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall be removed out of her place, in the wrath of the Lord of hosts, in the day of his fierce anger."—Isaiah 13:1-13.

"The day of vengeance is in mine heart, and the year of my redeemed is come." "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."—Isaiah 63:4; 34:8.

That great and wise Christian, Pastor Russell, many years ago, in his notable work, "The Battle of Armageddon," foreshadowed the present condition of unrest, set forth its cause and what would be the result.

Remedy

THERE is no human remedy that is in anywise sufficient or adequate. The only certain remedy and the one that will correct the present evils is the great kingdom of Messiah. About this the prophets prophesied four thousand years ago, and for nineteen hundred years Christians have been praying for its coming.

It is for this that ignorantly the whole creation has long been groaning and waiting—waiting for the manifestation of the sons of God, waiting for the kingdom which will crush out evil and which will bless and heal "all the families of the earth".

The Lord's Prayer

THE Lord's prayer was given twice: once in Matthew 6:9, in the sermon on the mount; and once in Luke 11:2, when asked by His disciples, "Lord, teach us to pray".

It appears to be a *model* or *pattern* for all other prayers as it is said: "After this manner pray ye"; and also a *form* to be used—"Whenever ye pray, say," etc. As a model it is short (Ecclesiastes 5:2), simple, and condensed. It takes the ground of confidence. (1 John 4:14) It glorifies God. (Leviticus 10:3; John 14:13) It puts God's glory before man's needs.

There are seven petitions, the first three being marked by the word "thy" and the last four by the word "us".

The difficulty with translating is that the more literal the less intelligible it becomes to the person unfamiliar with the original, because of the peculiarities of the sentence structure and of word usage. Without going into extensive explanatory notes we offer the following as believed to convey the thought of the original with as slight a departure as possible from the familiar wording— which familiar wording, by the way, is not traceable to the Bible but to Anglicanlectionaries or formularies long in use when the Common Version was first issued:

OUR FATHER IN THE HEAVENS:

(1) Hallowed be thy name.
(2) Thy kingdom come.
(3) Thy will be done, as in heaven, so on earth.

THIS DAY

(4) Give us our manna* bread;
(5) and forgive us our debts, as even we have forgiven our debtors;
(6) and bring us not into temptation †;
(7) but deliver us from the evil.

* Literally, "down coming" or "descending" bread. The allusion seems to be plainly to the ancient giving of the manna, the heaven-sent bread, or "bread from heaven".

† The reference here is evidently to the "great tribulation" when the forces of the evil one will be particularly active and powerful.

British Housing Problems

By A. J. Keen (England)

THE housing of the worker in this country will have much to do with this country's attitude towards the war question of the future. Without giving the cost adequate consideration, both government and people are committed to scores of schemes that can only be called fantastic. Calculations of the need name a total of 800,000 homes. If a competent building company could be found to undertake the country's requirements, the building alone would average $4,000 for every small house. But as the contracts will be distributed, the cost will be a great deal more, while to this will have to be added the cost of the land. From time to time estimates are accepted from $4,000 to $6,000. When these houses are let, if they are to fulfill their philanthropic purpose, not more than a hundred dollars a year can be charged. This will mean that the cost will never be repaid. All the money raised will cost 6 percent.—This will mean a charge on each house, exclusive of repairs and taxes, of about $280 per annum. If the scheme is generally adopted, the loans will run to $4,000,000,000.

Turn to the stock lists, and you see the old "Goschens" that once stood at 100 now marked at 44 or 45. Is it any wonder, when vast sums can be invested in guaranteed stocks at high interest? European statesmen are made aware, by this condition of things, that the providing of the vitals of war can easier be supplied by eloquent politicians, fortified with whiskey, than by more prudent supporters having nothing save cheque books. Interviews with cheque-book custodians will give responsible politicians an extraordinary interest in peace. Let us hope that a faithful press will soon glow with their appeals. If the London County Council has been a long time in raising a portion of a housing loan at a high interest, war-makers will ask themselves how long a thousand millions sterling, at a high rate of interest also, would require.

Soup Kitchens and Profiteers

STORIES are coming in from all directions, of thousands of men out of work, lined up in front of soup kitchens, literally doing what the profiteers a year ago said they would be—"eating out of the hands" of Big Business.

In the same batch of information regarding the soup kitchens came a circular letter of a concern in Cleveland, Ohio, which reads in part as follows:

"An offer is extended to you to associate yourself with officials of the Crucible Steel Company. Before giving details, it will interest you to know that in 1914 Crucible Steel common stock sold for $11.50 per share. In 1920 this stock reached the remarkable price of $278.50 per share, showing a net profit to the purchaser of $267.00 or over 2400 percent. The profits in cold-drawn steel are enormous. The rise in Crucible stock proves this. Figuring very conservatively, we should show a net profit the first year of operation of more than one million dollars, or over one hundred percent on all common stock."

We are not encouraging anybody to invest in this Cleveland concern; at any rate we do not recommend it to any of the poor fellows that are lining up in front of the soup kitchens. It might make some of them warm to read about these profits, but it is not the kind of warmth that would do them any good. It is hoped by some that not too many of these soup-kitchen victims, that have been heroes of the front line trenches and learned how to use cold-drawn steel in the World War, will get uncomfortably warm and uncomfortably hungry at the same time. How long [Big Business] Cataline, dost thou abuse our patience? How long dost thou conspire against the State? (Apologies to Cicero)

Tax Memoranda

By C. E. Stewart

THE taxes of the average individual in Minnesota are equal to the actual value of his property every forty or fifty years. In other words, a tax payer will turn over to the State his entire holdings in real and personal property at least twice every hundred years.

A person living in St. Paul owning an automobile will pay for state and city tax, together with moderate liability, fire and theft insurance, in the cheapest company, the price of his automobile every twelve years: and this, too, without turning a wheel, if only he is ready to make a trip.

The price of running a car, in gasoline, oil and tires, of a very economical car, not a Ford, is six cents a mile. These are my own figures.

Swift & Company Advertising (II)

IN THE GOLDEN AGE Number 29 we gave a review of Upton Sinclair's book, THE BRASS CHECK, showing why, among other things, a journal that tells the truth cannot hope to carry much profitable advertising. THE GOLDEN AGE has found this to be a fact; and for that reason intends to discontinue all attempts to build up an advertising patronage.

But apparently we came near getting some advertising business recently; at least we feel that a delicate suggestion was offered to us that we might have some if we would just keep still and be good, like all the other publications, far and near, that have taken the same kind of paregoric.

It seems that in Mr. Sinclair's book he made certain reflections upon the motives of Swift & Company in their advertising campaign in the year 1919, alleging, in effect, that they had spent a million dollars a month upon newspaper advertising, with the object of closing the mouths of the newspapers so that they would not give favorable publicity to a bill that was then up before Congress for regulating the packing industry.

In GOLDEN AGE Number 37, at their request, we printed a letter from Swift & Company respecting the size of their advertising appropriations, with a reply thereto by Mr. Sinclair, all of which we have no doubt our readers found interesting. Apparently Swift & Company thought that we did not intend to publish their letter; but they were wrong. Possibly they thought that we were bidding for some of their advertising; if so, again they were wrong. From our own point of view it was an incredible folly for them to have their advertising agents, the great J. Walter Thompson Company, of Chicago, write us, as they did, under date of February 19th, 1921, in the following language:

"Will you please have someone check your files for a copy of a letter which was mailed to you on December 22nd, 1920, from the Commercial Research Department of Swift & Company, Union Stock Yards, Chicago, Illinois? The letter has been acknowledged and a promise made that it would be printed in THE GOLDEN AGE. We should appreciate your sending us clippings, or if the letter is not as yet in print, will you please let us know the date of publication, so that we may write for a copy?"

One can readily see that the effect of such a letter on some publishers would be to make them anticipate that a bending of their views to that of Swift & Company might conceivably result in their landing some advertising for hams, bacon, lard, soap, etc. Well! In this office the truth comes first, and so-called business success is the last consideration.

In due time GOLDEN AGE Number 37 reached Swift & Company; but for some reason or other they were dissatisfied, and we now have another letter from them which, at their request, we publish herewith. It is very interesting, as is also the article which follows it, from the pen of Senator George W. Norris of Nebraska. With the publication of these items we close this incident, as we do not wish to burden our readers with undue attention to one small item of the great drama now being played on the world's stage.

SWIFT & COMPANY
UNION STOCK YARDS
CHICAGO
Commercial Research Department
March 8, 1921.

The Editor,
THE GOLDEN AGE,
35 Myrtle Avenue,
New York City.

Dear Sir:

We thank you for printing our letter of November 30th in the GOLDEN AGE of February 16th. We are sorry, however, that you apparently feel that our statement with regard to our advertising expenditure has been sufficiently refuted by Mr. Upton Sinclair's letter of December 27th.

Mr. Sinclair quotes from the testimony of Mr. Francis J. Heney before the Senate Committee on Agriculture when he says that the accountants of the Federal Trade Commission had informed him that Swift & Company had been spending an average of one million dollars a month for advertising.

We fail to see how Mr. Heney, who had represented the Federal Trade Commission practically as a prosecuting attorney, can be accepted as an authority on this subject. The statement in our letter of November 30th that our advertising has averaged for the three years 1918, 1919, and 1920, considerably less than two million dollars a year is correct. At no time has our advertising expenditure approached anything like one million dollars a month. The facts with respect to the amount spent by Swift & Company on educational advertising were brought out in the same hearings referred to by Mr. Sinclair.

These facts referred to above were given in the following affidavit which Mr. Swift presented:

STATE OF ILLINOIS) SS.
COUNTY OF COOK)

I, Arthur D. White, being first duly sworn upon oath, do depose and say that I am employed by Swift & Co., a corporation, Chicago, Ill., in the capacity of advertising manager; that the entire advertising expenditure of Swift & Co. for the fiscal year ending November 2, 1918, was less than $1,700,000, which is approximately fifteen one-hundredths of 1 percent on the volume of sales for said year.

That I am of the opinion that the attitude of the consumer toward the manufacturer of any product is a considerable factor in determining the purchase. The favorable attitude on the part of the buyer is an asset to the seller and the constructive nature of the advertising done by Swift & Co. during 1918 has been considered not only from the standpoint of the public having a better understanding of the fundamental facts of the business, but of creating a demand for Swift & Co.'s products.

That I am also of the opinion that all of the advertising of Swift & Co., of every nature, has assisted in creating a demand for Swift & Co.'s products.

ARTHUR D. WHITE.

Subscribed and Sworn to before me this 20th day of January, A. D. 1919.

EDGAR B. KINMILLER,
Notary Public.

Mr. Sinclair begins his letter by wondering if the salaries of the Commercial Research Department are charged up to expenditures for advertising. These salaries are not charged up to advertising because a large part of the work of the department has nothing to do with this matter. Possibly part of the expenses might be charged to this account, although if the whole expense were charged to advertising it would make very little difference in the total.

As for Mr. Sinclair's insinuation that conditions in the packing plants are unsanitary, we can only say that we invite inspection of our plants at any time. They are open to the public; thousands of visitors go through them every day, and everybody knows that they are clean and sanitary.

We shall be glad if this letter may also find a place in your columns.

Very truly yours,

SWIFT & COMPANY
Per L. D. H. Weld, Manager,
Commercial Research Department.

Side Lights on the Packers

By Senator George W. Norris of Nebraska

(Printed in the CONGRESSIONAL RECORD, January 22, 1921)

ONE of the most remarkable attempts to control the public sentiment of the country through the instrumentality of the public press has been going on for the last three or four years. The packers are not the only corporations engaged in this great undertaking. There are many other great corporations that are equally guilty. It is a nation-wide campaign to build up a reactionary sentiment in favor of the great corporations of the country. But in this article we are dealing only with the packers, and I confine myself in my comments to the part which they have taken in this colossal undertaking. I do not want to be understood as claiming that all of this advertising was unnecessary or subject to criticism. Neither do I argue that because a newspaper accepts advertising it is necessarily controlled in its editorial policy. The assertion is made, however, that the advertising of the packers is far beyond any legitimate, fair, or even liberal allowance for that purpose, and neither can there be any doubt but that some newspapers are controlled in their editorial policy by the advertising end of the business. Many others remain silent in their editorial columns when they would otherwise condemn, if it were not for the oiling of the business machinery through advertising.

There can be no doubt but that one of the objects of this campaign was to mold public sentiment, and to close up the criticism that their acts would otherwise receive at the hands of newspapers. There was evidence developed upon the investigation to show that this was the real intent and purpose of a large portion of the advertising. The packers carry large page and half-page advertisements in all newspapers of the United States. No country paper was too small to be taken into consideration by them. Large display advertisements appeared in newspapers that had only two or three hundred subscribers. Moreover, the greatest of this advertising took place at a time when no advertising was needed in order to sell their products. It took place at a time when there was a shortage of production, when they were positively unable to supply the hungry with the food which they desired.

I have searched hundreds of country newspapers coming from the smallest villages and have never yet found a paper that was not patronized by the packers in the way of advertising. I have a copy of a small newspaper

published way out on the frontier, in a small country town, that contains a half-page advertisement, signed by all five of the great packers, in which they make common cause to demonstrate that it would be difficult, indeed, for the country to exist without them.

On February 28, 1918, Swift & Co. had a large display advertisement in practically all of the great newspapers of the United States, in which they devote the entire space to a demonstration that the employés of Swift & Co. are patriotic. Nothing is said in it about anything for sale and nothing is said in regard to a defense of any of the charges made by the Federal Trade Commission; but for some reason they seem to be imbued with the idea that some one had charged their employés with being unpatriotic, and they rush into print, wrap themselves in the American flag, and proclaim their patriotism from the housetops. During the war this was a favorite pastime for all profiteers. When a big corporation was about to cut a melon or a few millionaires were about to rob the Government in some unconscionable contract, they always made an attempt to distract attention by parading in public under the Stars and Stripes.

For the year 1918 Swift & Co. alone spent over $1,690,000 for advertising, and Mr. Swift himself admitted that they would spend $2,500,000 in the year 1919. This would mean more than $200,000 a month, about $7,000 per day. Assuming that the other members of the 'Big Five' spend one half of what Swift & Co. spends, which everybody will admit is way below the actual fact, we find that the great packers on this basis spend more than $8,500,000 annually for advertising. This would be more than $1,000 for every hour of the 24.

This cost only includes what is actually paid to the newspapers and magazines. To keep the machinery going and to employ the necessary men to prepare the advertisements entails an additional expense of enormous amounts.

For the last fifty years the packers have been growing in size, and as they have grown their disposition to avoid the law has increased with their size. They have been fined an innumerable number of times for violation of the criminal statutes. Their attempt to control the prices of the country through their lavish expenditure of money is partially accounted for by their desire to conceal publicity of their transgressions. While they are fighting before a referee in Chicago with their employés, who are seeking better working conditions, they are advertising in Minneapolis the alleged advanced sanitary conditions of their packing establishments. By their utilization of newspaper space they are making it physically impossible for newspapers, even if they desired to do so, to give proper publicity to the cases where they have been found to have violated the law. They have spent many thousands of dollars in the use of special trains to carry delegates to various conventions where editors, particularly of farm journals, have been invited to be their guests for the real purpose of indirectly influencing the news columns of such magazines and for the purpose of suppressing from the people a knowledge of their shortcomings. The editor of the *Nebraska Farmer* could undoubtedly tell of such an invitation that he recently received himself.

On the 7th day of March, 1919, a Washington paper, on an inside page in a very inconspicuous place, gave an account of the trial and conviction of an agent of one of the 'Big Five,' who, in the city of Washington, had violated the pure food law by selling catsup in original packages which were short in actual measurement. It was shown at the trial that the cans of catsup were marked as containing 5 gallons each, and that upon actual measurement they were considerably short of that amount. One can was shown on actual measurement to be 2 quarts short. A third can was taken by the officials and brought into court unopened, and upon the trial of the case the prosecution offered to rest its entire case upon the unopened can. It was proposed that the can be opened and that if it was full measure the prosecution would be dismissed.

The great packing concern, however, declined to accept this proposition. The result was that the agent making the sale was found guilty and he was fined the enormous sum of $10. It is fair to assume that these cans were no exception to the general rule, and that this great corporation had sold thousands, perhaps tens of thousands, of these same cans, all of which were undoubtedly short in measure. They had probably violated the pure food law in every city and hamlet in the United States, but so far as I have been able to learn this was the only place where they paid any penalty.

No one will probably ever know just how much money has been spent by the packers to control legislation, to appoint officials, and to deceive the public. It is doubtful whether packers themselves could give this information correctly. For instance, the books of Swift & Co. would nowhere show the payment of any salary to Mr. Logan.* There is no item anywhere which would indicate how much money was paid to 'Diamond T'.† It appears, for instance, that Mr. Veeder, the general attorney for Swift & Co., was paid $71,000 in one year; but he was drawing a salary of less than $25,000. While he was getting a salary of about $25,000, his expenses amounted to about $50,000. Mr. Swift seemed to be unable to tell definitely just what Mr. Veeder's salary was. He was unable to tell why they paid him over $70,000 when he was getting a salary of less than $25,000.

Both Armour and Swift have packing plants at Fort Worth. Together they own the stockyards at that place. The evidence discloses that they loaned money to a man by the name of Armstrong, in Fort Worth, for the purpose of buying an interest in a daily paper there, which had been advocating the control and regulation by the Government of the meat-packing business. They considered the paper unfriendly. Both Armour and Swift loaned money to Mr. Armstrong. It is noticeable that after the money was loaned and Armstrong became a part owner the policy of the paper changed. In writing to the packers for a renewal of the loan, Mr. Armstrong called attention in this letter to the fact that he had gone into the newspaper business to be of service to Mr. Armour and Mr. Swift, and also called attention to the editorial policy of the paper 'before and after taking'. It is unnecessary to say that he had no difficulty in getting an extension of his loan.

The men who were running this paper, however, were not aware that their competitor, the other daily newspaper published at Fort Worth, was likewise having its machinery oiled by packer money. The president of Swift & Co. in a letter asked his attorney whether they had better comply with the request of this other paper for a 'donation' of $1,200, which should be given ostensibly in return for a 'page devoted to hogs and hog raising'. In this letter Mr. Swift called his attention to the fact that Armour & Co. and the Stock Yards Co. of Fort Worth were each contributing like amounts. In addition to this, it seems that the editor of this paper was loaned $5,000 by Swift & Co. He did not pay his interest promptly, and Mr. Swift asked his attorney whether he thought it would antagonize this editor if he sent him a bill for the interest, saying that the editor also owed Armour & Co. a like amount and he had paid the interest. The attorney, however, asked Mr. Swift not to present any bill for interest at that time, because they had some important litigation pending in Texas, and he thought it would not be wise to ask for the payment of interest from the editor until this litigation had been disposed of.

We approach the domain of the great packers as a little child would approach a giant. At every step we are impressed with their wonderful power, their inexhaustible resources, the infinite network of connection with the most powerful financial institutions of the country. Their paid emissaries are in every locality. They are secretly entrenched in politics, in all kinds of business, and in nearly all the activities of human endeavor. To carry out their ends they have all kinds of instrumentalities. They are equipped to go into the church, and are likewise prepared to send the bum into the saloon. They have an army of highly paid, useless employés, who can give no honorable

[*A Washington "newspaper" man, an intimate personal friend of Joseph P. Tumulty, former Acting President of the United States, who was getting, for unknown services, $500 a month from Swift & Co., $500 a month from the Standard Oil Co. of New Jersey, $500 a month from the Standard Oil Co. of Indiana, $700 a month from the Atlantic Refining Co., $500 a month from the Freeport Sulphur Co., and $500 a month from the General Electric Co. Mr. Logan's services to the interests seem to have been along the lines of giving them early notice of what the common people, through their legislators, were trying to do to prevent being swallowed alive by the financial giants now abroad in the land.]

[†The investigation by the Senate Committee on Agriculture disclosed the existence of a mysterious character who was very valuable to the packers in giving them advance information of possible legislation in Washington. This character was never designated by name. Wherever reference was made to him in the packers' memoranda it was by a character drawn with pen and ink. This character was represented by the letter "T" inclosed in a rectangular figure the shape of a diamond, but because the printer does not have any character that properly represents it the character is referred to as 'Diamond T'. If this was some man close to the President, it was a stupid hieroglyph well worthy of the way the Commercial Research Department has handled this whole matter.]

reason for their packer connections. Their agents are at the meeting of every legislature and in the Capital City at Washington. Their control of human food is so great that expense is a secondary consideration. They know that, after all, all these expenses are paid and all this machinery is oiled by the consumers of the country. If their expenses increase, they have but to lower the price that they pay to the producer, or increase the price that they charge the consumer, or both.

[In view of the foregoing information with reference to members of Big Business carrying on a propaganda, and as further evidence that Big Business, professional politicians and the apostate clergy work hand in glove together, the following extract from a letter written by Roger W. Babson, who is confidential adviser to Big Business, and who therefore speaks with authority, and which was published in *The Federal Employe* November 13, 1920, will be of interest, to wit:

"The war has taught the employing class the secret of the power of propaganda. Now when we have anything to sell to the American people we know how to sell it. We have learned. We have the schools. *We have the pulpit.* The employing class *owns the press.* There is practically no important paper in the United States but *is theirs.*"

This letter of Mr. Babson was not written for general information of the public; but somehow a copy got loose and was published.

The Chicago *Daily News* recently refused to accept an advertisement for a public religious lecture to be delivered by the President of the International Bible Students Association, for the reason that the clergy object to the lecture. It is not in harmony with their so-called orthodox views. This is also interesting in view of the fact that Mr. Babson in the above letter addressed to Big Business states: "We have the pulpit". The refusal of certain newspapers to publish great truths in which the public is interested cannot be blamed at all on the reporters or altogether on the editor. There are higher-ups who direct what shall be published; and when the clergy is owned by Big Business, as stated by Mr. Babson, they must be considered, and a bone must thrown to the dogs to satisfy them (Isaiah 56:10, 11), since they would prefer to have the truth throttled and go unpublished; Big Business, owner of the press, accedes to their demands, in consideration for spiritual (?) service rendered.]

Lincoln and Debs

By E. E. Cassel

JOHN SWINTON, who for many years was chief of the editorial staff of the New York *Times*, and who is regarded as one of the most able journalists in the United States, wrote the following regarding Lincoln, whose birthday is now reverenced by a legal holiday:

"In 1860 I reported Lincoln's speech in Cooper's Union, New York, and in 1894 I reported from the same hall the speech of Eugene V. Debs. As Lincoln stands in my memory, while looking far back, Debs stands in it thirty-four years later as a parallel. Lincoln spoke for right and progress; so spoke Debs. Lincoln spoke for the freedom of labor; so spoke Debs. Lincoln was the foe of human slavery; and so is Debs. At that time (1860) Lincoln was regarded by millions of people as a cross between a crank and a monster. In hundreds of papers and by hundreds of speakers he was called the 'Illinois baboon'. Every epithet that hate could invent was applied to him; every base purpose that malice could conceive was imputed to him by speech and the press. By contrast, the Debs of today is a harmless citizen compared with the Lincoln of 1860."

The above from a man who ranked with the late Colonal Watterson as Nestor in American journalism, is certainly a review of history worth while, and it also raises the question as to whether or not Debs will emerge from the wanton and deliberate attacks which fr m time to time have been made upon him, just as is revealed in the case of Lincoln. In response to a toast to the alleged independent press, it was honest John Swinton who said:

"I am paid a salary for keeping my honest opinions out of the paper I am connected with. The business of the journalist is to destroy the truth, to lie outright, to pervert, to vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the jumping jacks; they pull the strings, and we dance. Our talents, our possibilities, and our lives are all the property of other men. We are intellectual prostitutes."

The above from the pen of an honest top-notcher should cause every person to investigate and deliberate before forming a fixed opinion in favor of the press reports which are circulated today.

Rapid Electro-Silver Plating

By Frank Mason (Sheffield)

DURING the past few years, the value of research to almost all essential industries has been amply demonstrated. The scientific principles underlying and governing the work carried on in our great factories have been more and more faithfully applied; and in some instances cherished shibboleths have been ruthlessly scrapped and cast aside, and applied science firmly established. One could cite many advances made in the non-ferrous (non-iron) industries, many of which are associated with that section dealing with the electro-deposition of metals.

The problems of corrosion are responsible for much research into, and advances made in the electro-plating and deposition of such elements as zinc, tin and nickel. Further, our engineering industries should materially benefit by the discovery of a means of depositing iron to almost any thickness, which can be case hardened. The enormous value of this will be obvious when one recalls the large number of expensive-machined replacements worn in only a small section, especially in the motor industry. War-time necessity compelled scientific investigation in this matter, to replace expensive internal gun-mechanisms.

World-wide necessity, interest and concentration have resulted in many improvements being made in the general art of the deposition of metals. The enormous amount of war research work done by many investigators in this connection, has brought to light many ideas which will doubtless be developed from time to time.

The more expensive metals, gold and silver, however, have not come into the limelight so much for obvious reasons, but much information obtained when working on other metals will most assuredly be applicable to them.

During certain investigations on the structures of silver deposits, the writer observed that in certain instances very fine deposits were obtained at an extraordinarily rapid rate. Further investigation revealed the fact that it was to a large extent due to the presence of a compound which was not looked upon with favor by many electro-platers.

Barrelling, moving electrodes (both cathode and anode) are processes calculated to increase the rate of deposition of silver, or in technical terms, to increase the cathode current density permissible, and are too well known for further mention. Flowing electrolytes or plating solutions are also conductive to higher currents being used. None of these, however, are as yet available for the electro-deposition of silver on goods such as are to be found in hotel, restaurant and shipping outfits. The difficulties are found in the thick, heavy deposits required, and the large number of articles of irregular shapes and of different sizes.

The silver deposit must also be firm, adherent, smooth and readily "finished".

Electro-plating in general, as operated with the double cyanide of silver and potassium bath appears to have had a natural maximum current density of from 3 to 4 amperes per square foot of cathode surface. Further, microscopic examination of silver deposits obtained under these conditions, but with a higher current per unit area, shows the crystalline structure to be such as to render the article less readily "finished" and with very high current densities impossible to obtain the characteristic mirror-like surface of finished silver goods.

The deposits obtained at an abnormally rapid rate referred to above, which were beautifully smooth and very readily "finished", were always precipitated from silver-depositing baths containing a very high percentage of potassium carbonate. The amount was considerably in excess of that found even in the oldest and most used solutions.

In some cases, however, the deposit was altogether useless, although this compound (potassium carbonate) was present in large quantities. Upon further investigation it was found that the plating solutions giving these unsatisfactory deposits at high current densities contained only normal quantities of potassium cyanide. On increasing the percentage of the latter compound, the plating solutions yielded a splendid smooth deposit at 8 amperes per square foot, this figure being 100 percent increase on the normal or natural maximum cur-

rent density permissible in the ordinary double cyanide of silver and potassium plating bath.

It is obvious that with 100 percent increase in current per unit of cathode area, the time of immersion into the plating bath must be halved to obtain an equal weight of deposit. In large plating establishments, the saving of time thus effected is very important; and the reduction on capital outlay is no small item when one considers the cost of installing even one extra plating-vat, and will doubtless be appreciated by those controlling large silver-plating establishments.

The process has been operated successfully, commercially, for a considerable period, and has deposited many thousand ounces of silver of the finest texture at double the normal rate.

Dentrifices and Pyrrohea

IT HAS been discovered that many dentifrices, widely advertised, widely used, and alleged to be excellent for the teeth and gums, are the principal cause of the disease pyorrhea, which is ravaging the world and causing millions of people to lose their teeth long before they need to do so.

These dentifrices have a gelatine base. With this is mixed some scouring material, a little perfumery, and a small quantity of germicide. When used, the mouth is rarely cleansed as completely afterward as it should be; and the gelatine, not being readily soluble in water, tends to cling to the teeth. After a little time the germicide in the composition loses its potency, and the gelatine which remains in the interstices of the teeth and upon the surfaces makes the most delightful breeding place for pyorrhea germs that could be devised. Consequence: the people that are most careful of their teeth, and most anxious to avoid pyorrhea, are the greatest victims of it.

Within the past few months it has been learned that some dentists were obtaining remarkable results in the treatment of cases of pyorrhea which were not too far gone; and now the secret is out. They have been having their patients brush their teeth with common baking soda, which is far and away the best dentifrice ever devised. Enough of it can be obtained for ten cents to last for a year or more. A good way is first to moisten the brush and then use a dry spoon to lift the powder from the can and drop it upon the brush. It is not unpleasant to use; and if the mouth is rinsed with water after using the result is very agreeable—the teeth, gums and interior of the mouth feeling peculiarly cool, comfortable and cleanly. Take the advice of THE GOLDEN AGE; discontinue all other dentifrices, use the cheapest and best dentifrice in the world, common baking soda, and be forever free from pyorrhea.

Tooth Brush a Cause of Infection

COBB (*Boston Medical and Surgical Journal*, August 26, 1920) reports a case as follows:

E. C., aged twenty-six, had suffered from repeated attacks of infection of the mouth which always extended to the throat. These attacks were followed by mild rheumatic symptoms. Painting the gums with iodine or guaiacol would control the attack within a few days and the rheumatism was relieved by the salicylates. These attacks occurred not once but many times. There was no evidence of a focus of infection about the teeth, and the case seemed a mystery which would be cleared up only by the removal of all of a set of perfectly good teeth. Finally it occurred to Cobb that the tooth brush might be the offender. This, by the way, was used religiously several times a day. Therefore, Cobb advised that the tooth brush be sterilized by soaking it in alcohol both before and after using. The brush, still wet with alcohol, was used to clean the teeth. This proved to be a solution of the mystery.

He observes that all the germs common to the mouth can and do grow on the bristles, and the victim when next he uses the brush rubs into his gums a culture of the flora of his mouth. It is evident that the long-continued rubbing of such a culture into the tissues of the mouth may have a serious effect.—*The Therapeutic Gazette*, December 15, 1920.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—Editors

THE PERMISSION OF EVIL

204. *What is the definition of evil?*

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.—Webster. This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause — sin — and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

205. *What are some of the most frequent and difficult questions which present themselves to the inquiring mind with respect to the subject of evil?*

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did He permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did He allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself: Could not God have prevented all possibility of man's fall?

THE PERMISSION OF EVIL DESIGNED ULTIMATELY TO WORK OUT SOME GREATER GOOD . . . .

206. *Since Jehovah is omnipotent, what must be the reasonable conclusion in view of the fact that He has not prevented the entrance of sin into the world?*

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that He did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless He could; but such interference would have prevented the accomplishment of His own purposes.

207. *What was the divine purpose which would have been defeated had God interfered to prevent the full accomplishment of Satan's base designs?*

God's purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation.

Besides, in their very nature some things are impossible even with God: as the Scriptures state, it is "impossible for God to lie".(Hebrews 6:18) "He cannot deny himself." (2 Timothy 2:13) He cannot do wrong, and therefore He could not choose any but the wisest and best plan for introducing His creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

208. *Since the Scriptures declare that all things were created for the Lord's pleasure, does His permitting evil imply that He approves it, or is in league with it?*

The Scriptures declare that all things were created for the Lord's pleasure (Revelation 4:11)—without doubt, for the pleasure of dispensing His blessings and of exercising the attributes of His glorious being. And though, in the working out of His benevolent designs, He permits evil and evil-doers for a time to play an active part, yet it is not for evil's sake, nor because He is in league with sin; for He declares that He is "not a God that hath pleasure in wickedness". (Psalm 5:4) Though opposed to evil in every sense, God permits (i.e., does not hinder) it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

209. *Define right and wrong principles, respectively, with their results when put into action.*

It is a self-evident truth that for every right principle there is a corresponding wrong principle: as, for instance, truth and falsity, love and hatred, justice and injustice. We distinguish these opposite principles as right and wrong by their effects when put into action. That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call

a wrong principle. The results of these principles in action we call good and evil: and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful.

210. *What is the moral sense in man, and what is its function? Do the lower animals possess this moral sense, or conscience?*

This faculty of discerning between right and wrong principles is called the moral sense, or conscience. It is by this moral sense which God has given to man that we are able to judge of God and to recognize that He is good. It is to this moral sense that God always appeals to prove His righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be evil, even before he knew all its consequences. The lower orders of God's creatures are not endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous — because he is ignorant of the moral quality of his actions.

MAN MADE ABLE TO DISCERN ONLY RIGHT WOULD HAVE BEEN MERELY A MACHINE

211. *Had Jehovah created man without the ability to discern between right and wrong, or with power to do right only, what would have been his condition?*

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or He might have made man perfect and a free agent, as He did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility; besides which, good would never have been so highly appreciated except by its contrast with evil.

212. *What was the experience of Adam and Eve with respect to the knowledge of good and evil, and how does the experience of their posterity differ?*

God first made His creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with Himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both. "And the Lord said, Behold, the man is become as one of us, to know good and evil." (Genesis 3:22) In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they shall experience it in the Millennium, as a result of their redemption by Him who will then be their Judge and King.

213. *What were the most important elements of Adam's likeness to his Creator?*

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was a part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in His own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator.

Today, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy, and therefore more agreeable, to the fallen race than is righteousness.

IF OPPORTUNITY TO SIN HAD NEVER BEEN PERMITTED THERE WOULD BE NO VIRTUE IN RIGHT DOING

214. *Why did not Jehovah give Adam some vivid impression of the results of sin instead of permitting him to suffer the actual experiences of evil?*

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted man could not have resisted it, consequently there would have been neither virtue nor merit in his right-doing. God seeketh such to worship Him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing His will; but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

215. *How long have the principles of right and wrong existed? And which principle alone will forever continue to be active?*

The principles of right and wrong as principles, have always existed and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Corinthians 15:25, 26; Hebrews 2:14) Right-doing and right-doers, alone, shall continue forever.

AN EXHIBITION OF EVIL WOULD NECESSITATE ITS PERMISSION SOMEWHERE

216. *What are the four ways of knowing things? And why might not Adam have known good and evil by intuition or observation?*

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things; namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the Eternal Fountain of all wisdom and truth, who of necessity and in the very nature of things is superior to all His creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

217. *In which of these four ways has mankind been gaining knowledge?*

Why should not man be the illustration, and get his knowledge by practical experience? It is so; man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels".

218. *How had Adam already received a knowledge of evil before his transgression?*

Adam already had a knowledge of evil by information, but that was insufficient to restrain him from trying the experiment. Adam and Eve knew God as their Creator, and hence as the one who had the right to control and direct them; and God had said of the forbidden tree, "In the day thou eatest thereof, dying thou shalt die". They had, therefore, a theoretical knowledge of evil though they had never observed or experienced its effects. Consequently, they did not appreciate their Creator's loving authority and His beneficent law, nor the dangers from which He thereby proposed to protect them. They therefore yielded to the temptation which God wisely permitted, the ultimate utility of which His wisdom had traced.

219. *How do the Scriptures describe the temptation and fall of our first parents? And why did the serpent approach Eve instead of Adam?*

Few appreciate the severity of the temptation under which our first parents fell, nor yet the justice of God in attaching so severe a penalty to what seems to many so slight an offense; but a little reflection will make all plain. The Scriptures tell the simple story of how the woman, the weaker one, was deceived.

and thus became a transgressor. Her experience and acquaintance with God were even more limited than Adam's, for he was created first, and God had directly communicated to him before her creation the knowledge of the penalty of sin, while Eve probably received her information from Adam. When she had partaken of the fruit, she, having put confidence in Satan's deceptive misrepresentation, evidently did not realize the extent of the transgression, though probably she had misgivings and slight apprehensions that all was not well. But, although deceived, Paul says she was a transgressor, though not so culpable as if she had transgressed against greater light.

"ADAM WAS NOT DECEIVED"

220. *What was the severity of the temptation which led to Adam's transgression? And why was he more culpable than Eve?*

Adam, we are told, unlike Eve, was not deceived (1 Timothy 2:14), hence he must have transgressed with a fuller realization of the sin, and with the penalty in view, knowing certainly that he must die. We can readily see what was the temptation which impelled him thus recklessly to incur the pronounced penalty. Bearing in mind that they were perfect beings, in the mental and moral likeness of their Maker, the godlike element of love was displayed with marked prominence by the perfect man toward his beloved companion, the perfect woman.

Realizing the sin and fearing Eve's death, and thus his loss (and that without hope of recovery, for no such hope had been given), Adam, in despair, recklessly concluded not to live without her. Deeming his own life unhappy and worthless without her companionship, he willfully shared her act of disobedience in order to share the death penalty which he probably supposed rested on her. Both were "in the transgression", as the Apostle shows. (Romans 5:14; 1 Timothy 2:14) But Adam and Eve were one and not "twain"; hence Eve shared the sentence which her conduct helped to bring upon Adam.—Romans 5:12, 17-19.

GOD'S PERMISSION OF EVIL IN NO WAY INCRIMINATES HIM AS THE AUTHOR OF EVIL

221. *How will Jehovah's permission of evil ultimately result in good?*

God not only foresaw that man, having been given freedom of choice, would through lack of full appreciation of sin and its results accept it; but He also saw that, becoming acquainted with it, man would still choose it, because that acquaintance would so impair his moral nature that evil would gradually become more agreeable and more desirable to him than good.

Still, God designed to permit evil, because, having the remedy provided for man's release from its consequences, He saw that the result would be to lead him, through experience, to a full appreciation of "the exceeding sinfulness of sin" and of the matchless brilliancy of virtue in contrast with it—thus teaching him the more to love and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery. So the final result will be greater love for God and greater hatred of all that is opposed to His will, and consequently the firm establishment in everlasting righteousness of all such as shall profit by the lessons God is now teaching through the permission of sin and correlative evils.

222. *Does the fact that God has permitted sin prove that He is the author of sin? What two ransom-denying theories have resulted from this erroneous charge against the Almighty? And how does such reasoning ignore man's noblest quality?*

However, a wide distinction should be observed between the indisputable fact that God has permitted sin and the serious error of some which charges God with being the author and instigator of sin. The latter view is both blasphemous and contradictory to the facts presented in the Scriptures. Those who fall into this error generally do so in an attempt to find another plan of salvation than that which God has provided through the sacrifice of Jesus as our ransom-price.

If they succeed in convincing themselves and others that God is responsible for all sin and wickedness and crime and that man as an innocent tool in His hands was forced into sin, then they have cleared the way for the theory that not a sacrifice for our sins, nor mercy in any form, was needed, but simply and only justice. Thus, too, they lay a foundation for another part of their false theory, viz., universalism, claiming that as God caused all the sin and wickedness and crime in all, He will also cause the deliverance of all mankind from sin and death. And reasoning that God willed and caused the sin, and that none could resist Him,

so they claim that when He shall will righteousness all will likewise be powerless to resist.

But in all such reasoning man's noblest quality, liberty of will or choice, the most striking feature of his likeness to his Creator, is entirely set aside; and man is theoretically degraded to a mere machine which acts only as it is acted upon. If this were the case, man, instead of being the lord of earth, would be inferior even to insects; for they undoubtedly have a will, or power of choice. Even the little ant has been given a power of will which man, though by his greater power he may oppose and thwart, cannot destroy.

223. *What two texts of Scripture are used to support the theory that God is the author of sin? What is the distinction between sin and evil?*

Two texts of Scripture (Isaiah 45:7 and Amos 3:6) are used to sustain this theory, but by a misinterpretation of the word evil in both texts.

Sin is always an evil, but an evil is not always a sin. An earthquake, a conflagration, a flood or a pestilence would be a calamity, an evil; but none of these would be sins. The word evil in the texts cited signifies calamities. The same Hebrew word is translated affliction in Psalm 34:19; 107:39; Jeremiah 48:16; Zechariah 1:15. It is translated trouble in Psalm 27:5; 41:1; 88:3; 107:26; Jeremiah 51:2; Lamentations 1:21. It is translated calamities, adversities and distress in 1 Samuel 10:19; Psalm 10:6; 94:13; 141:5; Ecclesiastes 7:14; Nehemiah 2:17. And the same word is in very many places rendered harm, mischief, sore, hurt, misery, grief and sorrow.

In Isaiah 45:7 and Amos 3:6 the Lord would remind Israel of His covenant made with them as a nation—that if they would obey His laws He would bless them and protect them from the calamities common to the world in general; but that if they would forsake Him He would bring calamities (evils) upon them as chastisements. See Deuteronomy 28:1-14, 15-32; Leviticus 26:14-16; Joshua 23:6-11, 12-16.

When calamities came upon them, however, they were inclined to consider them as accidents and not as chastisements. Hence God sent them word through the prophets, reminding them of their covenant and telling them that their calamities were from Him and by His will for their correction. It is absurd to use these texts to prove God the author of sin, for they do not at all refer to sin.

TO HAVE FORCED MAN INTO SIN WOULD HAVE BEEN INCONSISTENT WITH GOD'S RIGHTEOUS CHARACTER

224. *Although God has absolute power to force man into sin or righteousness, why would such a course be a moral impossibility?*

True, God has power to force man into either sin or righteousness, but His Word declares that He has no such purpose. He could not consistently force man into sin for the same reason that "he cannot deny himself". Such a course would be inconsistent with His righteous character, and therefore an impossibility. And He seeks the worship and love of only such as worship Him in spirit and in truth. To this end He has given man a liberty of will like unto His own, and desires him to choose righteousness. Man's being permitted to choose for himself led to his fall from divine fellowship, favor and blessings into death. By his experience in sin and death man learns practically what God offered to teach him theoretically without his experiencing sin and its results.

225. *What was the difference between the method by which God offered to teach man the knowledge of sin and death and the method chosen by our first parents? And how did Jehovah's foreknowledge of what man would do operate in the latter's favor?*

God's foreknowledge of what man would do is not used against him as an excuse for degrading him to a mere machine-being; on the contrary, it is used in man's favor; for God, foreseeing the course man would take if left free to choose for himself, did not hinder him from tasting sin and its bitter results experimentally, but began at once to provide a means for his recovery from his first transgression by providing a Redeemer, a great Savior, able to save to the uttermost all who would *return unto God* through Him. To this end— that man might have a free *will* and yet be enabled to profit by his first failure in its misuse, in disobedience to the Lord's will—God has provided not only a *ransom* for all, but also that a knowledge of the opportunity thus offered of reconciliation with Himself shall be testified to all in due time.—1 Timothy 2:3-6.

226. *Was the severity of the penalty an evidence of hatred or malice on God's part? Why would it be impossible for God to continue the existence of evil doers everlastingly?*

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable final result of evil, which God thus allowed man to see and feel. God can sustain life as long as He sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly as it is for God to lie. That is, it is *morally impossible.* Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, His sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.

227. *Why have Adam's posterity suffered no injustice in not having had offered to each of them an individual trial?*

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of justice or equity binds Him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well. The present life, which from the cradle to the tomb is but a process of dying is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from the present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under like circumstances.

MAN WAS NOT ON TRIAL FOR LIFE WITH ALTERNATIVE OF ETERNAL TORTURE

228. *When our race was placed on trial representatively in Adam, what was the alternative? Was it eternal torment?*

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to His obedient children is life—continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but was warned that he would be deprived of this "gift" if he failed to render obedience to God—"In the day that thou eatest thereof, dying, thou shalt die". Adam knew nothing of a *life* of torment, as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty He prescribes.

229. *Is eternal torment for the sinner anywhere even suggested in the Old Testament? And what portions of the New Testament are so misconstrued as to seem to teach this doctrine?*

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it; and these are found either among the symbolisms of Revelation or among the parables and dark sayings of our Lord, which were *not understood* by the people who heard them (Luke 8:10), and which seem to be but little better comprehended today.* "The wages of sin is death." (Romans 6:23) "The soul that sinneth shall die."

230. *Will the condemnation of the world in Adam and their subsequent opportunity and trial for life be more or less favorable than that of Adam?*

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and a chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, *because* God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make it plain.

231. *Briefly, what is the philosophy of the plan of redemption through the ransom-price given by Jesus?*

God assures us that as condemnation *passed* upon ALL IN Adam, so He has arranged for a new Head, Father or Life-giver for the race, into whom all may be transferred by faith and obedience; and as all *in* Adam shared the curse of death, so all in Christ will share the blessing of restitution, the church being an exception. (Romans 5:12, 18, 19) Thus seen, the death of

*We will supply for ten cents a pamphlet explaining every passage of Scripture in which the word "hell" occurs.

Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam, but all his posterity—all men—who by heredity shared his weaknesses and sins and the penalty of these—death. Our Lord, "the *man* Christ Jesus," Himself unblemished, approved, and with a perfect seed or race in Him unborn likewise untainted with sin, gave His *all* of human life and title as the full *ransom-price* for Adam and the race in him when sentenced.

"AS ALL IN ADAM DIE, EVEN SO ALL IN CHRIST SHALL BE MADE ALIVE"

232. *What is God's arrangement by which all men shall sooner or later be restored to the position enjoyed by Adam before he fell?*

After fully purchasing the lives of Adam and his race, Christ offers to adopt as His seed, His children, all of Adam's race who will accept the terms of His New Covenant and thus by faith and obedience come fully into the family of God and receive everlasting life. Thus the Redeemer will "see *his seed* [as many of Adam's seed as will accept *adoption*, upon His conditions] and prolong his days [resurrection to a higher than human plane being granted Him by the Father as a reward for His obedience]," and all in the most unlikely way—by the sacrifice of life and posterity. And thus it is written: "As all in Adam die, *even so* all in Christ shall be made alive."—*Corrected translation*, 1 Corinthians 15:22.

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in God's "due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present.

233. *As each one (in this age or the next) becomes fully aware of the ransom-price given by Christ, and of his subsequent privileges, what is his position, and what will be required of him?*

To this end, "all that are in their graves . . . shall come forth". As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the "second death". Perfect obedience, however, without perfect ability to render it, is not required of any.

Under the Covenant of Grace members of the church (during the gospel age) have had the righteousness of Christ imputed to them by faith to make up their unavoidable deficiencies through the weaknesses of the flesh. Divine grace will also operate toward "whosoever will" of the world during the Millennial age. Not until physical perfection is reached (which will be the privilege of all before the close of the Millennial age) will absolute moral perfection be expected. That new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden in that in it the acts of each one will affect only his own future.

AS TO THE SECOND CHANCE THEORY

234. *Would not this mean a second chance for some of the race to gain everlasting life?*

But would not this be giving some of the race a *second* chance to gain everlasting life? We answer: The *first* chance for everlasting life was lost for himself and all of his race, "yet in his loins", by father Adam's disobedience. Under that original trial "condemnation passed upon all men"; and God's plan was that through Christ's redemption-sacrifice Adam, and *all* who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given opportunity to turn unto God through faith in the Redeemer. If any one chooses to call this a "second chance" let him do so; it must certainly be Adam's second chance, and in a sense at least it is the same for all the redeemed race, but it will be the first *individual* opportunity of his descendants, who, when born, were already under condemnation to death.

Call it what we please, the facts are the same, viz.: all were sentenced to death because of Adam's disobedience, and all will enjoy (in the Millennial age) a *full opportunity* to gain everlasting life under the favorable terms of the

New Covenant. This, as the angels declared, is "good tidings of great joy which shall be unto all people". And, as the Apostle declared, this grace of God—that our Lord Jesus "gave himself a *ransom for all*"—must be "testified" to all "in due time". (Romans 5:17-19; 1 Timothy 2:4-6) Men, not God, have limited to the gospel age this chance or opportunity of gaining life. God, on the contrary, tells us that the gospel age is merely for the selection of the church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth and granted full opportunity to secure everlasting life under the New Covenant.

WHY IS THE EXTERMINATION OF EVIL ACCOMPLISHED BY SO PECULIAR AND CIRCUITOUS A METHOD?

235. *What is the special advantage of the divine arrangement? Why not give mankind an individual trial now? Is it probable that any would be found perfectly obedient?*

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins—weaknesses, mental, moral and physical—and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should, be condemned and "cut off", how many might we presume would, under all those favorable conditions, be found worthy and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and he certainly was in every respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; for none would possess that clear knowledge of and experience with God which would develop in them full confidence in His laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled Him to trust and obey implicitly.—Isaiah 53:11.

236. *Suppose that under an individual trial, one-half of the race would prove worthy of life, what would probably be their experience?*

But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin; might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil, and hence had a full appreciation of the benevolent designs of the Creator in making laws which govern His own course as well as the course of His creatures.

237. *What hope would there be for the other one-half that would go into death as a result of their willful sin?*

Then, too, consider the half that would thus go into death as a result of their own willful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as His creatures, the work of His hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again some of them, by reason of their larger *experience*, might then choose obedience and live.

238. *Why is Jehovah's plan much wiser than the foregoing suggestion?*

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as His plan does! How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the wages of willful sin to be death—destruction—cutting off from life! God thus limits the evil which He permits by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of willful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hougland.

1. *In Matthew 25:41, it is stated that the goat class are to go away "into everlasting fire prepared for the devil and his angels". What will Christ do with the devil?*

Ans.: He will destroy him. Fire is a symbol of destruction. See Hebrews 2:14, where it says that Christ is to "destroy him that hath the power of death, that is, the devil".

2. *Is there any other Scripture which shows that the devil is to be destroyed utterly?*

Ans.: Yes. In Ezekiel 28:13-19, the Prophet is telling of the fall of Satan into sin, and in the 19th verse he says: "And never shalt thou be any more".

3. *If the devil is to be destroyed what is meant by "everlasting fire prepared for the devil and his angels" (Matthew 25:41)?*

Ans.: "Everlasting fire" would mean everlasting destruction. We put rubbish and other things that are no good into the fire to destroy them.

4. *In what language was the Old Testament written?*

Ans.: The Hebrew language.

5. *What Hebrew word was translated hell thirty-one times in the Old Testament?*

Ans.: Sheol.

6. *How else was Sheol translated?*

Ans.: It was also translated thirty-one times grave and three times pit.

7. *What is the meaning of the Hebrew word Sheol?*

Ans.: The unseen state or condition.

8. *Can we see the condition of the dead?*

Ans.: We cannot.

9. *Then what is the only way we can know about their state or condition?*

Ans.: By the study of the Bible to see what God says about it.

10. *What does the Bible say is the condition of the dead?*

Ans.: They have no memory and cannot give thanks (Psalm 6:5), cannot praise the Lord (Psalm 115:17), cannot think (Psalm 146:4), know not anything (Ecclesiastes 9:5), do not love nor hate nor envy (Ecclesiastes 9:6), and can do nothing.—Ecclesiastes 9:10.

11. *If the dead cannot talk, think, love, hate or work, how can any of them be tormented?*

Ans.: They cannot.

12. *If Sheol means the condition of the dead, should it not have been translated every time by the same word instead of about half of the time hell?*

Ans.: Sheol always means the same thing, and should have been translated every time by the same word.

13. *Why did not the translators translate Sheol by the word hell instead of grave in Genesis 37:35; 42:38 and 44:29, 31?*

Ans.: Because people would then know that it did not mean torment; for God would not send good old Jacob to torment for what his sons had done.

14. *Why did they not translate Sheol by the word hell instead of grave in 1 Samuel 2:6, where it says: "He bringeth down to the grave [Sheol] and bringeth up"?*

Ans.: Because they did not want the people to think that there was any hope of any one's ever getting out of hell.

TRUE HEROISM

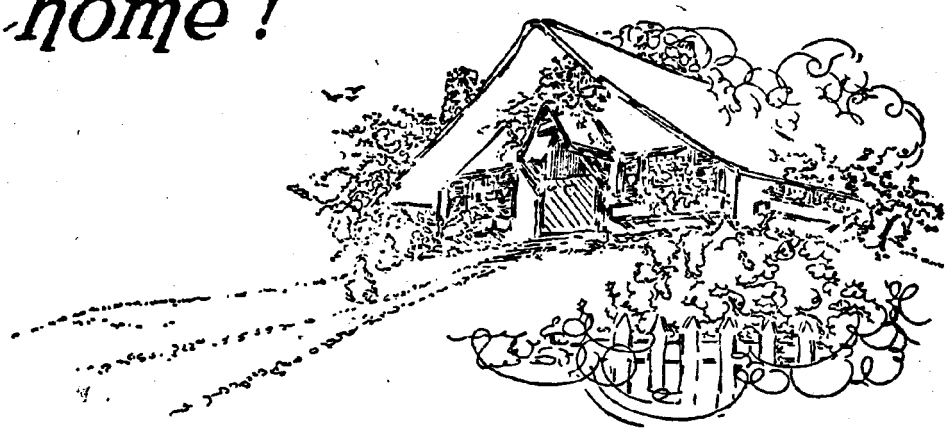
Let others write of battles fought,
Of bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against *himself*, and wins.

He is a hero staunch and brave
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might
Undaunted, undismayed,
As brave a man as draws a sword
In foray or in raid.

It calls for something more than brawn
Or muscle to o'ercome
An enemy that marches not
With banner, plume, and drum —
A foe forever lurking nigh,
With silent, stealthy tread;
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his better part,
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave.

home!



WHAT is it about that simple word that touches a so deep and common chord? Is it not the fact that it embodies the thoughts of life and love and happiness?

Home may lie in the past for you, a vision around which cluster all your childish memories; or, having missed a home of your own in youth, you may have worked to mold one out of willing but less plastic grown-up hearts. Maybe you have succeeded, or maybe your hearthstone has been rudely torn away by the hurricane of death or broken into fragments by things worse than death. Perhaps you have some sweet hope of home still fondly hidden from public eyes. But no matter what kind of sentiment the word home may call forth in you, whether it be the gulp of tender emotion or the sigh of cynical regret, you still have the *desire* for home, the desire to live, to love, to be loved, to be happy. And that is no unreasonable desire.

How and where will this universal desire find satisfaction? The Bible alone gives sufficing answer. It tells us that God has designed the earth to be man's everlasting homestead; it tells that, when the present drunken debauch of the world's Saturday night is over, mankind shall be delivered from the maladjustments which now wound it and be guided by Messiah into a state where everyman will dwell in quietness, safety, and assurance in his own home forever.

Do you know that we are now in the death-throes of the old and in the birth-pangs of the new order of things, and that those who survive the difficulties of the next few years will be able to begin work on their everlasting homes? May be you had not thought of that phase of it. If you have not *you will surely want to read* — "Millions Now Living Will Never Die".

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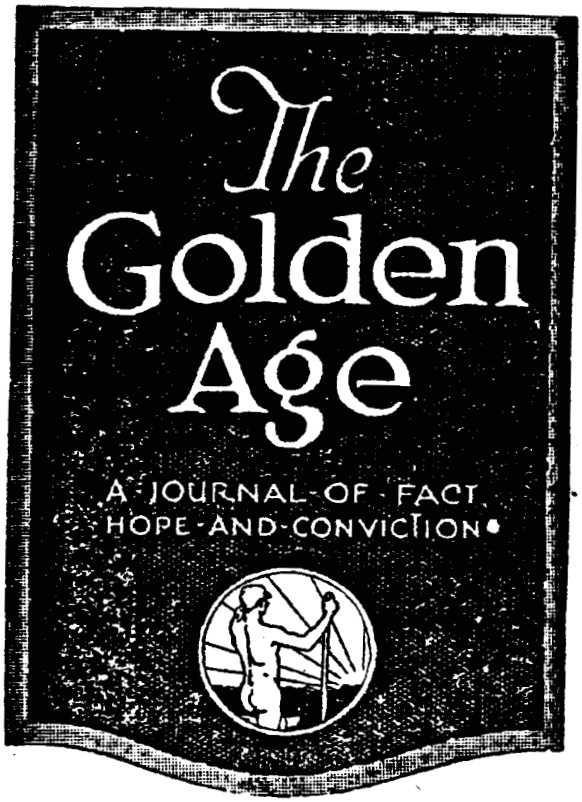

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Earth's Oldest Empire

IN DAYS when thought turns to leagues and associations of nations, world courts and "super" states, it comes with a slight shock to be reminded that there exists, and has existed for fifteen centuries, a super-government.

It is not within the scope of this article to delve much into the musty past, but rather, as was the custom two decades ago in all the leading journals—*The Forum*, the *North American Review*, etc.—to discuss this subject freely as a matter of current importance, and to bring out into the light the present condition and acts of this Super-State of the World.

We scarcely need remind our readers that this is an examination of systems, not of individuals. No personalities are intended. Where individuals are mentioned, it is as the well-meaning but deceived agents of systems. There is no thought of malice—nothing but a sincere desire for the time when all will be freed from a great delusion, and therefore for the genuine well-being of every man.

Concerning all truly beneficent movements, it is properly said, as Lowell puts it, that there "standeth God within the shadow, keeping watch above His own".

The common people are greatly beloved of God. "God must have loved the common people; He made so many of them," observed Lincoln. Jesus said, "God so loved the world [of common people], that he gave his only begotten Son". God speaks of delivering "the poor and needy". He declares that He will "destroy the oppressor". The people are the Father's special solicitude.

Behind all evil movements—any that directly or indirectly fail to result in the common weal—stands another god.

He is the adversary of mankind, the master **politician** of politicians, who plays one group against another, in the determination to maintain and extend his pernicious control of the common people. This master mind is a mighty and super-wise, invisible and evil spirit. He works through an invisible organization of spirits like himself, and through the minds of organized classes who profit through his reign—through Big Business, the politicians, and through the ambitious and unscrupulous clergy. His name is Satan. He is "the god [mighty one] of this world", or order of things. He is the "prince of this world". He makes the undisputed claim that the power and glory of the nations of this world are delivered unto him—Luke 4:5,6.

Not Merely a Church

A GLANCE into history of two thousand years ago shows that the then civilized world was ruled by a super-state, the Roman Empire. When in due time the reins of super-government slipped from the inert hands of the Roman Empire, they were almost immediately taken up by the great empire which to this day exercises or seeks to utilize governmental power, not merely over the hundred millions of peoples, but over the entire world.

The papacy is commonly, but mistakenly, regarded solely as a church; but that it manifestly does not correspond with the commonly understood definition of a church—"a number of Christians organized for united worship"—is evident from the considerations which follow—not that there is not a number of Christians organized for united worship connected with this system, but that this church is exploited by the super-system and utilized for the purpose of maintaining and extending the world super-government of this political entity.

The degree of culpability of the most of the so-called "clergy" who are implicated in these un-American practices, is much like that of an agent of the Empire under consideration, who

became informed on the subject, and ceased his activities in behalf of the Empire.

"I nursed my religion from my mother's bosom," says he; "my religion was born and bred in my bones; and I was taught at my mother's knee that there was no other church that had a ghost of a chance of eternal salvation. . . . Up to a few years ago I was of the opinion that my life had been well spent, but today I firmly believe that the major part of my life has been spent in erroneous doctrines and nonsensical teachings, as the broad light of wisdom and independent thought has penetrated the dark recesses of my bewildered conception of right and caused me to look upon things in general in an intelligent manner. From this time forward I am going to endeavor to undo, as nearly as possible, what I have helped to accomplish in the past."

Upon such a man rests little culpability. It is to help many innocent men to understand what they are doing, that this article is written.

The Curia Romana

IN THE dark ages the court of a medieval monarch was termed his "curia". The "Curia Romana" is the political court of the world monarch who presides over the affairs of this empire. There is also an ecclesiastical "curia" for religious purposes, which is the center of the Roman system. It is the "Curia Romana", or political center, with which we are concerned.

The monarch of this empire is the Pope. This title is not an exclusive one. It means "papa", or "father," and in the early Christian church was applied to any bishop, and today is the title of any priest in the Greek Church. Like the "Curia" it is one of the many ancient terms brought down from antiquity, and kept in use. However, outside of the Greek Church, the appellation "pope" is now applicable only to the Pope at Rome.

The "Standard Dictionary" recognizes the political standing of the Pope, in the definition, "formerly ruler of the States of the Church, and still recognized as an independent sovereign". The Pope, in fact, is as much a sovereign as is the king of England, or of Greece, or the former Kaiser of Germany, the late Czar of Russia or the present Emperor of Japan. That his is a super-state appears in his title, "King of Kings," and in his claims to world sovereignty.

Origin of the Empire

THE origin of the Papal Empire is thus traced by a Catholic writer:

"When the Roman emperor lost Rome and all his possessions in Italy, they were abandoned to the barbarians. The emperors made no effort to recover them, and automatically lost civil authority over the people. The Pope then became civilly independent of the Roman emperors. His relations with them were purely spiritual. He never acknowledged civil subjection to the new states that sprang up in Europe."

Analysis of this interesting bit of tradition shows that it amounts to the refusal of a church to submit to a new government when a change in government takes place, as though the Methodist church had refused to submit to the Harding administration when Wilson went out of power, and thenceforth had claimed for itself civil independence of the United States. The Methodist church could not defy the national government; but in those days the Roman Catholic church was too strong for the weaker governments of the times, and thus laid the foundation for the existence of the Papal Empire. The power-seeking clergy paid no heed to the apostolic injunction, "Let every soul be subject unto the higher powers . . . . The powers that be are ordained of God . . . One must needs be subject . . . for conscience' sake . . . for they are God's ministers attending continually to this very thing. . . . Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation." (Romans 13:1, 2, 5, 7) It was therefore in a state of sedition and of insurrection against the powers of early times that the Papal Empire was founded, and it is still seditious.

"To say that the Pope can be subject to a temporal prince, is to say that the soul is subject to the body, heaven to earth, or God to man." "The Pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy."—Canonical Law at Prague.

Archbishop Mannix of Australia recently stated that "he did not consider himself in the least bound by any of the governments. . . The orders were no more binding on him than if they were made by the Shah of Persia." The papal Syllabus of 1864 says of the Roman Catholic system: "She has the right to hold kings and princes to her jurisdiction, and of denying their power as superior to her own in determining questions of jurisdiction". Pope John says: "Princes have no laws to give, but humbly to expect them from the Church. They have to obey, and make others obey." Pope Leo

affirmed: "The Church of Rome is one monarchy over all the kingdoms of the earth, and is, among temporal kingdoms, as the mind or soul of the body of a man, or as God in the world. Therefore the Church of Rome must not only have the spiritual power, but also the supreme temporal power." Rev. D. S. Phelan, priest, and editor of the *Western Watchman*, of St. Louis, says: "The Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world, are as these altar boys of mine. The Pope is the ruler of the world." The committee of the conference of the Association for the League of Nations decided that "the Holy See . . . is a Power, and that there is no important reason for exclusion of the Vatican from representation in the League of Nations".

Its Governmental System

ACTING in the capacity of a civil sovereign the Pope enjoys severeign power; is monarch—or was until forced out by war with Italy—of the Papal States in Italy and remains monarch of the remnant of territory at the Vatican; wears a crown; has his sovereignty guaranteed by the laws of Italy; claims preeminent sovereignty; sends and receives ambassadors; makes treaties; has a regal court; has a set of civil laws for the whole world, called the Canon Law, to which all Roman Catholics are, *per se*, subject; has the world, including every country, divided up systematically into provinces under his rule; and has a complete system of princes, lords, and other governmental officials, including the most perfect espionage system in the world.

The governmental system of the papal empire consists in practice of the following graded officials:

1. The Pope, the actual or nominal head.
2. The so-called "Black Pope", the head of the powerful Jesuit order, often the power behind the throne.
3. The Papal Secretary, sometimes more powerful than the Pope.
4. The Cardinals, or Princes of the Church, organized in a so-called "College of Cardinals", divided into cardinal bishops, cardinal priests, and cardinal deacons.
5. The Archbishops, in charge of provinces called Archdioceses.
6. The Bishops, in charge of territories called Dioceses.
7. The Priests, in charge of territories called Parishes.

A confusing factor is that the same persons act both as government officials for the Papal Empire and in a religious capacity for the churches just as the Protestant "clergy" act in a dual capacity, and are both politicians and ministers. Many people know nothing or little about the governmental side of the system and think of the various officials and territories in their religious capacity alone. This misapprehension is cultivated by the Hierarchy, as the system of officials is termed, because it affords a blind or camouflage behind which the civil operations of the Papal Empire are carried on, until such a time as, in a given country, the system considers itself well established enough to stand unveiled before the public.

The Papal Bureaucracy

THE governmental system of the Papal Empire is rather a bureaucracy than an autocracy. It may operate as an autocracy, with the Pope as sole ruler, the capacity in which he is commonly set forth before the world. If the Pope should chance to be neglectful of his duties, or be imbecile, insane, or relatively weak in character, the government functions the same as under a strong Pope—the orders, pastoral letters, bulls, and so on, coming forth as though by the Pope, when actually proceeding from the bureaucrats nominally subordinate to the head. Such a bureaucracy was seen in its perfection in the government of the Russian Czar, where the actual rulers were the Grand Dukes and their associates, and the Czar was utilized by them and made responsible for the acts and orders which they originated but which he signed. This fact was finally recognized by the Russian people; and when they deposed the Czar, they made a clean sweep of the Grand Dukes and the entire Russian bureaucracy. A not dissimilar condition existed recently in the United States, during the period when President Wilson was incapacitated to the extent of unconsciousness for some days and of utter incapacity for a longer time and when the Cabinet officers were not permitted to function in charge of affairs. The government seemingly ran on as usual, the orders were given by heads

of bureaus, and such matters as the President had been accustomed to attend to were duly cared for by men close to the sick man.

The bureaucracy at Rome consists of departments or bureaus termed "congregations", twenty or more in number and each consisting of cardinals, consultors and officials. The chief departments are:

1. Congregation for interpretation of the decrees of the Council of Trent, which in 1545 condemned the Protestant Reformation.

2. Congregation of sacred rites for decisions regarding liturgy, rites, ceremonies, and creation of new saints.

3. Congregation of the index, to condemn publications deemed prejudicial to the Papal Empire or the churches.

4. Congregation of indulgences and sacred relics, two substantial sources of revenue.

Since the Council of Trent, 1545 to 1563, the system has been able to dispense with general (ecumenical) councils of the entire church. Such councils, composed of bishops from anywhere and everywhere, are liable to bring up matters not wished discussed in public by the Papal Empire, and "prejudicial to its interests"; and for the past few centuries the system has been able to get along very well, with the "congregations" taking the place of the more democratic councils that characterized the early church.

Five Hundred "Religious" Orders

THERE is a large number of religious bodies, or orders, about five hundred in number, organized to promote or help carry on the political or the religious activities of the Papal Empire of the world. The most important and active order numbers some twenty million members and is known as the Society of Jesus, or the Jesuits, organized in 1540 for the principal purpose of fighting the Protestant Reformation, then strongly under way. The officials from the highest down are: (1) General of the Jesuits, sometimes termed the Black Pope, as distinguished from the regular or White Pope, who is often controlled by the Jesuit head; (2) The Vice-General, next to the General; (3) The Professed, who are priests of mature age and of eminence in learning, to whom alone are committed the important affairs of the order, and who constitute the Society proper; (4) The Coadjutors, who have no part in the election of a general, but participate in general deliberations, and from whom the heads of Jesuit colleges and religious houses are chosen. The membership is bound to regard any superior officer as in the place of God and to obey implicitly all orders given them.

Among the items in the Jesuit vows are the following, as authenticated in a Paris court of law in 1761, revealing the political attitude of all Jesuits:

"The Pope hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and may safely be destroyed. . . . I shall and will defend this doctrine to the utmost of my power. . . . I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers."

In the oath or vow taken by a cardinal is this:

"I swear . . . to try in every way to assert, uphold, preserve, increase and promote the rights, even temporal, especially those of the civil principality, the liberty, the honor, privileges, and authority, of Holy Roman Church, or our lord the Pope and the aforesaid successors. . . . To combat with every effort . . . those rebelling against our lord the Pope and his successors."

The oath of a priest includes the following:

The Pope . . . has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal, without his sacred confirmation; and that they may safely be destroyed. Therefore, to the utmost of my power I will defend this doctrine and His Holiness' rights and customs. . . . I do renounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. . . . I do further declare that I will help, assist and advise all or any of His Holiness' agents, in any place, wherever I shall be, and to do my utmost to extirpate the Protestant Doctrine and to destroy all their pretended power, regal or otherwise."

These portions of the vows cannot be construed as religious, but are political and exhibit the un-American position which those that take them are oath-bound to maintain.

Papal "Americanism"

THE foregoing represents correctly the "regular" attitude for every faithful Roman Catholic to take toward the church, the Papal Empire and civil governments, as prescribed by the official law of the Empire. No admonition occurs more frequently in Rome's literature than the

adjuration to "think as Catholics", that is, in harmony with the position taken by the clergy.

Among the political professions of Roman Catholics are: "The Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French, or they are English afterwards".—Priest D. S. Phelan, St. Louis, Missouri. Says the *Tablet*, of Brooklyn, organ of the bishop of that city: "The Roman Catholic citizen of the United States owes no allegiance to any principle of the government which is condemned by the Pope". Bishop Gilmore of Cleveland, Ohio, said in a Lenten letter: "Nationalities must be subordinate to religion, and must learn that they are Catholics first and citizens next". "We do not accept this government," affirms *The Catholic World*, "or hold it to be any government at all, or capable of performing any of the functions of a government; if the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation, and the acceptance of the Catholic principles, which is a government by the Pope".

In consequence of the attitude required of Roman Catholics under oath to the Papal Empire the Constitution of the Republic of Brazil, adopted 1891, contains the following provision:

"Article 70, paragraph 1: The following shall not be registered as electors (voters) for state or federal elections. . . .

"4. Members of monastic orders, companies, congregations or communities of whatever denomination, subject to vows of obedience or rules or statutes, implying the surrender of individual liberty."

More than one country which has been troubled by the insistent plottings of Papal Empire agents against the government has been obliged in self-protection to expel from its borders every Jesuit or other person under oath or rule of the kind mentioned.

The Church - State System

A REVIEW of the nature of the Papal Empire and its agents is necessary to a grasp of the significance of the present activities of what the *Wall Street Journal* has termed "that international nuisance, the church-state".

Prior to 1914 the number of ambassadors or ministers credited to the papal court—the Curia Romana—was fourteen. This year the countries actually represented, or soon to be, are about thirty. The published list is a little indefinite; but the five represented by ambassadors are Peru, Chile, Prussia, Brazil and Spain, evidently countries in quite full agreement with the empire in important respects. According to the Catholic Press Association the others are Argentine, Austria, Bavaria, Belgium, Bolivia, Colombia, Costa Rica, Czechoslovakia, Ecuador, Germany, Monaco, Great Britain, Hayti, Honduras, Nicaragua, Holland, Hungary, Jugoslavia, Paraguay, Poland, Portugal, Roumania, Russia, San Domingo, San Salvador, Uruguay and Venezuela. Others expected soon are Finland, Esthonia and Latvia. Some of these are merely hopes. Great Britain sends a representative, but refuses to receive one and is not sure about continuing the arrangement. France has been in the quite doubtful column, as blooming hopes were somewhat wilted by a sudden reaction against the idea. British information is to the effect that the representation of Great Britain and France was a temporary war measure entered into to counteract the plotting going on at the Vatican. Recent happenings in France disclose a strong coalition in the Government favorable to maintaining reciprocal diplomatic relations with the Papal Empire.

Owing to British censorship and propaganda, cable despatches emanating from London are notoriously unreliable, but according to the London *Morning Post* the proposition that the United States send a representative to the court of the Papal Empire was under consideration, secret negotiations were under way, through the late Wilson-Romanist administration. For quite a number of years this country was represented, until the break between Italy and the Vatican in the seventies. The fact that the 1920 Republican victory at the polls was in no small part a determined effort of the people to free the United States from the measure of Papal Empire interference with Americanism that prevailed during the World War, makes it quite out of the range of probability that the Administration would flout its constituency by so reactionary a proceeding as the establishment of political relations with the medieval Papal Empire. President Harding has definitely repudiated the plan.

"Concordats" or Treaties

IN THE antiquated and deceptive lingo of this monarchy, a treaty with a foreign power is termed a "concordat". Diplomatic relations usually have to be preceded by a concordat on as favorable terms as the Empire is able to exact. These concordats are often drafted in such a manner as to interfere obnoxiously with the internal affairs of the countries entering them. For instance, before the World War a concordat was made with Servia. Not a few of the people of Servia are educated men, who have attended universities in Europe or America or the Roberts College in Turkey, where they have imbibed freely of the spirit of modern liberty. When weak King Milan of Servia, who lost his home standing because of disgraceful love affairs, made a concordat with the Vatican practically giving over the control of the educational system to the Papal Empire and the Jesuits, and placing church property and Romanist ecclesiastics out from under Servian law and courts and under the law and courts of the Papal Empire—the Canon Law, so called — it was too much for some of the liberty-loving Serbs, particularly the young men, who had hoped for a free Servia. Austria, which had been thoroughly under Papal Empire control, had assisted in the intrigues which saddled this reversion to medievalism upon Servia. A Servian college student, fired with indignation and seeking an objective for his wrath, shot and killed the heir to the Austrian throne, the man who had been most conspicuous in the betrayal of Servia. The bureaucratic government of Austria-Hungary, under papal management —like the papalized French government of 1921 —made demands upon Servia, impossible for a self-respecting people to comply with, opened war against that unhappy land, and started the fire which promptly became the holocaust of the World War. A staggering price is still being paid for this item of Papal Empire intermeddling with the spirit of the times.

The fact that the Papal Empire is a superstate, above all other countries, appears further in the terms imposed upon any country which makes an exchange of representatives. Ordinarily in the circle of diplomats at the capital of a country that ambassador takes precedence who has served longest; but under the rules of the Congress of Vienna—capital of papal Austria — which is recognized in the capitals to which a Vatican ambassador is accredited, that official immediately becomes dean, or head, of the diplomatic corps. It would seem strange indeed to see America, founded by Puritan Pilgrims and dedicated to liberty, giving the supreme place in Washington circles to a Papal-Empire ambassador, while the American Ambassador at the Vatican court took last rank among the ambassadors there, as being the last to begin to serve at the Curia Romana.

If the Pope Came to America

THE suggestion is sometimes heard that things have been getting warm in Italy, and that in due time the Vatican and the Pope might move to the United States, and occupy that duplicate of St. Peter's and the Vatican buildings—the $5,000,000 "Shrine of the Immaculate Conception"—a cathedral now under construction at Washington, on the Catholic University grounds. Most Americans imagine that the coming of the Pope to America would not be different from that of any other very prominent clergyman.

If the Pope were to come to the United States, he would necessarily come as a ruler, king or sovereign, indeed as a super-sovereign, recognizing no equal and no superior. He would retain and exercise in this country all his sovereign power and prerogative. The American people would behold the anomaly of a separate and distinct sovereignty within the borders of the country, and not in any sense or degree subject to the sovereignty of the government of the United States, or of any State or municipality. Wherever the Pope made his headquarters, say for example at Baltimore, Maryland, the status of his palace and of his church and the grounds connected with the Papal Empire plant, would be that of a separate nation within the nation of the United States.

Within the sacred precincts of the papal plant the legal rule would be that of extraterritoriality, like that of civilized foreigners in certain semi-savage countries whose offenses are not permitted to be tried by the local courts, but only by courts of foreign countries. A criminal escaping from any part of Baltimore to the papal plant could not be touched by the Baltimore police, any more than if he had slipped out to Canada or to Mexico. To get such an

offender, papers of extradition would have to be executed; but before they could be served, a treaty of extradition would have had to be made between the government of the United States and that of the Papal Empire at Baltimore. Demands for surrender of such criminals, if refused, could be enforced only by declaration of war and the siege of the papal plant.

The Papal Empire would maintain at Baltimore its own army, or at least the nucleus of it, equipped with arms and munitions and separate from that of the United States. If the plant fronted the water the empire might have its own navy, composed of one or more war vessels. It would bring to Baltimore the Pope's aerial navy, consisting, according to press reports, of the two airplanes now held at the Vatican for a possible hasty exit from Italy. It would have its own wireless outfit for secret communications with foreign governments. Unless prevented by treaty with the United States, it would have the right to make such alliances with a foreign power, Germany for example, as would arrange for the filling up of the plant with German troops fully armed and equipped for war. This was the case with French troops in the Papal States in Italy, when the Italian government made war with the Papal Empire, and on the dead bodies of fallen papal troops found the insignia and identification emblems of regular French troops belonging to regiments then existing in France, part of which had been detailed to service under the Pope.

As ruler of the Papal Empire the Pope would continue to receive the twenty or thirty ambassadors, ministers and representatives that now attend the Curia Romana at Rome, and the United States would be expected to send an ambassador or minister to the Pope and to receive one from him. Conditions like the foregoing actually exist today, and constitute an unsolved problem for the Italian Government.

A Good War for the Empire

AS A world power the Papal Empire suffered eclipse in 1799 at the hands of Napoleon Bonaparte, which lasted until the outbreak of the World War in 1914. During the intervening century the Curia Romana was for the most part strangely deserted as regards ambassadors from many of the great governments, most of the representatives being those from faithful Spain and countries such as those in South and Central America. For a while after the initiation of the World War the Teutonic empires were actively represented at the Vatican. Then England and France (informally) and other countries which found themselves measurably out of the current of diplomatic affairs unless represented at the papal court, sent representatives to the place where more diplomatic wires crossed than at any other national court. Governments of even Protestant countries found it as inadvisable to stay away as it would be for an individual to attempt to market stocks without a stock exchange—the Curia Romana was the center of so many of the important currents of world politics. Individual governments have only their own country as a source of information, with diplomatic representatives helping, but the Papal Empire is a world-wide affair, with thousands or millions of subjects in every land and nation, in business, in finance, in politics, and in every conceivable kind of affairs, and possesses, as a super-state, an advantage overwhelming in character. It is able to bring, internally through its oath-bound local subjects, no small pressure upon governments not yet represented at the Curia Romana, as well as externally by withholding its coöperation and that of its subjects in matters necessary to the welfare of some unrepresented government.

Governments, with rare exceptions, are composed of politicians, devoid of real devotion to principle and ready to grasp at diplomatic straws or planks; and the Papal Empire is able to offer some quite substantial advantages for representation at its court—hence the recent scramble to get in. The more numerous and powerful are the governments represented at the Curia Romana, the greater to politicians seems the necessity of being represented—it grows like a snowball rolling down hill. So to quote *Current History*, "The Vatican is again a great power in world politics".

Everywhere politicians are turning for help to an Empire which by a nod can incite or quiet turmoil, unrest or disorder in almost any country on earth. The politicians of the Vatican, as the assembled departments of the imperial government are termed, being autocratic in tendency, favor autocracy, and have no hesitation in keeping alive the hopes of thronelesss kings wherever to do so serves their purpose.

When it serves their purpose, they as unhesitatingly cast down an opposing king or government. Every professional politician is an opportunist, and will take a present advantage regardless of consequences farther on. This accounts for the recent disloyal betrayal of many countries by political leaders who have turned to the Papal Empire for temporary aid in holding their jobs, as in the case of the French politicians who under Millerand and Briand are seeking to fasten upon the French the chains so effectually broken by Loubet.

What Does a Nuncio Do?

WHAT is it like to have an exchange of representatives with the court of the Papal Empire? This question arose in 1907 when the British Government was being importuned to take such action. But a nuncio (papal representative) had just left France, and his papers left in charge of a subordinate were obtained by the French government. The London *Nation* for April 13, 1907, comments illuminatingly:

"A desire has at times been expressed by English Catholics to see a Papal representative resident in this country. The advantages of such a means of communication between the Catholic body and Rome are obvious. Its disadvantages are even more obvious; and after the light thrown on the methods of Roman diplomacy in France, it is improbable that anyone who takes the Vatican seriously will wish to see it directly represented among us. The English Catholic bishops are remarkable rather for the moral than the intellectual virtues. But they do not listen at keyholes; their hands are clean.

"The government, if it erred in his[Mgr. Montagnini, the subordinate to the nuncio]regard, erred by over-indulgence; for it was notorious that his house was a center of anti-ministerial and anti-Republican intrigue. [France is a republic like the United States] The time came when it was impossible to tolerate this; he was deported as an undesirable alien habitually inciting French citizens to resistance to the law. On his expulsion his papers were confiscated. . . .

"The impression left is one of inconceivable littleness. There is not a word to indicate breadth of view or elevation of outlook. Religion is conspicuously absent; the letters [of the nuncio] suggest the shabby society journalist rather than the diplomatist or the priest. The Papal Envoy peeps and pries; he delates and gossips; he plays the part of a common informer; he has a finger—and a very clumsy finger—in every pie. His credulity is as amazing as his ignorance of French character and life is crass. His moral standard is below that of the average jockey. He and his employers see nothing discreditable in buying politicians in the open market; and though they haggle over his price, they are fatuous enough to believe that M. Clemenceau, of all men, can be bought! Here it seems that they judge others after their own sort. A substantial sum, 'to further the work of the Holy See', was paid over by a recently appointed bishop; and we learn, that rightly or wrongly, the late Nuncio, Mgr., now Cardinal Lorenzelli, had the credit of being notoriously implicated in transactions of this kind.

"The agent of the Vatican interests himself actively in French politics, but invariably backs the wrong horse. . . . He notes the crime of those bishops—the majority, it seems, *in spite of the repeated 'denials' of the Vatican*—who wished to make the best of the situation created by the Law of Separation, but were overridden by Rome. . . . The Archbishop of Besancon is delated as having communicated the secrets of the recent episcopal conference to the Government; another dignitary as having been wanting in courtesy to the aged Cardinal Richard—ineptitudes which prove, rejoins the indignant prelate, that his information comes, 'not from bishops, but through the *lamp-lighter and floor-scrubber* at the Archeveche'.

Tittle Tattle

HE IS in constant touch with M. Piou—'le bon Piou'—President of the Action Liberale Populaire—*whose election is to be secured at all costs,* the Archbishop of Rennes being instructed to use his influence to the utmost to carry it. The deputy posts him in the latest tittle-tattle of the lobbies. He knows what Ministers have their price, and the sums required to buy them; he meets M. Clemenceau at the house of 'une bonne dame Americaine', and reports what he did or did not say. This ambassador has whispered one thing, that another. Both repudiate the indiscretions attributed to them. No matter, the Envoy suits his reports to his employer's wishes and capacity, and is complimented on his 'intelligent zeal'. No one high or low is safe. M. Fallieres, M. Loubet, M. Rouvier, M. Delcasse, play their part in the fantastic puppet show which presents itself to the Envoy's imagination.

"A contemptible figure, this Paul Pry of the Vatican; and his employers are, if possible, more contemptible than he; yet a menace to the public peace, which no civilized government can afford to tolerate; for he is the mouthpiece of what is . . . a power in the world. Its presence is ubiquitous; its hands, its eyes, everywhere; nothing is too great, nothing too small for its interference. At the other end of the wire illustrious personages receive, record and welcome this mass of slander, fabrication and triviality. 'I have not failed to make good use of the articles and books which you have sent me,' writes the Cardinal Secretary of State; 'I await further information; talk little; repeat everything; listen well'. . . .

"Three reflections suggest themselves on this miserable business. First, at Rome, truth for its own sake is not a virtue. *Not one word that these men say can be believed.* Solemnly, repeatedly, they have assured us that the Pope's action in the matter of the Separation Law was taken on the all but unanimous advice of the French bishops. It was not so; and the highly placed ecclesiastics with whom the statement originated, *knew that what they were saying was not true.* . . .

"Third, it is impossible that such a system should be lasting; the feet of the colossus are clay. To urge that *it represents religion is the merest sophistry.* From first to last there is not a word of religion in this correspondence—of piety, of goodness, of zeal for souls. It is politics, corruption and intrigue throughout; the power behind it is one with which the ideal and material forces at work in society are alike incompatible; whose claims the development of the conception of the State had made it impossible for any modern Government to admit. The Montagnini papers have at least this merit, that they put the issue clearly; no one can doubt now what Rome means. The conflict is between two ideals of civilization, the dead and the living; sooner or later—sooner, probably than later—the living will win."

It may now be better understood what may be signified by the presence of an Apostolic Delegate at Washington. The significance is unveiled of the following Canadian press item from the New York *World*:

"Canada is to entertain a Papal Delegate . . . who has been assigned to service in Ottawa, with letters crediting him to the Dominion Government. It is not expected that he will seek diplomatic recognition or will obtrude himself upon the politics of the Dominion. His functions are more likely to be similar to those of the various Apostolic Delegates, who have come to this country at various times, where they have remained *as quiet and interested spectators of affairs without seeking to take active part in them.*"

French politicians have reëstablished relations with the Vatican! Members of the American Congress have said that they want to connect the United States with a super-power which has this record!

With the return of the great embassies to the Curia Romana the popularity of Rome as a city waxes. Nothing succeeds like success. The Vatican apparently is in a new heyday of triumph. Tourists literally in crowds flock to St. Peter's again. Never before was the Eternal City so full of hilarious strangers, especially from Germany, spending like water the fruitage of their profiteering. But a shadow creeps over the Italians, who crowd the churches subdued and mournful, because of the tragic events of civil war where Italian blood flows daily.

Is the "Church" in Politics?

SAINT Antonio Escobar, of Cordova, Spain, a theological authority in the Church, lays down as a guiding principle of conduct for the faithful, that "a man may swear that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstances while the words which he employs have no such sense as would discover his meaning". It is affirmed by Roman Catholic authorities that the church is not in politics.

In Madrid, Spain, so runs the press despatch, "Vasquez de Mella, leader of the Catholic Independents, in addressing a gathering of the Catholic Feminine Syndicate, advocated the immediate formation of an active Catholic political party with the object of combatting extremism". In Rome, Italy, "legal transformation of social relations, rather than revolution, is advocated by the Catholic party in a manifesto issued here". In Austria, according to the *Western Watchman*, a Roman Catholic weekly at St. Louis, "the clergy . . . counseled that the Catholic woman of Austria would not evade the performance of her political duty. . . . His Eminence [Cardinal Piffl] secured for all sisters and nuns, even those strictly cloistered, papal permission to take part in the elections. . . . Their[nuns' and other women's]numerous votes decided the issue, and made Election Sunday a day of victory for the Christian-Social Party." In Mexico, says *El Monitor*, "we are in possession of very ample information . . . regarding a series of maneuvers now being carried on by the old members of the Catholic Party, and who today are constituted within an organization called the Knights of Columbus". In Germany the Centrum [Catholic] Party has about a fifth of the parliament.

In Italy the Catholics or "Populari" have a compact voting block of 100 votes in the Chamber of Deputies. "The Clerical Party in Alsace-Lorraine is exceedingly strong," says the New York *Times*. In Belgium "the Catholics . . . have come out with a clear majority". In Canada, "the Church Labor Party is in a strong position", according to the Toronto *Daily Star*.

In Jugoslavia the Slovenian Clerical (Catholic) Party has 23 votes in the Constituent Assembly, so says *Foreign Affairs,* of London. Still more strongly stated, in the *Times,* "the rise of the Popular Party, the Catholic Party, henceforth to take its full share in Italian politics with the approval of the Vatican, etc."

In Portugal, according to the *Catholic Tribune,* of Dubuque, Iowa, "the Catholics have organized a political party for self-defense. *Having stirred up the people, the Bishops* have brought about the establishment of a Catholic centrum with its own press organ, *The Union.* The new organization has sent a telegram to the Holy Father pledging its loyalty to the Holy See and guaranteeing the united determination of the entire body for the defense of Catholic interests. The establishment of the association has given the keenest pleasure to the Pope."

Archbishop Hayes of New York on March 8, 1920 wrote: "Let me say more emphatically that The Catholic Church is not affiliated with any political organization, state, or national".

A Catholic weekly, *Our Sunday Visitor,* of Huntington, Indiana, says editorially:

"Our enemies are ever talking about the 'Catholic political machine', about 'Rome in politics', but there is not a scintilla of truth to the charge. . . . We have long had a bank deposit of $1,000 for the discovery of a 'Catholic Political Machine', but the money has earned six years' interest while awaiting collection."

This might be a chance to make a little money. But perhaps the *Visitor* means such a machine in the United States, in which case his money is safe until the Catholics number considerably more than a sixth of the population, when a regular Catholic party will appear, camouflaged under some popular name. In Italy they found that, when the voters discovered that a party which they had been following was really a camouflaged Catholic party, they deserted it *en masse.*

The Nonpartisan Method

IN EUROPE the Roman Catholics come out into the open with Catholic parties under various popular, democratic or even radical names; but in the United States they do not as yet have a separate national party, but employ the Nonpartisan League method of seeing that good Catholic candidates appear on all tickets, so that a Papal Empire subject may win, whatever political parties succeed. Their church members are instructed when either a Protestant or a Catholic may be voted for, to vote for the latter, and to vote for the one of two Catholics who is the more devoted to the "Church".

"Many non-Catholics," says the *Missionary,* a Catholic journal, "fear us as a political organization and are afraid that the Catholic Church will dominate and rule. We are working quietly, seriously and I may say effectively". "Undoubtedly," says Dr. O. A. Bronson, a Catholic writer, "it is the intention of the Pope to possess this country. In this intention he is *aided by the Jesuits and all the Catholic prelates and priests.*" Says the *Catholic Sun*: "The Pope has given the order to make America Catholic. . . . The first step in the making will be the election of one of the American Cardinals to the Papacy and the removal of St. Peter's to Washington, [then] every non-Catholic will be driven out of the army and navy." "If the church," says Dr. Bronson again, "should direct the Catholic citizens of this American Republic to abolish the Constitution, the liberty and very existence of the country as a sovereign state, and transfer it to the crown of Louis Napoleon Bonaparte [or some other Catholic ruler], they are bound by a divine ordinance to obey". The possibility or practicability of Roman Catholics, numbering 17,735,553 out of 105,683,108 American population, or 16.7 percent, seizing the reins of the government, was clearly demonstrated in Russia, where the Bolsheviks, reputed to number but 600,000 originally, by force of compact and disciplined organization and well-planned acts seized and held the Russian government.

Ecclesiastical-Political Ambition

IN THE 1920 campaign candidate Cox was reported as trying to use the church in the fight for the League of Nations, in a hopeless attempt to carry on a campaign intended to take on the tone of a religious crusade. The effort was predestined to failure because the Roman Catholics number but a sixth of the population, and until much more numerous would not find it good politics to work through a Catholic party as in many other countries. The preponderance of Roman Catholics in the Democratic Party outside of the Southern states is

owing to the fact that some twenty years before the Civil War that party seemed to be the one most likely to remain dominant and Catholics were advised to join it, evidently with a view to ultimate control. The Civil War and rise of the Republican party spoiled well-laid plans.

In Brazil, a Bishop was run for governor of a province and won—Rt. Rev. Aquino Correa, who was duly elected governor of the state of Matto Crosso, at a time when affairs were strangled by political dissension. After a year, according to the Brooklyn *Tablet*, "it is evident that he has more than made good"; he has "pacified" the radicals — whether by plug-hat mob rule or not is not stated—made politicians put restrictions for economy and against pilfering, succeeded in surrounding himself with "useful" auxiliaries, and incidentally given prosperity to the people. Why is not the Brazil plan a good way of delivering the American government into the hands of the Papal Empire?

In Austria the attempt was recently made to give the national government over bodily to the Papal Empire. The Christian Socialist (Catholic) party tried unsuccessfully to make the country a fief of the Catholic Church; under an arrangement or concordat, the Vatican would directly govern Austria, the same as the Pope ruled over the States of the Church in Italy up to about 1870. The Catholic parties in Europe especially are working together to create a powerful union of the national governments, which they seek to control, on Dr. Bronson's principle of "patriotically" sacrificing one's own country if thought expedient by the Vatican.

"There are strong Christian Socialist elements," says the New York *Times*, "in Italy, Bavaria, Czechoslovakia and Hungary, whose coöperation is being sought by the Viennese leaders. The latter are stated to be negotiating with the Vatican in an attempt to obtain the Pope's consent to their putting the suggestion before the Allied conference. . . . The transformation of the [Austrian] republic into a papal state would satisfy the desire the Popes have never abandoned for a measure of temporal power."

Austria tried to do what Cardinal Manning of London declared England should do: "The British ministers ought to apply to Rome to learn the civil duties of British subjects". To help England into the straight and narrow path of Rome, Manning declared at Westminster before assembled prelates of the Papal Empire: "It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and to subdue, to bend and to break the will of an imperial race!" At the University of Wisconsin, at Madison, Priest H. C. Hengell, Rector of St. Paul's University Chapel, bemoans the calamitous drift of the world toward what ordinary Americans consider liberty, in these words: "It was a sad day for the Christian nations and peoples of Europe when, through the Protestant Revolt of the sixteenth century, they deprived themselves of the services of the Pope in helping to interpret their international troubles".

A Crisis for the Empire

FOR a decade or two there has been a noticeable drift in America toward the unification of all the lay organizations of Roman Catholics. Shortly before the 1920 election a veritable panic of centralization took possession of Papal Empire officials in America. It seemed to burst upon them that they were "up against" a sudden crisis of grave proportions; the imperative need was for the immediate organization of every resource for united action. The crisis was represented to the flock as an "opportunity". Whether it was bad news from Europe, or the imminent fall of the largely Catholic Democratic party, or a command from the Pope to Knights of Columbus at Rome to hurry up with "making America Catholic" will appear in due course of time; but as from sheep in a storm the cry went forth to "get together".

During the World War the American hierarchy worked the army, navy, official Washington and the country at large through an agency called the National Catholic War Council. At the onset of peace the domestic activities of this "Council" were taken over by the National Catholic Welfare Council, an organization designed to embrace within its bosom practically all lay activities. In it are organizations for men and others for women, so that the energies of every willing worker may find expression.

In charge of the National Council of Catholic Men, as Executive Secretary, is Dr. Michael J. Slattery, LL.D. On November 15, 1920, after the blow of the presidential election had fallen, he bespoke the immediateness of the crisis: "Not a day can we afford to lose. The need is at hand. To meet the need *at once* is our op-

portunity—*our duty!*" To drive home the imminence of the crisis "trained workers are required" and, "a National Catholic Training School for Social Service must *at once* be established. In view of the *urgency* of this need the property at 1314 Massachusetts avenue, Washington, D. C. . . . *has already been purchased.* Payment must be made within the next sixty days. For the purchase and *immediate* equipment the sum of $100,000 is required." On January 21, 1921, also after the election, appeared the following, which may possibly be read correctly by substituting "Papal Empire" for "America":

"Danger threatens. The splendid ideals of America are imperiled. . . . There is none competent to judge but will allow that this new danger is greater than the last, that the war that threatens is greater than that of the dread World War. . . . Nations are divided. Men are arrayed against their fellows. The cancer of hate is endangering the very life of civilization."

Objection follows to the Smith-Towner bill, backed by Masons, Protestants and other non-subjects of the Papal Empire, and designed to standardize and improve public-school education throughout the country:

"The spirit of free education they would destroy.... The issue is joined. It is godliness and peace versus pagan theory and chaos. The forces are being marshalled. On the one side the foe, every type of enemy in the array, and with every kind of traitor from our own ranks in the front line. On the other side stands the two divisions of the Christian host, the millions of true Catholic hearts and the few loyal souls still left to Protestantism. . . . It is the hour of *opportunity* for our laymen, an opportunity that never before was equaled!"

Help! Assistance!!

THEN comes a frantic cry for everybody to line up: [Bracket ours throughout]

"The National Council of Catholic Men summons all to its membership. In the name of the National Catholic Welfare Council, the archbishops and bishops of the Church, it summons all to a unity of effort, of service to God [the Pope] and country.... Our leaders, the hierarchy of the Church [Empire], are in the van. They know their children, they know the foe, and they know the method of the foe's attack. They know that those who would destroy our cherished institutions will first seek to destroy the Church [Empire], the one power that has defended and sustained those institutions. . . . Now the call to unity has sounded—the call to united action to save a sacred standard, the standard of the [Empire] cross and the flag. There can be no apathy on the part of anyone. Apathy means defeat. There can be no indifference. Indifference would be heinous in this hour. There can be no cowardice. Cowardice would challenge heaven's wrath in such a crisis!"

The new central organization is avowedly the hierarchy of Papal Empire officials. Says Dr. Slattery:

"The Catholic Hierarchy of America, *operating as the National Catholic Welfare Council,* desires to unite in the National Council of Catholic Men, our men of America and all our organizations of men. . . . Let us unite under the leadership divinely granted us, the Hierarchy of Mother Church [Empire]."

This is not a call of power, but the cry of weakness and of the dread of impending danger. It makes manifest that—unfortunately for the many good and sincere individuals — this 16.7 percent of the population who seek to control the government of the United States and to subjugate the American people to the Papal Empire see plainly a writing on the wall, "Mene, mene, tekel, upharsin—weighed in the balance and found wanting". And the nearly ninety million non-Catholics rejoice that soon the rest of the sentence upon that Empire of Darkness will be divinely executed: "Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians [the common people]".—Daniel 5:25-30.

Systematic Organization

IT IS interesti however, to observe the systematic organization of the hierarchy in action. The National Catholic Welfare Council has five departments, each under a bishop: Education, under Archbishop A. J. Dowling of St. Paul; Laws and Legislation, under Archbishop — now Cardinal — D. J. Dougherty of Philadelphia; Lay Organizations, under Bishop J. Schrembs of Toledo; Social Action under Bishop P. J. Muldoon of Rockford, Ill.; Press and Publicity under Bishop W. T. Russell, of Charleston, S. C. The men's branch of the Lay Organizations Department is termed the National Council of Catholic Men, into which Dr Slattery's Macedonian cry is hoped to draw all the men's organizations and most of the other faithful laymen of America. The system divides into dioceses, of which there are about

a hundred, and down to parishes, where local representatives will work to bind the laymen and the women tightly into bundles—"to burn them", as the Scriptures interestingly picture the divinely ordained dissolution of the system in the great time of trouble just ahead.—Matthew 13:30.

All kinds of up-to-date activities are to be entered into and developed, to interest laymen. During the war the National Catholic War Council maintained an organization practically duplicating the entire army, navy and civil organization of the federal government, with the purpose of "assisting" government officials. It is psychologically impossible to sustain such zeal as a big fight awakens, without having another fight on, but the effort is being made:

"The National Council of Catholic Men will develop and render *permanent* a cohesion of forces, a coöperation of all agencies, and a direction in peace channels, of the great flood of good will and splendid effort poured by our Catholic laymen for the winning of the war."

Financial Resources

THE financial backing of the Papal Empire is reputed to be immense, and undoubtedly is. But in such hard times as the entire world has seen since the war even the vastest resources have been subject to unprecedented shrinkage, and incomes ample in 1913 for the work in hand now have to be doubled or trebled and in some countries multiplied by six to ten. Religious empires are having a hard time.

A priestly representative of the Empire in Lynn, Massachusetts, has made the admission that the branch managers are having a hard time to pay all the bills for the care of the Sisters, parochial schools, etc., for the reason that the cost of living is so high and there is much less coming in than formerly.

However in the United States in 1916, the latest available figure, the value of Roman Catholic Church property was reported in the 1921 "World Almanac" at $374,206,395, and the expenditures at $72,358,136, or 22.3 percent and 22.0 percent respectively of the corresponding United States totals of $1,676,600,582 and $328,809,999. This makes an average expense per member of $4.60, as compared with Methodist $11.84, Presbyterian $18.72 and Protestant Episcopal $20.62. Owing to the drying up of European streams of funds, Roman Catholic men are complaining in every direction about the increasing exactions of the priests. This makes it not unreasonable to think that the "church expenditures" reported in the "World Almanac" do not include all the money which has been expended.

The quite common custom of expecting every person entering many Catholic churches to deposit at least ten cents would in a year, with the ninety percent claimed of attendance amount to $4.68 per member. A former member of a church in the United States says that just before he left the church the amounts demanded had doubled and had reached the following figure; pew rent $2 to $6 a year; monthly collections 20 cents to 42 cents; July picnic $1,000 from 400 members, or $2.50 each; in 1919 the members were taxed for the picnic, but there was none; Easter collection $5; Christmas collection $5; baptism offering $5 each from godfather and godmother; wedding $25; burial $25; masses $2 up. In all, the dues for the family totaled $85 a year, and free-will offerings averaged $15, a total of $100 a year—$20 per member. Sodalities, Sacred Heart Societies and other organizations, parochial school expenses, etc., draw out much larger sums from unwilling pockets.

In addition, the church being in a poor neighborhood, the rector wished to move out, and insisted on having a new church to cost $100,000, paid for free from debt in five years. It was partly, says the man, to escape an unbearable financial burden, as well as to avoid the increasing arrogance of the rector, that he left the church, after he had learned a little about the truth of the Bible, and realized that, as concerned his future life, he was incurring no danger whatever.

In one drive for Catholic charities in New York city $969,801.88 was obtained. On the return of Cardinal Dougherty a purse of $500,000 was planned for him. In St. Paul the will of Michael H. Foley left $75,000 to the church, besides something for the Knights of Columbus. In Quincy, Illinois, John Haggerty leaves all his property to the church, including special amounts for masses to help his soul, and a few others, out of an imaginary purgatory. In Brazil the bishop of Tabaute publishes a catalogue entitled "An Immense Treasure Acquired by Little Sacrifices", with all kinds of proposi-

tions to get the coin from the people in the diocese, including cash prices on masses for the dead and on indulgences from sin. In Brazil people do not seem to know that John Tetzel died some four centuries ago in Europe, after starting the Protestant Reformation through the crimes promoted by his trade in indulgences.

Profitable Business

INDULGENCES are profitable. They have often been farmed out, like county patent rights, or as taxes are farmed by oriental governments. Kohlrausch, a popular German historian, says.

"The sale of indulgences was let out for entire provinces, to the highest bidders, or farmers-general; and these again appointed several subfarmers, who for the sake of gain committed the most shameful abuses. They selected men of eloquence and impudence to excite the minds of the people and to induce them to purchase by wholesale. They sold indulgences for the heaviest crimes committed; for pillage of churches, for perjury or for murder; nay, the promise of indulgence could even be obtained *before* the commission of the contemplated crime."

It is difficult to see that this is religion; and an institution doing a business of this sort is not even a business enterprise, to say nothing of a church, but is a criminal conspiracy which ought to be restrained or reformed, if not destroyed out of hand. The Papal system still sells indulgences in Spanish American and other semi-civilized countries.

Among the many auxiliary feeders to the clientele of the Empire are the various charitable institutions, including the Houses of the Good Shepherd, found in every sizable city. While doing much good, and tax free as church property, many of these institutions are operated for profit as laundries. The inmates are chiefly boy and girl orphans. Whether these waifs originate in some measure as illegitimate children, as in Cuba and other Catholic countries where illegitimacy is rife, is not within the purview of this article, nor is the question whether the inmates are overworked, underfed, locked up in cells for punishment, and more or less neglected. These are moral rather than civil questions.

But the political influence of the Papal Empire has "made America Catholic" to the extent that the ordinary magistrates' courts in certain American cities sentence girl petty offenders, *including Protestant girls*, to serve their time in these religious institutions. According to the New York *Sun and Herald*, on July 20, 1920, a Protestant girl, Elizabeth Shultz, nineteen years old, of 33 South First Street, Brooklyn, N. Y., arraigned before Magistrate Folwell, a Roman Catholic, was sentenced and told that her actions merited *a year in the House of the Good Shepherd*, a local Roman Catholic institution. "I'm a Presbyterian, and you are not going to send me to a Catholic home," declared Miss Shultz, in defence of her constitutional rights. "The other homes are filled," was the answer. After a dash for liberty, and the application of force by officers, this Protestant girl, ankles and wrists manacled, was delivered behind the locked doors and spiked walls of one of what Senator T. E. Watson terms "Rome's slave pens".

These institutions, under the extraterritoriality of the Canon Law of the Papal Empire, are exempt from inspection by the constituted civil authorities. In the State of Georgia there exists the Convict Inspection Law, requiring the regular inspection, by state or city officers, of all penal institutions, including those of the Empire; but all attempts to make inspection have been defied by Bishop B. J. Keiley, of Savannah, and no Governor of Georgia has ventured to carry the law into effect. True to its seditious origin at the fall of Rome, the Papal Empire at its will flouts the laws of nations, states and cities, while posing as the sole depository of law and order.

In Pittsburgh, Pa., according to the *Pittsburgh Catholic*, the financial report of St. Paul's Roman Catholic Orphan Asylum contains the following items of operation in 1920:

The "Extraordinary Disbursements" included $17,608.59 on a coal mine, and $4,103.08 on laundry machinery. The total for year was $323,041.25, including a $153,561.77 payment on contracts for new school building. The year's operations, after paying for the buildings, had a *cash balance* of $127,345.03.

Some of these institutions, tax free, supply low-priced laundry service, in competition with commercial laundries, paying taxes. Some Americans patronize them. Those inmates who are sentenced by civil courts are essentially convict labor, deprived, however, of the ordinary and at best limited protection afforded by state

inspection of factories, business places and charitable and penal institutions. The very comfortable income sheets of the sanctified sweatshops suggest that there is a good profit in cheap-labor laundries, and that the Sisters, continually visiting homes and business houses for charity for the laundries, are crowned with success in their labors of love for the Empire.

In Mexico so much productive real estate was owned or controlled, tax free, by the Papal Empire, that it became a political issue; and the property was largely taken over by the government, and is now being doled out to the common people. In France a contributing cause of the upheaval of the Revolution and that which some two decades ago disestablished the "church" and caused the confiscation of its property by the government, was the vast amount of French real estate directly or indirectly in the hands of agents of the Papal Empire. The amount of property owned in the United States, not by the churches, but by the hierarchy through the bishops and cardinals for the Pope, including Roman Catholic churches, schools, institutions of various sorts—and laundries and coal mines—is roughly estimated to run to several billion dollars.

Extraterritoriality

IT IS often a matter of comment that priests and other officials of the system appear to be practically exempt from arrest, or at least from successful prosecution in the civil courts. This is because there is tacitly in force in the United States the principle of extraterritoriality, which was mentioned as operative in case the Pope should come to Baltimore. Property and officials of the Papal Empire everywhere are in many respects subject, not to the law of the country, but to that of the Empire, the so-called Canon Law.

This law operates in many ways. In certain cities it is said to be the boast that a faithful lay subject of the Papal Empire can commit almost any crime and "get away with it". Roman Catholic convicts in prison, who can get in touch with the hierarchy, say that there are two ways of getting out—politics and religion. A priest commits a crime, there is a spasm of subdued press publicity, the district attorney talks softly, the grand jury indicts, and after the public forgets, the indictment is quashed or dropped without publicity—and the offender, secreted safely in some investigation-proof institution, is finally spirited off to another country, to enter upon a new field of endeavor.

Immunity of the clergy from prosecution is provided in the 1911 "Mutu Proprio Decree" of Pope Pius X: "We enact and ordain that all private persons, whether of the laity or of the sacred orders, male or female, who without permission of the proper ecclesiastical authority, cite before lay tribunals any ecclesiastical person whatever, either in criminal or civil cases, and shall publicly compel them to be present in court, shall incur excommunication reserved in a special manner to the Roman Pontiff". By the Canon Law the clergy are to be free from taxation: "Canon X. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman, or upon any Church whatsoever". This is the origin of non-taxation of church property. If exceptions are observed, as in America, and France, it is to be tolerated under protest, only until the "church" becomes powerful enough to revoke the obnoxious regulation; for, "Canon VIII. The Pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy".—Canonical Law at Prague.

Irresponsible Power

IF ONE of the "faithful" gets into court, the value of his oath may be estimated from this authoritative pronouncement by the "infallible" Pope Innocent XI: "If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he had not done something else which he has done, or in a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured".

The unreliability of Papal Empire adherents, including the governments of countries and their treaties, was spoken of by Oliver Cromwell in 1656: "Make any peace with any state that is Popish and subjected to the determination of Rome and of the Pope himself—you are bound, and they are loose. . . . There is no Popish State we can speak of, save this only [France, as he imagined], but will break

their promise or keep it as they please, upon these grounds, being under the lash of the Pope, to be by him determined."

This is because the Papal Empire is conceived of as a divine super-state, to whose will the national governments are expected to bend in all things. Even on the basic Canon Law no reliance can be placed; for being the creation of the Pope it can be altered by him at will: "The Pope alone has the right to define the limits of his own authority".—Cardinal Manning, of England.

Thus in the Papal Empire exists a wholly irresponsible power of an extent limited only to the physical power at the command of its head. It is the outside limit of autocracy, and in a world fast turning toward the full light of liberty it has no place. The world cannot be made "safe for democracy" until this evil genius of the dark ages reaches the end divinely decreed.

It has often been said of politicians that they always "have their ears to the ground". Up to within a very few years, until the World War made it a certainty that the world was going democratic, the Papal Empire was against republics and government by the people. It was Roman Catholics that assassinated the greatest man America has ever produced, who was obnoxious to the Empire with his advocacy of "government of the people, by the people, and for the people". The Papacy naturally favors kings, as easier to manage than entire peoples, wherever kings can be made popular. Many of the republics which were to be established under the "self-determination of small peoples" now have kings instead of presidents, as Poland with a constitution calling for a king; Hungary, just self-dedicated to King Charles; and Greece, where republicanism was chased out in favor of Constantine.

New Variety of Democracy

A NEW phrasing of democracy has been invented to meet the pressing need of seeming to favor government by the people. "The Pope," says a Paris despatch, "faced the necessity of recognizing democracies or of politically disappearing from the diplomatic world. Pope Benedict has frankly announced his choice of the former."

"The great outstanding fact in the world today," said the Pope in a letter to Cardinal Lucon of Rheims, France, "is the everstrengthening current everywhere toward democracy. The proletariat classes, as they are called, having taken the preponderant part in the war, desire in every country to derive therefrom the maximum of advantage."

The Papal Empire, however, will necessarily remain an autocracy until its end; but the better to control the common people, these religious politicians announce that "politically the Vatican has joined hands with democracies and cast its lot with the new world-wide liberal movement. . . . The Vatican will hereafter accept democracy as the only source of political power, and will work to build up and permanently establish democratic government."

A few years ago the Infallible One denounced as heresy the doctrine that rule should proceed from the people—then he was courting Kaiser Wilhem and the Hapsburgs. In 1890 Pope Leo XIII declared that "the sovereignty of the people . . . is well calculated to flatter and inflame many passions, but . . . lacks all power of insuring public safety and preserving order". Since then democracy has brightened its hue; for in 1919 Bishop J. P. Carroll of Helena, Montana, speaking ex cathedra declared: "The conditions most favorable to the growth and prosperity of the church are freedom and peace, and these are more likely to be guaranteed in a democracy than under any other form of political rule".

The 1919 formula is, "The people *under God* are the source of all political power. This they transmit to their rulers. . . . The Catholic Church has nothing to fear from the new world-democracy. She welcomes it with radiant brow and a heart full of confidence." (Bishop Carroll, in *The Catholic Mind*, May 8, 1919) This, however, was before the 1920 election, when the Masons and other non-Catholics began the final process of turning the Papal Empire out of America. The key to the new formula is the words "under God"; for no one in the orthodox sense is "under God" unless he is under the Pope, who, verily, is held to be "God on earth".

The English historian Macaulay says:

"The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that policy [of Rome] to such perfection that, among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place".

John Henry Shorthouse, author of "John Inglesant", comments:

"Springing from the worst traditions of decadent Pagan Rome, the Papal system never was a church. It never was anything but a propagandist machine for extracting forced obedience and alms from an ignorant, a deceived, a terrified world. The Papal Curia is founded upon falsehood, and falsehood enters, consciously or unconsciously, willingly or unwillingly, into the soul of every creature that comes under its influence. Its story is one of horror, and of crime, and of cruelty.... It always has been, and is now, the enemy of the human race."

It was General Lafayette, the French Mason, that said: "If ever this republic is overthrown, it will be by the Roman Catholic Church".

Liberty, Patriotism and Americanism of the Empire

IT HAS already been shown that separate from and imposed upon the Roman Catholic churches proper, which as churches have the same right to exist as other religious bodies, there is a claimed world empire, the Papal Empire, seeking through an ambitious and avaricious hierarchy to exercise dominion over all the governments and over all the activities of every kind of all the peoples of the world.

It must be understood that these activities are partly good and partly bad. It is a privilege to give credit to the self-sacrificing activities of innumerable Roman Catholics who as priests, members of orders, or as laymen and laywomen, are doing a wonderful amount of good in the world, as befits people who profess to follow Jesus in His work of doing good. All praise to them! But among them have crept ambitious persons who have sought to exploit the church proper as a mechanism for the amassing wealth and exercise of civil power.

That some of these men have conscientiously believed that this was their duty and privilege cannot be doubted, nor that many have consciously done evil. But whether right or wrong in intent, the papal system as a civil agency has demonstrated to the utmost degree the innate possibilities of the union of Big Business, the church and the state. The judgment of the world of thinking men is that such a combination is evil in the extreme, and that throughout the entire world it ought to be prohibited.

"Make America Catholic"

IT IS the avowed purpose of the Papal Empire to "make America Catholic"; that is, to subjugate the United States to the will and the dominion of the Empire. Great hopes are expressed. "There is a consensus of opinion among all Catholic leaders," writes Jesuit Rev. J. Danihy in the *Western Watchman*, "that the opportunities of the Church in America are greater now than at any time in our history." Mr. Slattery, who is Executive Secretary of the Bishops' "National Council of Catholic Men," adds: "With the establishment of the National Council of Catholic Men there comes for the Catholic people of America the birth of a new era of life and action, of hope and achievement".

Not merely the Catholicizing of America is the anticipation. Hope reaches out with wide vision, and Priest F. L. Gratiot says: "Our ideals are the world's hope".

"An accusation," says the organ of the Catholic Foresters, "which is brought against us is that we want to make America Catholic. It is true, as far as it goes, but it hardly begins to tell the whole truth. The fact is that we want to make the whole world Catholic. . . . If the whole world were Catholic, there would be no discordant religions [i. e., no Protestantism—Brackets are the Editor's throughout], no sectarian animosities, no duplication of religious work. There would be one Faith, one Church, one standard of ethics, one rule of conduct. . . . The kingdom of God [the Papal Empire] would have come."

In America Archbishop Dowling of St. Paul says that excellent progress is made:

"Yesterday we had nothing, we were nobody. Today, as in Tertullian's day, we discover that we fill the land. We are millions; we are firmly established; we are deeply rooted; our churches are everywhere; our schools are being multiplied; our institutions are legion. No church in the land can assemble such crowds, can marshall her men in such thousands, can count her children by such millions. It is the welcome phrase of our orators and our preachers. It is the vibrant note of our most acceptable seers and prophets."

Yet every adherent of the Papal Empire knows that athwart the path lies the shadow of a cloud—the storm cloud of liberty-loving people, that in country after country has blotted the Empire out. Every resource of the hierarchy is being strained to postpone a little the day when the American people shall take the Papal Empire in hand; for then this medieval autocracy must depart to its European habitat—provided that Europe will then have it.

Progress in America

THE acts of the subjects of the Empire are properly to be interpreted in the light of its published policy. In the United States, when one considers how small a proportion of the population are favorably interested in the Papal Empire, remarkable progress has seemingly been made toward occupying and consolidating places of power as a vantage ground for further operations. Many of the higher strategic positions are intended to be occupied by Empire officials; but until the membership of the Empire increases considerably, only the lower places of influence are taken. For example, where it is impossible to have a presidency, a governorship or a mayorship held by a loyal Empire subject, the position of private secretary or of chief clerk answers; for all the work of the official necessarily is executed through the lower assistant.

Where business presidencies or general managerships are as yet inaccessible, the superintendencies or the foremanships afford a complete control of lower personnel of a business, as well as a vantage ground for direct influence on the men at the top. The occupying of any position means the rapid filling of all possible lower places with Empire subjects and the weeding out of unfriendly non-Catholic persons, with the practical certainty that, as office boys naturally rise to presidencies, the higher places will in due time be held by Romanists, and the entire force be Catholicized.

Not a few non-Empire managements, perceiving the transforming process going on in their organizations, have found it desirable, for the interests of their business, gradually to discharge Empire managers, superintendents and foremen, and to weed out the unhealthy overproportion of Empire workers. This process is now going on in New England and in other industrial sections of the country. In some instances this is done in a fanatical spirit; but in most cases it is executed as an ordinary business precaution, to minimize a tendency for blocks of employés animated by a single external purpose to act at times in a manner prejudicial to good business policy.

In the French Catholic portion of Canada it is a matter of common observation that the management of mills is affected unfavorably by the united action of employés acting in harmony with the suggestions of the local priest, who in much of French Quebec reigns supreme in local education, industrial, religious and civic affairs.

In the federal government the tendency to monopolize Empire forces has appeared. In the Civil Service Government Printing Office, the Census Bureau, and the Bureau of Navigation the constant drift is toward Empirizing the personnel of the offices. Under President Wilson's Papal-Empire administration seventy percent of the appointments were Empirists—altogether too large a proportion in a country where they number but 16.7 percent.

The fact is that religion should not enter at all into the matter of public appointments; but it necessarily does, owing to the fact that it is made a business by agents of the Papal Empire, who are determined to place that organization in a position where it will be able, *as the supergovernment of the world,* to dictate its will in all branches of human activity, political, economic, industrial, educational and religious.

Statistics compiled by persons interested are to the effect that 90 percent of the police in cities of over 10,000 population are Catholic; a majority of the councils of 15,000 cities and towns are Catholic; 62 percent of all the offices, elective and appointive, are held by Catholics; 75 percent of the teachers in the twelve largest cities are Catholic; 90 percent of the New York State officials and employés are Catholic; and so on—indicating a zeal for possession of places of power and influence worthy of a better cause than the subjugation of a free country to the medieval Papal Empire.

Princes of the Empire

WHEN Cardinal Dougherty concluded with prayer the Hoover session of the United States Chamber of Commerce meeting at Atlantic City, and when the late Cardinal Gibbons opened with prayer the Republican National Convention at Chicago, in 1920, they shadowed forth the supremacy which the Empire seeks, and which was pictured in Philadelphia when Cardinal Dougherty on his return from headquarters sat upon his princely throne with the Methodist Governor of Pennsylvania and the Baptist Mayor of Philadelphia on either side—correctly exemplifying, as the Empire believes, the time when the cardinal princes of the Papal

Empire will give governors, mayors, presidents and kings orders which must be obeyed, as such orders were obeyed during the dark ages.

Cardinals are the autocratic rulers of great provinces of the Papal Empire, are termed "princes of the blood" and in the "Canon Law" are entitled to the honor and obedience due to one holding under God [the Pope] all power in heaven and earth in the province.

The arrival of a cardinal prince at an American port does not mean merely the coming of a higher kind of clergyman, but that of a sovereign prince, who can be officially received only with delegations of officials, trainloads of subjects, processions, brass bands, and a throne flanked with the highest civil officers obtainable. "A prince of the church is dead. A mighty chieftain is fallen," declared Cardinal O'Connell, of Puritan Boston, in the eulogy at the imposing funeral of Cardinal Gibbons at Baltimore.

Kneeling in the "prince's" church were the official representatives of Great Britain, France, Belgium, Poland and the South American nations, Governor Cox, representing the State of Ohio, Governor Ritchie, representing the State of Maryland, and Postmaster General Will Hays, representing the President of the United States. The greatest Protestant bishop would not have had a fraction of such homage.

"Getting Away With It"

THE existence and power of this foreign government in the United States explains not a few incongruities: the admission to the country, contrary to American law, of stowaway Mayor O'Callahan of Cork, Ireland, without passports; the princely honor given to that pitiful slip of a woman, the widow of the deceased Mayor MacSwiney of Cork; the hounding during the war of patriotic Americans who had not feared to tear the veil from Papal Empire activities; the presence of high federal and state officials at public affairs of the Empire, when Protestant functions may go without representation; the interference with and mutilation of mail such as Senator Watson's Columbia *Sentinel* passing through the hands of Post Office employés; the withholding by Papal Empire postmasters of THE GOLDEN AGE from subscribers; the raging of the papal editors of newspapers against classes; the suppression of legal action against criminals of Empire persuasion; the knighting by the Papal Empire of United States army and navy officers, in the face of a Constitutional provision that "no person holding any office of profit or trust under them [the United States] shall, without the consent of the Congress, accept of any present, emolument, office, or title of any kind whatever from any king, prince, or foreign state" (Article I, section 9, paragraph 8); the firing of the national salute of twenty-one guns at New York by ships of the United States Navy at a pageant at the Papal Empire Fordham University in honor of the entry into "the peerage of Heaven" of the papal saint, Joan of Arc; the unseating of Protestant Governor William E. Sulzer of New York after he had declared, as a civil ruler, his independence of the Empire "prince of New York", Cardinal Farley; and innumerable other instances of an unseen power producing effects abnormal to a sane administration of affairs.

In the O'Callahan case the New York *Times*, in an apparent endeavor to discredit Secretary of Labor Wilson—who was obnoxious to Big Business—under the heading "Official Law-Breaking," after sketching the admission of O'Callahan by the Department of Labor against the protest of the Department of State, said editorially:

> "The department of Labor had no right to interfere. Secretary Wilson, in deliberate contempt and violation of the law, instructs the immigration authorities at Newport News to release O'Callahan on parole. . . . The strongest censure is deserved by Secretary Wilson, who violated the plain letter of the law. . . . Secretary Wilson has successfully defied the Secretary of State and the law. . . .The Secretary of Labor is seen snapping his fingers at the law. . It is bad enough for a private citizen to flout the law. What shall be said of a great Federal officer who flouts and breaks it? This official contempt of a Federal act is scandalous and dangerous. Does nobody in Congress dare to say so?"

Another press report in the *Daily Tribune*, of Chicago—not published in the *Times*—says: "A request from Joseph P. Tumulty, made without knowledge or authority of President Wilson, led to the reversal by the Secretary of Labor of the order deporting Donald O'Callahan".

Papal Empire "Liberty"

JUST what are the conceptions of liberty of this medieval institution?

Listen to Jesuit Frederic Siedenburg, Dean, Loyola University, Chicago, recount in *The*

Catholic Mind the achievements of Papal Empire agents, as he interprets them:

"It was a bishop of the Church, Stephen Langton, who inspired the barons of Runnymede to force from King John the Magna Charta, the liberties of England and of the world. It was the representative of the Church who reaffirmed the body of our civil law, habeas corpus, trial by jury, and no taxation without the consent of the taxed."

Concerning the Papal Empire's connection with Magna Charta the following *facts* may be of interest as illustrating "history" as written by Jesuit pens:

"Pope Innocent III," says *The New Age*, "the ruling pontiff at that time, strongly condemned Magna Charta and excommunicated the English barons who had been instrumental in compelling King John to grant it. Stephen Langton, the primate of England, refused to publish these excommunications and was therefore suspended from his functions as Archbishop of Canterbury by Pandulf, the Pope's legate; and his suspension was confirmed by the pope."

Listen again to Jesuit Siedenburg, and try to figure out if you can, how much of what he says is fully supported when all the facts are considered; for the Jesuits as editors, authors and professors are systematically doctoring up history to make it appear that the Empire always favored the things that are now popular.

"And who shall recount the social services of the Church? During the wars and upheavals which ravaged Europe century after century, she built every bulwark to defend the weak and the persecuted; she secured the right of sanctuary to the oppressed; she enacted canons against the wanton waste of human life; she instituted the Truce of God, which arrested the cruelties of war during the latter part of each week. Thus was the Church ever the champion of the weaker nations and members of society; she stood between the Roman master and his slave, between the feudal baron and his serf, as she stands today between the profiteering capitalist and the exploited wage-earner."

Thus is history adorned for the faithful.

"Reasonable" Liberty

BUT what of liberty? Benedict XV in a pastoral letter to Cardinal Gibbons expresses it in the phrase: "Retaining a most firm hold on the principles of *reasonable* liberty . . . " It is important to see how the American meaning of liberty must be modified to conform to the adjective "reasonable".

A further complex appears in *Le Matin's*, of Paris, analysis of the Vatican's aims: "Adaptation to the *democratic* spirit in the West, support of the *monarchical* reaction in Central Europe, and temporal and spiritual colonization in Eastern Europe". In other words, a "liberty" *reasonable* enough to cover democracy and autocracy — to include Abraham Lincoln and one of the bloodiest tyrants of modern times.

In France since the Dreyfus affair in 1896 the uncompromisingly Catholic monarchic-clerical party has incessantly intrigued against the liberties safeguarded by the republican form of government.

"In Portugal," says *The Monitor*, "the bishops of the country have steadfastly defended the rights of the Church [Empire] and the liberty of conscience."

Is this a new and genuine liberty acceptable to prince and pauper, radical and reactionary, autocrat and martyr—or is it a fresh and impudent juggling of a sacred principle with phrases moulded or hidden to deceive the thoughtless until, bound in dark-age fetters, they see themselves taken captive again in snares of words and phrases, to an ancient and bloody tyranny?

What "Reasonable" Liberty Is

THE phrase "reasonable" liberty carries the same thought as "under God"—i. e., under God's representative, the Pope of Rome. Unquestionably the reasonable and logical attitude of a created being toward his Creator is one of obedience; and this is the essence of Christian liberty, because the law of the God of Love is so kind and broad as to permit and encourage the utmost development of that liberty of action which does no harm but only good to any.

But it is not such a subjection as the Papal Empire asserts is its right from all mankind, and which it is ready to enforce as soon as it grasps sufficient civil, military, naval and economic power. It is a one-man liberty—freedom for the Pope of Rome alone in the whole world, with absolute and cruelly enforced submission.

The Papal Empire "worked" this "reasonable" liberty upon Europe for hundreds of years. Whether it be liberty or not let the dark ages, the Pilgrims and Puritans who fled from the Empire spirit to inhospitable New England, answer.

This strange "liberty" is explained in *The Providence Visitor*—the brackets are ours, for clarity of thought:

"Those who would find the authority for government solely in the will of the people may have desired to secure a free field for human activity, but true [reasonable] freedom is possible only under the authority [the Pope] that protects it. The first requisite for civil government is that it have stability. The only real stability is that which is founded on God [the Pope] because God [through the Pope] is the one immovable, immutable and eternal. The doctrine that authority comes from God [the Pope] through the people recognizes the right of freedom for human activity, and at the same time gives to government the necessary element of stability."

The brackets convey the intended thought that the Pope is "God upon earth", and their insertion illustrates what is meant by the adjuration of Papal Empire agents to their subjects to "think always as Catholics", i. e., with pernicious mental substitutions in expressions which seem perfectly harmless to non-Catholics.

However, such language, unexplained, deceives the simple, who throw up their hats when they hear phrases they love coming from the mouths of representatives of the super-government of the world.

A Modern Inquisitor

IN THE Spanish inquisition of dark memory it was the rule of the "church" to instill the virtue of truth-telling into its victim, applying stimulants to rectitude in the shape of hot pincers, wrist-twisters, back-breakers and some methods which could not now legally be described in print; in mercy it "corrected" deception and handed the object of "mercy" over to the civil authorities, with the injunction to be "kind" to him.

The clergy dogged the unfortunate's steps to the gallows, rack, stake or other instrument of death, praying for him, and beseeching him to recant and reform.

The blue Sunday laws are not yet approved by the Papal Empire—it has something better in store for the good of the people. On the matter of obligatory church-going Priest Phelan, in the *Western Watchman*, of St. Louis, April 16, 1916, says:

"The ideal condition, and the condition that Jesus Christ has given us as a model to go by, is a free church, a church free to make known the whole counsel of God, and not an absolutely free state, but a state that stands by the church and enforces her ordinances. We would not like that, even we Catholics. We would not like to have a policeman visit us on Sunday evening and say, 'You were not at mass this morning; come with me; I will put you in jail.' You would not like that, *but I would like it very much*. I hope to God the day may come when every Catholic who won't go to mass on Sunday will be handed behind the bars before sundown. Unworthy, degraded Catholics, who trample on the law of the church and on the law of God, and claim the right to do it because of their liberty, should be punished."

"We Love Liberty"

WE LOVE America, we love justice, we love the square deal, we love liberty"; it is the Brooklyn *Tablet* that speaks of a liberty as yet unknown to America. "She [the Church] has the right to require the State not to leave every man free to profess his own religion," affirms Pope Pius IX.

"The founders of America," said Priest John J. Burke, Congregation of the Sacred Heart, recently at Utica, New York, "planned courageously, hopefully, for a nation that would grant to men personal, political, religious and industrial liberty. The settlers on the shores of the Chesapeake had first given to the world the political gospel of religious toleration. America means the devotion of the individual to the [Papal Empire] standards of religious liberation, of political freedom [under the priests], of industrial liberty. We can live together in justice and peace, and we can live together under [Papal Empire] authority and in 'liberty'." (Brackets ours)

The original charter of the Maryland colony was granted by Protestant England only on condition that it contained the religious-liberty clause; otherwise it would not have been given. This is not mentioned in Rev. Burke's address.

The trick of logic by which deception is planned is that of an incomplete premise; the reasoning based upon it is usually so faultless, or even brilliant, as to carry the hearer away. For example Father Burke bases his argument on liberty, on the existence of the admirable religious-liberty clause in the charter granted Lord Baltimore, but omits the all-important fact of the forcing of the clause upon the Papal Empire colonists to prevent religious intolerance. In few papal utterances seemingly in favor of liberty—or kindred popular subjects—are all the facts given to start with, and the flawless argument ensuing either misleads the hearer or produces in him a mental perplexity which he cannot understand.

No papal argument should be accepted at par value without a careful search for something

omitted somewhere along the line. This is the key to the understanding of Jesuit deception. Part of the training of such writers and speakers is to first prove that a thing is right, giving every reason; and next, to prove that it and all the reasons are wrong. The American mind is simple, unused to such methods; but it is going to understand and to wake up.

Thought - Controller of the Empire

IT IS no more ancient history to make reference to the 1563 A.D. Council of Trent than to the 1789 Constitution of the United States: it is part of the basic law of the Papal Empire. It concerns itself with the ultimate destruction of Protestantism, and is a live issue in 1921; for its policies still guide the agents of the Empire in every country on earth. In 1564 Pope Pius IV, zealous to execute the decree of the Council, issued an edict, from which the following are excerpts, which was designed to help "make the world Catholic" again, by control of thought (brackets ours):

"Wherefore, if, in the noble city of Rome, any book is to be printed, let it first be examined by the vicar of the supreme pontiff, and the master of the sacred palace, or by persons appointed by our most holy Lord. But in other places, let its examination and approval belong to the bishop [the local thought-controller], or to another having knowledge of the book or writing to be printed [assistant thought-controller], such person to be appointed by the same bishop, and an inquisitor of heretical depravity. . . . . Moreover, in the several states and dioceses, let the houses or places where printing is performed [a reminder of Espionage Act days], and libraries of books which are for sale, be frequently visited[à la Palmer secret service] by persons deputed for that purpose by the bishop, or by his vicar, and also by the *inquisitor of heretical depravity*, that none of the prohibited things may be printed or sold [the printer's life was not a happy one]. And let them keep or sell no other books, or by any means deliver them, without the license of the same deputies, under the penalty of the confiscation of the books, or other punishments [thumbscrew, rack, stake, boiling oil, melted lead, roasting, etc.], to be inflicted at the discretion of the bishops or inquisitors. And let the buyers, readers, and printers be punished at the discretion of the same. . . . Let no one dare to deliver a book which he himself or another has introduced into a state, to any one to read, or by any means to transfer or lend it [a reminder of the Empire's inquisition in 1918 against 'The Finished Mystery'], unless the book has first been shown, and a license obtained from the deputies. . . . Let the same thing also be done by heirs and executors of last wills, that they may present the books left by the departed, or a catalogue of them, to these deputies, and obtain a license from them, before they use them, or in any way transfer them to other persons. . . . In conclusion, it is enjoined upon all the faithful, that no one presume, against the authority of these rules, or the prohibition of this index, to retain or read any books [in 1921 magazines and newspapers also included]. . . . He who shall read or keep books interdicted on any other account, besides the guilt of mortal sin, with which he is affected, let him be punished severely at the discretion of the bishop."

And priests, bishops, archbishops and cardinals are today sworn to execute this along with the rest of the Canon Law of the Papal Empire, and call themselves "Americans" and speak in favor of this "reasonable" brand of liberty.

Laws to "Protect" Religion

PAPAL EMPIRE subjects—Jesuits perhaps—are elected to places in the Congress and the State legislatures, and endeavor to pass bills like the following, as peace-time measures for thought-control. True to the Jesuitical method some other motive than the real one is talked of, to blind the people while the thing is "put over".

In Michigan, according to the New York *World*, "Representative Welsh [of the Papal Empire], who fathered the measure, makes no denial of the fact that it is aimed directly at Mr. Ford and his paper". The head-line is, "Pass Bill to Stop Attacks on Jews". This is to get the Jews lined up, together with Jewish sympathizers and divert the public from the real purpose. The bill creates the new crime of "general libel", and provides $1,000 fine and a year's imprisonment on each separate offense: "General libel shall consist in circulation of malicious defamations . . . tending to impeach the honesty, integrity, reputation, character, or patriotism of any *religious sect*, thereby exposing them to public hatred, contempt, ridicule, prejudice, or disfavor." "This bill is intended to protect all *religious sects*," said Representative Welsh.

In many other states identical bills were introduced *before* Ford began to attack the Jews, and in the United States House of Representatives, the following:

"Be it enacted by the senate and house of representatives of the United States of America, in congress

assembled, that the sending of any publication or printed matter through the mails that contains any statement or article the obvious purpose of which [some Federal courts call anything which might possibly happen from an act the "purpose" of the act] is to stir up racial or *religious* hatred is hereby prohibited. . . . Any person or persons found guilty. . . shall be punished by a fine of not exceeding $5,000, or imprisonment not exceeding five years, or both."

Of course all such laws are unconstitutional. "Congress shall make *no law* . . . prohibiting the free exercise of religion [which may occasionally mean the telling of unpopular truths], or abridging the freedom of speech, or of the press". But such a law as the foregoing could cause a great deal of trouble to persons exercising their constitutional rights, who if they lacked money to pay the expense of appeal to higher courts might have to suffer imprisonment—as many unfortunate men are doing today in state and federal prisons. Both press and public would be intimidated by such laws, would not feel like speaking their mind—and little by little freedom of press, speech and religion would be extinguished, and "America be made Catholic".

"Busy Bees" of the Empire

SUCH bills have as yet failed of enactment into laws, but evidently Archbishop—now Cardinal—Dennis J. Dougherty's "Department of Laws and Legislation", of the National Catholic "Welfare" Council—backed by the Knights of Columbus—has not been idling away its time. Concerning the lobby maintained at Washington by the Council and sub-organizations, and its busy offices, for the purpose of "making America Catholic", the following shop talk from the Council's *Bulletin* is illuminating as to the effort being put forth:

"The Laws and Legislation Department is keeping in constant touch with the several departments of the Government in order that Catholic [Empire] interests shall be properly safeguarded. Successful results have been thus far accomplished through the intimate contact of the Laws and Legislation Bureau with the Government in several important matters. . . . .The Department has been instrumental in combatting the proposals to nationalize [through the Smith-Towner Bill] the educational systems of the country, and has thus far been successful in its opposition to proposed adverse Americanization legislation. The Department was also prepared to aid in opposing the proposed amendment [to improve the public schools] to the Michigan Constitution. . . .When the Laws and Legislation Department becomes thoroughly organized, the Welfare Council will have direct contact not only with the National Government but with every State legislature in the Nation, so as to be able to inform the Catholic [Empire] body concerning legislation that is either favorable or inimical to its interests. When it becomes generally known that the Catholics [Empire subjects] of the country have such a Department in Washington, it is believed that much misunderstanding will be eradicated."

The Papal Empire adherents number the small minority of 16.7 percent of the population of the United States. A prominent Catholic authority states that the chief danger to the country comes from "small but active minorities".

In 1528 what afterward developed into modern liberty was in danger of extinction through a proposition made by the Papal Empire that the teaching of Protestantism should thereafter be restricted to the territory it was already taught in and that in other regions only the "well-recognized" papal religion might be taught. A bold stand by the Protestant governments stopped this restriction, which would have destroyed the new movement.

In 1921 a like proposition embodied in a bill was passed in New York State. It restricted the free exercise of the constitutional right to the teaching of religion, to classes of "well-recognized" denominations. What constituted "well recognized" was not defined in the bill. This omission makes it possible to bring about public prosecutions of religious teachers of every kind until they become "well-recognized" or until their classes are broken up.

Another New York State bill provided for a state bureau of secret police, responsible only to the Governor and making possible an uncontrolled inquisition into opinion, after the manner of the Russian secret police or the Papal Empire "inquisitor of heretical depravity".

A further bill provided an inquisition compelling tests of "loyalty" to be applied to all teachers of every kind in the state, without defining the term "loyalty"—a term which during the war was utilized to cover a multitude of sins. Failure to meet the conceptions of loyalty, religious or otherwise, of papal agents in public positions, could conceivably bring judicial penalties upon persons guilty of nothing more than differing from the majority in re-

ligious matters. If the Quaker movement were not "well-recognized" what chance would a Quaker with his conscientious objections have against the penalties of such laws?

Every liberal element in the state was up in arms against these bills—which with characteristic Jesuit cunning had been slipped through the Legislature at the last moment without due opportunity for discussion. As these laws represent progress in the direction of "reasonable" liberty, no objections were heard from those that have at heart the grand movement for "making America Catholic".

The Empire and the Courts

IN THE United States the final law-making power is the Supreme Court at Washington. Any court is a law-making body, because its decisions are taken as precedents of weight. As precedents are innumerable, and on any side of any question the personal bias of the court, whether engendered by environment, beliefs, or the spirit of the hour, cannot but influence the kind of precedent selected out of the variety to choose from. It is humanly impossible for any judge, however conscientious, not to act in this manner consciously or unconsciously. Hence courts in different jurisdictions decide in an opposite manner upon the same question, until the decision of some court, higher than they, hands down a precedent governing all lower courts.

Some control of the tendencies of the courts is possible through the existence of judges holding certain beliefs, economic, political, or religious. A judge of a Wall Street environment and one of a rural, labor, socialist, or like environment could not be expected to select identically the same precedents for their decisions.

Thus over a period of time the law drifts in a given direction, in favor of some classes and against others. Reactionary judges decide one way, and liberty-loving and progressive judges another way. On the existing bench of the Supreme Court of the United States are two judges of undoubted liberal views — Justices Holmes and Brandeis. Of the seven others some are quite reactionary. Justice McReynolds is reactionary and more than once has left the court room when a minority decision was being read by the progressive Justice Brandeis. Justice McKenna is a Roman Catholic. So was the late Chief Justice White.

The possible grasp of the hierarchy upon the minds of high officials of the United States is suggested in this story by Bishop John P. Carroll, of Helena, Montana:

"It is related of Chief Justice Taney, of the United States Supreme Court, that while awaiting his turn to go to confession one Saturday night in the Cathedral of Baltimore, a laboring man about to enter the confessional came down and said: 'Take my place. It is not becoming that the Chief Justice should be kept waiting so long.' Mr. Taney replied, 'I am not Chief Justice here. I am only a criminal at the bar.' Before her altar king and peasant, governor and governed, learned and ignorant, white and black—all are equal."

In a number of decisions since the beginning of the war the drift has been perceptibly reactionary. In one of the most recent ones where the issue was the right of the Postmaster General to refuse second-class rates at will to any journal and thereby destroy the publication, the Supreme Court struck a blow at liberty of the press by affirming this right. There had been several directly opposite opinions rendered by this court but in this instance an almost forgotten regulation buried in an old law was dug up and utilized to support a decision which gives a reactionary Postmaster General power to destroy half the newspapers, or indeed all of them, if so minded, with only a belated redress in some court of law.

According to Justice Brandeis in his minority opinion, the decision concerning the Postmaster General violated Constitutional Amendments 5, 6, 7 and 8. He added:

"The Postmaster General conceded that it [a recent war law] did not confer the vague and absolute authority practically to deny circulation to any publication which in his opinion is likely to violate in the future any postal law. The grant of that power is construed into a postal rate statute passed forty years ago, which has never before been suspected to containing such implications. . . . If under the Constitution administrative officers may as a mere incident of the peace-time administration of their departments be vested with the power to issue such orders as this, there is little substance in our bill of rights, and in every extension of governmental functions lurks a new danger to civil liberty."

If there were an Empire agent as assistant Postmaster General—the official making recommendations of this kind — and a reactionary Postmaster General, the possibilities which the Empire sought to reach in 1528, through the

Canon laws for the censorship of printing and the destruction of freedom of press, might readily be attained in America.

And so would come apace "reasonable" liberty.

Empire and Press

WHOEVER controls the press controls the nation, its politics, its business, its education, its passions, its thoughts.

March, 1920, was appointed by the American hierarchy as "Catholic Press Month". "If you had $5,000,000," asked the *Western Watchman*, "to what use would you put it that would prove of most benefit to the Faith in America?" Father Rosswinkel said that he thought long over the subject and finally decided, and wrote a paper advocating that with the $5,000,000, five Catholic papers be started, each at a prominent center in the country, and that they be linked up to distribute news to each other, thus establishing a great Catholic news service, and not only a Catholic news service, but a general news service that would be clean and healthy. "I believe," continued he, "That if St. Paul himself lived in our day, he would have presses running in every part of the world, turning out Catholic newspapers and Catholic literature of all kinds."

"If the Catholics of America," continues the editor just quoted, "had raised $5,000,000 and invested it in five newspapers, these papers would now be worth $5,000,000 *each*. . . . They would have spread their influence and there would now be more than five papers, and a great Catholic news service would have sent radiating through the land the truth about our faith, and would have built up a condition in America that would have prevented the growth of bigotry, misrepresentation and calumny against the Church" [as they term truth-telling by non-Catholics].

The liberties of the people are not particularly affected by the Catholic press, which serves to keep up the spirit of the few faithful that subscribe. But the key positions on hundreds of secular publications — editors, city editors, reporters, superintendents and managers—are occupied by Papal Empire agents. These men make it their business to see that as little as possible is admitted to the columns reflecting on the "system", and as much as expedient reflecting on any opposition.

An immense number of items appears, recording the changes in temperature or the movements of some prelate, quoting utterances by papal agents, telling about their institutions, dilating on the gorgeousness of ceremonials, and in bold headings whatever is calculated to impress the simple about the local "princes", or the Pope himself. Allusions are slipped into contexts not calling for them, to keep the system before the public eye; like allusions disparage those out of the Empire's graces; the impression is conveyed that this papal sixth of the population is running the country and is in charge of everything, from the policeman's beat to the presidency of the Bethlehem Steel Company and the United States Navy and Army. They know they are walking a tight rope, but hope to get across.

Lining Up the Laity

THE agents of the Empire are hard at work to keep the laity lined up. The Pittsburgh *Observer* "does not believe that an increase in the number of Catholics employed on the existing daily press would have any appreciable effect in securing a fairer representation in that press [they could scarcely have more]. Those who are now employed there are by no means few in number, but the influence which they are able to exert in securing a fairer representation for things Catholic is not apparent. A much more effective way to obtain the desired object would be for Catholic capitalists to acquire controlling interests in prominent daily journals." How much more news does the Empire imagine it can get into print without killing the newspapers handling it?—for there are over 80,000,000 non-Catholics whose tastes have to be considered by publishers.

During the last twelve months a rapid centralizing and consolidating of all Catholic agencies has taken place under the National Catholic "Welfare" Council. The Press and Publicity Department already has an American intimidation bureau similar to that described in an item in the *Catholic Register*, of Toronto, as operative in Great Britain:

"London, April 18. The value of prompt and united Catholic action to procure the removal of public advertising matter objectionable to Catholics, has just been vindicated by the steps taken by the Westminster Catholic Federation in regard to a much advertised commodity. [This was a cordial advertised by pictures of convivial monks which were objected to and withdrawn] The Federation has also taken in hand another matter in which its voice will be heard. A Vigilance

Committee, with a considerable number of members highly qualified for the task, has been appointed to keep a sharp eye on the journals of the London press, with the idea of notifying the central committee of any objectionable matter appearing in these publications. The working of the Vigilance Committee promises to be thorough, as each member is to keep no more than two current publications under purview. Under so searching a scrutiny none of the London newspapers and weekly journals will escape, and nothing in the way of Catholic misrepresentation [otherwise known as non-Catholic truth-telling] is likely to get by the sharp eyes of the scrutineers."

A GOLDEN AGE reader should be able to discern more clearly now the workings of the papal system in its endeavor to make the Canon of the Index Expurgatorius effective.

How systematic the plans of these plotters are appears from the outline of the program of The Catholic Information League, organized in Philadelphia "to disseminate a knowledge of Catholic principles, doctrine and practice among non-Catholics as well as Catholics:

"1. To place all our resources at the disposal of:
(a) Colleges, schools, libraries, associations, societies, hospitals, homes and asylums.
(b) Newspapers, periodicals and magazines.
(c) Chambers of commerce, Red Cross, Travelers' Aid and similar institutions.
(d) Hotels, railroads and public utilities.

"2. To function through public addresses, motion pictures, Catholic publications and pamphlets, the public press and magazine articles and publication of our own monthly bulletin.

"3. To take a sympathetic and constructive interest in education, legislation, public questions affecting Catholic interests and community, social and public welfare bodies."

An item in the *Watch Tower* in 1911, said, of the pollution of the springs of the news:

"The public seems to be slowly awakening to the realization that the far-sighted Jesuits have been working their representatives into the Associated Press, which supplies general news to many newspapers all over the world. The effect seems to be to give prominence and good tone to things Roman Catholic and to suppress as much as would be wise of contrary news. Young Catholics are trained for this service and quietly and unostentatiously pushed into controlling positions —unsuspecting Protestants often unwittingly assisting in the scheme."

The press agencies and associations are relentless purveyors of misrepresentations and abuse of persons out of the Empire's grace, making up out of whole cloth tales intended to make them appear as pro-German, Bolshevist, disloyel and seditious.

Jesuits Driven Out

AMERICANS are, perhaps, the last people to wake up to the seditious and treasonable nature of Jesuit activities. The Jesuits were expelled from Portugal in 1759, from France in 1762, from Spain in 1767, from Naples in 1767; from Russia in 1820, from Spain again in 1835, from Portugal a second time in 1834, from France and numerous other localities.

It was the seditious activities of the Jesuits about three hundred years ago that caused the Japanese Emperor to drive them out on forty-eight hours' notice, and to close the Empire to "Christianity" until the the middle of the last century. Like action was taken by the Chinese Emperor who drove them out, but carefully protected them while they were making their exit. Pope Clement XIV suppressed the order in 1773, but Pope Pius revived it again in 1814. From all parts of an inhospitable world they have flocked to the United States, which is honey-combed with their pernicious zeal for the Papal Empire.

"Reasonable Patriotism"

THE Catholic prelate is always a patriot," exclaims *Our Sunday Visitor*, one of the journals published for public consumption by the Papal Empire. "The Cardinal was only a type of the average Catholic Prelate, in whose heart love of country holds a place only second to the love of God [the Pope], and who proclaims that [that brand of] patriotism is enjoined by religion itself."—[Bracket ours]

During the World War no class in the United States was so obviously patriotic as the agents of the Papal Empire. They were vehemently patriotic; they exuded patriotism. There can be not the slightest question that they supported the government, that they were at the elbow of every governmental official with the helping hand, to the extent of organizing a duplicate auxiliary government — the hierarchy working under the trade-name of The National Catholic War Council, with departments and divisions named after the departments and bureaus of the government, manned and equipped to "assist" in every possible direction.

The words and professions of the bishops, archbishops and cardinals — and of the profi-

teers — volubly demonstrate that they were patriotic. Hear Jesuit Siedenburg, Dean of Loyola University, expound Papal-Empire patriotism in *The Open Mind*:

"The church holds aloft the principles of patriotism for which men are willing to live or die for country.... On account of these principles she gives her blessing to a devastating war.... At home [both in the United States and Germany] she prays for victory and for honorable peace; she upholds the hands of our President [Wilson and Empirism] and his counselors."

Cardinal Gibbons prayed: "Let us pray that divine assistance guide, direct, mold and fashion the actions of the President of the United States". At the same time the direct opposite was being prayed for by Cardinals Bertram, Fruhwirt, and Piffl respectively of Breslau and Munich, Germany, and Vienna. Austria, to say nothing of Skrbensky, of Olmuty, Austria. The majority prayer favored the winners, with only five Teuton cardinals against an array of forty-eight Allied cardinals.

Much farther goes Jesuit Joseph A. Mulry, President of Fordham University, New York city, for he explains that because "the powers that be are ordained of God", what they may say is the voice of God: "The sublime Declaration of Independence [drawn up in large part by Jefferson on principles enunciated by Paine, Voltaire and other enemies of the Papal Empire] . . . means God. . . . The very coin on which we engrave the motto, 'In God we trust' [now withdrawn from many of them] means God. Every message of our Presidents means God." That was while Wilson was President; now there is as President a thirty-second-degree Mason, Warren G. Harding.

Cardinal O'Connell, of Boston, is outspokenly patriotic: "We must obey society and its laws. ... We must obey God [Pope Benedict XV], the Master of our lives and liberties, and the laws of the State, our constituted authority.... The bulwark of this country against the forces of treason is the Catholic Church." The newspapers resound with the patriotism of Papal Empire agents.

Why then did Thomas F. Ryan, declare, "If the Irish in this country had been worth a ——, they would have gone down to Washington and told the Englishman in the presidential chair that not an Irishman would fight until Ireland was liberated"? Why say this bravely on April 5, 1921, instead of two or three years before, when it would not have been so easy to stand up for the real ideas of the Empire?

Temporary Patriotism

THAT devoted officials of the Empire cannot possess the sentiment of true patriotism is obvious from their innumerable utterances against republics, and modern liberty, and their exaltation of the Empire above the nation. If they chance to be patriotic for a particular government, it is because it serves the purpose of the Empire temporarily to favor that government. As Archbishop Patrick J. Hayes, of New York, puts it [brackets ours]: "The canonization of Joan of Arc as a saint is an event of far reaching value in this that it emphasizes love of country, *based on love of God* [the Pope]". If the Pope says "Be patriotic", his official is patriotic; if he says, "Be unpatriotic", the vassal of the Empire is unpatriotic. This "reasonable" patriotism is in strict harmony with the doctrine of "reasonable" liberty.

In his address to Pope Benedict XV, on the occasion of the visit of several hundred Knights of Columbus to Rome, Supreme Knight Flaherty told His Holiness that it was *possible* for Empire subjects to be patriotic: "During the war, the Knights of Columbus showed that loyalty to Catholic [Papal Empire] ideals *is not incompatible* with devotion to country". However, as suggested in the National Catholic Welfare Council *Bulletin*, this is feasible only for a country already or soon to be subjected to the Empire:

"This Bulletin will continue . . . to chronicle the national accomplishments of our patriotic Catholic men and women in their efforts to uphold American traditions, to promote national ideals and to work for the restoration of the kingdom of Christ [the Papal Empire] on earth."

Rev. D. S. Phelan, priest and editor of the *Western Watchman*, brings out clearly the devotee's attitude toward, first the Papal Empire and last and least the national governments:

"The Catholics of the world love the Church more than they do their own governments, more than they do their own nations. . . . We of the Catholic Church are ready to go to the death for the Church. . . . Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen after-

wards; of course we are. Tell us in the conflict between the Church and the civil government, we take the side of the Church; of course we do. Why, if the Government of the United States were at war with the Church [Papal Empire], we would say tomorrow: 'To hell with the Government of the United States'; and if the church and all the governments of the world were at war, we would say: 'To hell with all the governments of the world'. They say we are Catholics first, and Americans afterward. There is no doubt about it."

By no stretch of imagination can such agents of the Empire be called patriotic. It is to be clearly understood, however, that this is not the mental attitude of the average Roman Catholic church member who is loyal to his country, but it is by oath the attitude of all priests, Jesuits, Bishops, Archbishops and Cardinals, who constitute the hierarchy imposed by an Italian power upon the churches; they are the officials of the Papal Empire, and it is this seditious position into which the hierarchy are striving diligently to force all church members.

Past Disloyalty

HAS the hierarchy ever caused its subjects to reverse their attitude of patriotism?

During the early stages of the Civil War, Empire subjects enlisted as freely as non-Catholics, and there was no reflection upon their loyalty or patriotism.

Part of the most strenuous work done by President Lincoln was in preventing other governments from officially recognizing the Confederacy, which was successfully accomplished, with one exception. As time proceeded the Confederacy was recognized by the Vatican, the Papal Empire. As cited in *The New Age*, a Masonic organ:

"In a letter to his 'dear son, Jefferson Davis,' recognizing the Confederacy, the Pope branded Mr. Lincoln as a tyrant and usurper in endeavoring to destroy the Confederacy. After the reception of this letter, statistics tell us at least ninety percent of the deserters from the Union Armies were Romanists. This letter and attitude of Rome, we Protestants believe, was the main inspiration of the Romanist cabal in Washington, D. C., that culminated in the murder of President Lincoln, one of the noblest characters that ever graced our sinful world. Every intelligent Romanist knows that Mr. Lincoln was not the only President of the United States murdered by a Romanist."

The men that plotted to assassinate Lincoln's entire Cabinet were Empire agents, as were the assassins of McKinley, and Garfield, and the man that shot Roosevelt.

The statistics of Civil War desertions, estimated carefully, and published in the New York *Sun* of August 30, 1891, and the Boston *Globe*, September 27, 1891, are: Americans, 75.48 percent of the enlistments and 5 percent of the desertions; Irish Catholics, respectively 7.14 percent of the enlistments and 72 percent of the desertions; all other nationalities 17.38 percent of the enlistments, 23 percent of the desertions. This sudden change in loyalty of unsuspecting Papal Empire subjects manifests in a clear-cut manner that their patriotism is toward the Empire, which directs it toward this government or that at its will.

In a Rome despatch in the Chicago *Tribune*, November 18, 1920, discussing the "fear" of Pope Benedict of war between America and Japan, it was brought out that faithful Romanist Venezuela had become an ally of Japan, and closed with the significant suggestion, contrasting papalized Venezuela with Protestant America: "There can be no doubt where the influence and moral support of the Holy See will be in the event of hostilities. The Vatican support will go to the nation or nations in which Catholic faith is strongest"—in other words, with Venezuela and her Asiatic ally, and against the United States. Where in such an event would "the faithful" take their stand in an America not yet made Catholic?

Ambassador Harvey in London tries to tell a phase of the truth about the war, and is immediately and vociferously denounced wherever Papal-Empire newspaper men exist. In 1920 in connection with the Presidential election Editor Harvey had published the famous "Immaculate Conception" cartoon.

Also at London Admiral Sims says something about the Empire agents in the United States, and hears from it from every Empire editor in America. Early in 1920 Sims had written an article for the *World's Work*, exposing the acts of the Papal Empire in Ireland during the World War.

The politicians who from fear of their Empire constituencies denounced the Admiral, had failed to observe the signs of the Empire's imminent fall. As explained editorially in the New York *Times* for June 17, 1921, a paper which, too, may have had a like experience:

"A Washington dispatch in the *Herald* says that the politicians there who were so prompt to denounce Admiral Sims for what he said about the Sinn Feiners have been hearing from their constituents and the country in general, during the last few days, and are beginning to fear that they made a mistake—that by expressing rage against the Admiral they lost more votes that they gained and seriously decreased their own political stock in trade.

"These apprehensions are more than justified, and the mistake made was the one to which politicians are lamentably prone—that of listening to a noisily voluble, but minute minority, and forgetting the vastly greater number of people who for the most of the time are inaudible.

"When this majority, as in the present instance, does find its voice, it speaks with authority, and it is speaking now with an emphasis that may well be terrifying to those who, to the extent of their ability, were fighting for the Germans, while Admiral Sims, to the extent of his, was fighting against them."

Intrigues against Great Britain

AN EDITORIAL in *America*, an organ of the Jesuits and of the Knights of Columbus, says of Empire agents: "They....are loyal to whatever flag floats over them, teaching always obedience to every lawfully constituted authority". The Papal Empire doctrine is, however, that no government is lawful unless properly subjected to the Empire.

The flag of the British Empire floats over Canada, Australia and Ireland. Were Papal Empire subjects loyal to the British flag during the World War? When the British Empire was at death grip with the Imperial German Empire in 1918, Lord Curzon quoted Father Murphy of Killena, Ireland, as having said on April 28, 1918: "All Irishmen are asked by Irish hierarchy not to do anything to facilitate conscription. If any policeman goes out to force Irishmen to join the England army and is shot down, he will be damned in hell, though he may be in a state of grace that morning." Father Dennehy of Eyries said: "Any man who in any way assists conscription will be excommunicated by the church, and the curse of God will follow him". These words could not have been uttered "from the altar" without the approval of the bishops and of Cardinal Logue of Ireland; and they would have had to have the approval of the Vatican.

The Empire "gets out of it" by a "diplomatic" statement; says *The Courier d'Italia* of Rome:

"The Holy See always has left the episcopacy of each country free to take the attitude they think best in the internal affairs of their country. Thus, whatever Cardinal Logue may consider to deal with conscription in Ireland cannot affect the impartiality and neutrality of the Vatican in this war, and is not to be considered as a violation of the policy constantly followed by the Holy See since the war began."

In Australia the Empire's priests encouraged an anti-British attitude and, according to the New York *World* of July 29, 1920:

"In conformity with his [Premier Hughes] decision not to harbor in the commonwealth those of any party or faith convicted of working for the disruption of the country, Mr. Hughes is taking active measures to rout out seditionists and pro-Germans. It was pointed out by the Prime Minister that every effort made to prevent the deportation of Father Jerger was the work of men of no standing, who were appealing to the elements of disruption and disloyalty. 'No trial by jury was merited by the priest,' Mr. Hughes said, 'since he was convicted on evidence furnished by a fellow priest, clearly stamping him as a traitor.'"

Archbishop Mannix, of Melbourne, was the chief agent of the Papal Empire in Australia during the war, and conducted himself in such a manner as to incur the marked disapproval of the British Government. In the French-Canadian Romanist part of Canada, the priests taught the same resistance to conscription, and otherwise conducted themselves seditiously.

Quite obviously the "Church" does not teach everywhere "obedience to every lawfully constituted authority", but hands out such statements in countries, like the United States, for the consumption of a public ignorant of Empire ways.

"No Faith with Heretics"

AN EDITOR who has had experience with "reasonable" loyalty says:

"On more than one occasion I have pointed out that Roman Catholics who are disposed to be loyal to the [British] Government under which they live may find themselves in an awkward position owing to the claims made on them by their Church. If they are devout believers in the doctrines taught them from childhood, their Church has the first claim on their allegiance, and when the demands of Rome come in conflict with those of the State, there can be no question as to which they shall obey. It follows then that the allegiance of a Roman Catholic to the State is at best a very qualified one. . . . No one doubts . . . that there are thousands of Roman Catholics who would prefer to remain loyal

and law-abiding citizens of the State, but their Church . . . has encouraged disloyalty, and the great majority of the laity have abandoned all pretence of allegiance to Great Britain. Nor is this the worst, for many Roman Catholic officials, while retaining their posts and drawing Government pay, have been playing into the hands of rebels, acting apparently on the old maxim that faith need not be kept with heretics."—Belfast *Weekly News*.

John Wesley (1703-1791), founder of Methodism, said of the desirability of Papal Empire agents in a country:

"I insist that no government, not Roman Catholic, ought to tolerate men of the Catholic persuasion. I prove this by a plain argument—let him answer who can—that no Roman Catholic does or can give security for his allegiance, or his peaceable behavior. . . . It is a Roman Catholic maxim, established not by private men, but by a public council, that 'no faith is to be kept with heretics'. . . . It is plain that the members of that Church can give no reasonable security to any Government for their allegiance. . . . Therefore they ought not to be tolerated by any Government, Protestant, Mohammedan, or Pagan. You may say, 'Nay, but they will take an oath of allegiance'. True, five hundred oaths; but the maxim, 'No faith is to be kept with heretics,' sweeps them all away as a spider's web. So that no governors that are not Roman Catholics can have any security of their allegiance. Again, those who acknowledge the spiritual power of the Pope can give no security for their allegiance to any Government; but all Roman Catholics acknowledge this."

In the United States a sworn allegiance to a pro-Papal-Empire Wilson administration might at any moment turn to absolute disloyalty, sedition and treason against a non-Catholic Harding administration.

Disloyalty in Italy

ON OCTOBER 23, 1917, occurred the disastrous collapse of the Italian army. It was not a military defeat, but the work of the Papal Empire officials, who sought to let the army of papalized Austria through to bring about the overthrow of the hated Italian Government and the reëstablishment, in the turmoil, of the temporal power of the Pope. The facts were as follows, according to Herbert Corey in the St. Paul *Pioneer Press*:

"It was not the result of a military defeat. It was a strike. The men of a victorious army 'downed tools'. That it could not have been successful without a most comprehensive and well organized scheme of treachery, is evident. But this treachery does not smirch the honor of the great part of the very men who threw down their guns and deserted their posts. The treachery was 'higher up'. . . . For weeks, perhaps months, the men of the Second Army and of certain elements of other armies openly discussed this plan to throw down their rifles and go home, thus bringing the war to an end. . . . During this period of incubation the pro-peace traitors behind the line used every means of propaganda possible. . . . 'Peace has already come. Do not throw away your life,' was the cry in thousands of letters written by peasant wives to peasant soldiers. Some one [the priests] had told the women that peace had been made. They [the women] were obviously sincere. . . . .

"There is what is called in Italy the 'Vatican propaganda'. . . . Some members of the Pope's entourage are known to be pro-German. . . . There are other honest, God-fearing, selfless men who did not look beyond their parish walls. They were encouraged by propagandists to preach 'The Holy Father's Peace', that is, an appeal for peace which was built by propagandists on the structure of the Pope's latest peace letter. . . . A 'prayer chain' covered all Italy. The 'Pope's Peace' were sincere men and women who only hoped to put an end to bloodshed and to call back the wanderers to their homes. But the effect on the men in the trenches was disastrous."

The day before the "strike" there was a huge distribution of forged newspapers to the men in the trenches. The *Corrniere della Sera* and the *Giornale d'Italia* are two of the most widely read papers in Italy.

"One morning," continues Mr. Corey, "huge bundles of newspapers came to most of the Second Army's trenches. . . . False stories blazed in them: 'British cavalry raiding Naples and shooting down women and children in the streets'. 'French soldiers have sacked Turin and have set fire to Genoa.' These were two of the false stories in these forged papers. The regiments from Sicily heard that Sicilian homes were being invaded, and the regiments from Turin received the papers which told of murders in Turin. If there had been a doubt before of the success of the 'strike' propaganda these forged newspapers removed it. The men were determined to go home and see for themselves. But there was no doubt before. The journalistic forgeries only removed the last probability of resistance. . . . The night before the day on which the collapse was to have taken place, the negotiating Austrians were quietly removed from their trenches. Their places were filled with Germans, to whom general orders had been issued instructing them as to the positions to be assaulted: 'Press on as rapidly as possible,' these orders read. 'You will meet with no resistance.'"

Such things are not done in an army without treason among the officers. It was the work of Papal-Empire agents in high circles, and back of it was the Vatican.

The British and the French press and officials publicly charged the Vatican with that disaster. One of the Papal Secretaries at the Vatican, Cardinal Gerlach, the Pope's confidant, was charged with treasonable activities by the Italian Government, and took a swift vacation to Switzerland. Both the English and French Governments found it necessary to send representatives to the Vatican to watch and prevent the pro-German activities there.

In their "reasonable" patriotism the Roman Catholics in the United States excelled during the World War. During the Civil War they made an opposite record, and in the 1848 war with Papal Mexico at the battle of San Pablo, says *The New Age*, "there was a St. Patrick's Battalion fighting stubbornly against the United States troops. They were commanded by Colonel Thomas Reilly, and the whole battalion, we are informed, was made up of deserters from the United States army." In the Spanish-American War, when Manila surrendered, Leo XIII was sorry he had not died before the victory. In order to bolster up the claim of super-patriotism the Empire agents allege that nearly forty per-cent of the American troops in the Revolutionary war for independence were Irish. They were Irish, but they came from the north of Ireland, from Protestant Ulster; for the immigration from Catholic Ireland had not then begun.

"Reasonable" Americanism

"WHAT is it to be an American?" asks the Masonic *New Age*. "There is only one answer to this question: *It is to be imbued with the American spirit —the spirit of liberty, equality and fraternity!* Here we have no State church imposed upon us. Religion is free; the schools of the people are secular. . . . The people have it in their power to make or unmake their rulers; to legislate abuses out of existence; to pursue life, liberty, and happiness without hindrance."

It is, however, "reasonable" Americanism that Empire agents advocate. In their public utterances it is not apparent to the common people —whose control by the Empire is to be perpetuated by deceit after deceit until it is irrevocable —that papal "Americanism" is not the regular article. All of the widely paraded "Americanism" by Papal Empire officials is first and chiefly for the Empire and last for America.

Despise the Pilgrims

THOSE who are seeking to hoodwink and enslave the American people despise the Pilgrim forefathers, who founded the country and prevented it from being another Peru.

"The Pilgrim Fathers," affirmed Priest Joseph H. MacMahon, as reported in the New York *Tribune* for November 11, 1920, "were ignorant and incompetent. They established a regime more cruel than the Spanish Inquisition. . . . They failed utterly in the religious life they sought to maintain. They had no influence upon the history of the country, save to contribute to the national weakness of free thinking [Protestantism]. Their theory of the separation of Church and State led to the menace of Bolshevism today. . . . Even their hardships did not redound to their glory. . . . . The reason so many of them died of starvation was because they were too stubborn to eat the lobsters and game with which the place abounded. They had been brought up on beef and mutton and wheat bread, and they disdained to eat the fish and game and Indian corn at hand. . . . There were just as many slackers and shirkers among them as among other groups of human beings. . . . They had not even squatter rights to the land on which they settled themselves, and got themselves into innumerable legal difficulties with the crown [including the War for Independence]. . . . In spite of the severity of their punishment and the espionage system with which they safeguarded the morality of the colony, in 1642 Governor Bradford himself complained against the 'sundry notorious sins' which had broken out, complaining particularly of 'drunkenness and uncleanness'. . . . On the religious side they rejected not only the Established Church of England, but also the fundamental principles of religion. . . . For many years they lived without a minister. They laid open the way for the anarchistic thinking of today, because they destroyed all spiritual authority. . . . Our effort today is to *undo the effect of the Pilgrim idea* [Protestant liberty] which has permeated the country."

"The government of, by and for the people came out of the compact signed in the cabin of the Mayflower as she lay off Cape Cod in 1620," replies Rev. William M. Hess. "The seed which the Pilgrim Fathers planted is filling the earth."

Last December the Papal Empire expressed its contempt for the Puritan founders of America with a pro-saloon parade in New York, caricaturing the Pilgrims by a parade contemptuously described in the papalized press as "absolutely the dad burndest lachrymose and gloomy exhibition of soft crushed sadness that can be imagined". In Milwaukee in May Archbishop Messner issued an order forbidding Roman Catholic children to take part in a

pageant representing the landing of the Pilgrim Fathers.

"It is," explained the Archbishop, "exclusively a glorification of the Protestant Pilgrims. The spectacle will in no way make a recognition of the Catholic faith, and I forbade Catholic children taking part in a demonstration, partly religious in character, which does not give a fair consideration to their belief."

That members of the hierarchy know that they are not citizens of America but of the Empire appeared in a case in France, when the French Government had appointed an ecclesiastic as its representative to the Vatican. The French Government was asked to choose some one else, because the party chosen was a subject of the Papal Empire and could not properly represent another government to it.

Empire and Legion

THE Papal Empire by a process of infiltration of agents seeks to control every agency and institution likely to become of national importance. One of these is the American Legion, an association of ex-service men of the World War. Its first National Chaplain was a Father Kelly of New York.

The attempt was then made to bind the Legion to the hierarchy, through the Knights of Columbus, but unsuccessfully. The Knights had left a surplus of some $7,000,000 of the money contributed by all classes for the purpose of alleviating the hardships and sufferings of American soldiers. A surplus sum, under like conditions, the Young Men's Christian Association turned promptly back to be used for soldier relief. The Knights conceived the scheme of currying favor with and controlling the American Legion, not by giving the $7,000,000 back where needy or sick soldiers would benefit by it, but by offering to build in Washington a $5,000,000 "Memorial" building to American Soldiers. The string in the un-American proposition was that the building committee should consist of three American Legion committeemen, one committeeman appointed by the Secretary of War, and *three by the Knights of Columbus*, thus putting the balance of power of control of the Legion in perpetuity in the hands of the Papal Empire via the Knights and the American Hierarchy. The offer was very properly rejected by the American Legion, which evidently prefers to render undivided allegiance to the government of the United States, instead of most of it to the Papal Empire and whatever is left to Uncle Sam.

Jesuit Influence on Education

ACCORDING to a prominent educator eighty percent of what is taught in the colleges is worthless. The situation is somewhat better in the high schools and in the grammar schools, whose curriculum is, however, quite unsatisfactory. Where did this general educational inefficiency originate?

In Painter's "History of Education", it is stated that the Lutheran Reformation brought into being a system of Protestant schools of an exceedingly practical character to which the people were increasingly sending their children; for the schools not merely imparted information but developed judgment.

To offset this the Jesuits inaugurated a system of "Jesuit schools", which aided by propaganda leaped into popularity. The subjects taught, however, related to antiquity, such as Latin and Greek, were not particularly practical, developed the spirit of pride and emulation as against that of efficiency and workmanship, lacked intrinsic value, or tickled the vanity of pupils and parents with showy oratory, "commencements", and other useless or harmful fads, and did nothing to develop good judgment.

The definite purpose was so to educate people that they would be devoid of good judgment, as far as education might have instilled it, and be credulous, gullible, easily led hither and thither, and in general moulded into pliable subjects of, and contributors to, the Papal Empire, Big Business and the politicians.

The entire world is endangered from the insidious work of the Jesuit mis-educators; for it is from these Jesuitical characteristics that education suffers everywhere on the basic principle of the "church" that it is better for the people to be ignorant in this life than to think a little for themselves here and be damned hereafter.

The Battle in the Schools

PRIMARILY the battle-ground for and against freedom is in the mind — in the mind of the child; for as the child is taught

or mistaught, the nation will be. It is in the nursery and the school room that the future of the world is wrought.

Victory has seemingly crowned the intrigue of the Papal Empire in the Jesuit plan to ruin the good judgment of young people by means of a perverted world system of education. Still further control of education is sought, up to the obliteration of any other schools, because, admits Archbishop Austin Dowling, of St. Paul:

"Catholics, in proportion as they are loyal to the Faith of our Fathers, are loyal to *our* [parochial] schools; our regret is not that we have so many [parochial] schools, which cost a great deal of money, but that we have not more schools, whatever they may cost; for our efforts must be to provide schools for all our children, since *without our* [parochial] *schools there will be no church* [Empire]."

So pressure is brought upon the faithful. The priests are warned by the Baltimore Catholic Council that "the priest who hinders, or through negligence does not encourage the building and maintenance of the [parochial] school, and does not recall the repeated admonitions of the Bishop, deserves removal from the Church. We decree that hard by every church, where it does not exist, a parochial school is to be erected."

Parents are informed that it is a "mortal sin" to send children to public schools. The "Mission Book" of prayer giving directions for preparation for a "General Confession", requires the parent to ask himself about his children, "Have you sent them to heretic or godless schools, to the danger of their faith?"

Wherever feasible the Papal Empire gets along without schools, or as little schooling as possible. The countries where the Empire has ruled longest, as in Mexico, South America, Spain and Italy, have the maximum of illiteracy, beggary, poverty, and profit-producing superstition, and the minimum of enlightenment, prosperity and intelligence among the common people. The United States once stood at the head in literacy, until the flood of Empire immigrants reduced it to below ninety percent. Nearly eighty percent of the Mexican people were illiterate ten years ago; and owing to the commotion in which the country has been kept by Jesuit plotting, about eighty-five percent are illiterate now.

Roman Catholic education, after hundreds of years of opportunity, left the English barons who signed the Magna Charta so illiterate that most of them had to make their marks in signing the paper, because the Papal Empire had not taught them to write. The common people were in a pitiable condition of ignorance.

The priests held tightly to the monopoly of education which gave them the "privilege of clergy", under which even if a priest committed a crime, the little learning that was in his head made him so valuable that he was exempt from punishment — very likely the extraterritoriality of the Canon Law helped; at any rate it was the rarest exception for a priest to be punished at all or adequately by his bishop, and the viciousness and corruption of the special-privileged clergy cried to heaven.

In poor Poland—faithful child of the Empire—according to Paul Scott Mowrer in the New York *Globe*, "one of the greatest burdens which Poland has to bear is the legacy left by Russian and [papal] Austrian rule. In Posnania, where the [Protestant] Germans held sway, there is practically no illiteracy, but in Galicia 40 per cent, and in former Russian Poland 60 percent of the inhabitants can neither read nor write. Obviously, true democracy under such conditions, is impossible," is the damaging admission to close with. The only creditable thing there for the Papal Empire is that in education the autocratic Russian Empire of the Czars, the worst in modern history, was worse than it.

In Spain, says the New York *World*:

"The campaign for improvement in the education of women in Spain, in order that they may exercise their proper influence in the social struggle now in progress, has been taken up by Francisco Bergamin, former Minister of Instruction, who in the course of an address in Madrid, declared that he must confess that neither the rich nor the poor women of Spain had opportunity to acquire adequate instruction. He argued that the present system has resulted in women being virtually useless in domestic life. Among the laboring folk they are ignorant of ordinary hygienic principles. The lack of comfort brought about through the want of knowledge has led people to seek salvation in terrorism and anarchy which could easily be avoided by the emancipation of women."

The Papal Empire is hard put to — if it educates people, they graduate into infidelity or Protestantism; if not, they take to anarchy; either way, they have little use for the Empire of Darkness.

Empire Schools in Canada

IN CANADA, says a writer in the *Christian Science Monitor*;

"There can be little doubt amongst those who have given the matter any study, that the chief obstacle in the way of educational progress in the [Papal Empire] Province of Quebec is the Education Act of 1841. Under this act, which is a part of the Constitution of Canada, everything, apparently, that could be done to emphasise the cleavage of religion and race in the Province has been done. The prevailing system is one of separate schools, divided on strictly religious and racial lines, and the duplication is carried out even where the question of language does not exist, as in the case of the Irish Roman Catholics."

In an extensive study of "National Problems" by the American Academy of Political and Social Sciences the gravest problem which Canada has to deal with is that created by Papal Empire agents in the Province of Quebec.

"The idea of the parochial school is all wrong," says *The New Age*, "It separates children into religious groups, fosters dislike and enmity and destroys the very taproots of democracy. The effort should be made to get together in every way possible to promote good citizenship."

It might be suggested: Why not have also in each community "hard by each church", a Methodist school, a Baptist school, a Christian school, a Quaker school, a Presbyterian school, a Mormon school, a Lutheran school, and an aristocratic Episcopalian school—if the Romanist parochial school is such a good idea—each teaching its little narrowness and finally getting the entire population split up into hostile factions? Give Ireland good public schools for twenty years, and there would never more be an Irish question.

In certain localities the parochial school crowds out the public school. This constitutes an educational problem in Quebec. In Jefferson, South Dakota, the Empire parochial school added a full high-school course, and forthwith all but a handful abandoned the public high school, which found it inadvisable to keep on with a full corps of teachers, but continued with one member of the faculty. In a certain Kansas locality the parochial school reigns supreme, having crowded out the public institutions; this was the place where the mobbing of prominent Nonpartisan League lecturers took place, the Papal Empire having gone on record as opposed to such democratic organizations. The mob which tried to destroy the Union Club building on Fifth Avenue, New York, was made up largely of products of the parochial school. In France in twenty-three of the ninety French Departments, 813 primary public schools are attended by only one-tenth of the children of school age, while the same number of parochial schools have a total attendance of 95 percent of the entire school population of the villages. The minister of education questioned whether he should not order the closing or the regrouping of many public schools.

Costly Schools

PAROCHIAL schools cost the members of the dioceses a substantial figure a year per pupil. American parochial schools as a whole cost $36,000,000 and serve 1,600,000 pupils at $22.50 per capita; in Indiana $1,000,000 for 30,000 pupils at $33.33; in Chicago $2,000,000 for 90,000 pupils at $22.22 per capita; and great is the grumbling of the laity as the cost rises of the education they pay for to please Empire agents. American public schools in 1918 cost $763,678,089, served 20,853,516 pupils at $36.63 per capita, and supplied a far better education.

To help out the Empire's schools the effort is made to draw upon public funds raised by taxation, on the argument that the parochial school saves the public school a certain amount of expense. Americans would rather pay more and have all the people properly taught. In Syracuse it was found that the religious schools got their coal and part of the Sisters'—teachers—salaries paid from public funds, under a Romanist superintendent of schools.

Last November the Georgia State Convention of the Southern Baptists passed the following resolution:

"We view with grave alarm the disposition of the Roman Catholic Church to tax us through the state with the support of its institutions; we especially oppose being compelled as taxpayers to maintain parish schools, which are and should be purely private institutions; and we protest against the attempts in various sections of the country to prevent freedom of speech by mob violence, to curtail the freedom of the mails, and to close the press against the discussion of these questions."

The Fess bill in Congress provided that in the distribution of funds for playgrounds, athletic fields, gymnasiums and equipment, private and parochial schools were to share with the public schools. In New York City money for

charitable institutions went 2.7 percent to Protestant Episcopal plants, 5.2 percent to Jewish, 47.3 percent to Papal Empire institutions and only 44.8 percent to public institutions. In a recent Pennsylvania State appropriation for "charity" 6 Jewish institutions got $284,000.00, 13 Protestant institutions $232,000.00, and 43 Papal Empire institutions $1,560,689.20. Not one of them should have had a cent of public money.

To put a permanent check upon depredations by religious institutions upon public funds the following Federal Constitutional Amendment is proposed:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorized either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for the services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

Needless to say, the National Catholic "Welfare" Council would fight such a proposition, as it successfully fought the Smith-Towner Bill and the School Amendment to the Michigan State Constitution. The Smith-Towner Bill would appropriate $100,000,000 for various uses of public schools in states which enforce public-school attendance, conduct all instruction in English, and allow no money for parochial or private schools; without interference of the Federal Department of Education with Cabinet officer to be created, it is intended to prove a kind of "big brother" to states which for one reason or other have been backward in education. It is a broad, public-spirited measure, receiving the support of most of the non-Catholic five-sixths of the people, and will doubtless be passed in the near future, when the politicians in Congress realize that Papal Empire threats are more bark than bite, and that there is a determined and overwhelming majority insisting on the abolition of minority control of American affairs.

"United action" was taken by the papal sixth of the population, which by an avalanche of communications and of "influence" stopped the passage of the Smith-Towner bill under Wilson early in 1921. In the confidential letter dated January 19, 1921, from the National Catholic "Welfare" Council to the priests the following directions were given:

"Dear Reverend Father: To appeal to you for aid in unifying Catholic protest against the Smith-Towner bill is obviously unnecessary. . . . You are doubtless familiar with the efforts we have made during the past two years to accomplish the defeat of the bill. Both of our major political parties in National Convention withdrew all promise of support to this measure, *which we deem fatal to the best interests of American* [Papal Empire] education. We are communicating with our five thousand societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their Congressman as societies and to have individual members and friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington. We earnestly request that you bring our statement to the attention of influential persons, *especially non-Catholics*, that they may be ready to send protests to their Congressmen. We request that no protest be sent either from yourself or your friends until you receive definite word from us. The effectiveness of a protest is its opportuneness. We will let you know by telegraph or letter. Such protest, whether from yourself or others, should be based on the dangers which the Smith-Towner Bill involves for public education [really for Empire education]; the heavy, unwarranted increase which it will mean in public taxes, and the unjust and unequal distribution of those taxes. *No reference should be made to the danger which it holds for our Catholic* [Empire] *schools or for any other specifically religious interest.* . . . We trust that in all cases, as in this, you will work with us to the end that our laymen may be one, as our church [Empire] is one; that with one mind, as with one heart, we may fight the fight for country and for Church [Papal Empire] against all the forces of evil [real liberty] that openly, or insiduously, would subvert the best interests of man [Romanism]."

Of course, the bill was to be opposed on "patriotic" grounds.

"Right" to Control Education

EVEN in Ireland the tide is turning toward the public school. There the Pope himself is solicitous about his usurped "right" to control education; in a letter to Cardinal Logue, of Armagh, it was not confidence but anxiety that was manifest:

"What you write regarding the condition of things in which your country at present finds itself, causes us, as is right, the greatest solicitude, more specially what you intimate—that a law is proposed which, were it to be sanctioned, would destroy the *inviolable right* of the Church [Papal Empire] and parents in the education

of youth. We pray that God may avert from Ireland such a calamity. Do you, however, continue with your clergy, to defend Catholic [Empire] interests."

It being held by Pius IX in the "Syllabus of Errors" that it is a mortal error for "popular schools open to children of all classes . . . to be freed from all ecclesiastical authority, government and interference . . . and to be fully subject to the civil and political power," the "clergy" misrepresent the facts and say that "the public schools are nurseries of vice; they are Godless, and unless suppressed, will prove the damnation of this country [Empire]".

Monsignor Capel predicts that "the day is not far distant when Catholics at the order of the Pope will refuse to pay the school tax, and will send bullets into the breasts of the officials who attempt to collect them". Strong language! Russians have been deported as undesirable aliens for less than this.

Being unable yet to prevent public schools or destroy them, the agents of the Papal Empire endeavor to control them. Empire agents are planted on school boards. Insufficient building accommodations are provided. Graft prevails unceasingly in school expenditures. Funds are diverted to private religious schools. Public school teachers are kept down in pay to a day laborer's wage, and the best ones are driven out of a profession that, for its public utility, ought to be the best paid. Extraordinary demands are made upon the teachers' time, requiring day and night and all-summer work. Inquisitions are inaugurated into their private opinions, such as the recent so-called Lusk "loyalty" laws in New York, something not demanded of any other class of public employés. Wage increases are refused until non-Catholic teachers leave the schools, and Empire instructors take their place, when salaries are raised. Religious instruction is barred, including the reading of the Bible, and a secular condition is created as a basis on which to denounce the schools as godless. It is needless to say that delinquency prevails in a not less degree among p a r o c h i a l school pupils than in the public schools, but the latter are painted as "nurseries of vice and crime". Jesuits are planted in school-book publishing houses; no book of any consequence may be published, or if published, sold through ordinary channels, without the approval of some Jesuit or priest.

History is perverted. In Robinson's "Medieval and Modern Times," for example, used in some western public schools, this nonsense appears, to be swallowed by non-Catholic public-school children:

"Just as Gregory became Pope in 590 A. D., a great plague was raging in the city. In true medieval fashion he arranged a solemn procession, in order to obtain from heaven a cessation of the pest. Then the archangel Michael was seen over the tomb of Hadrian sheathing his fiery sword as a sign that the wrath of the Lord had been turned away."

Numerous civil governments have driven the Jesuits out of their borders, but a Jesuit editor has this taught in a public-school textbook: "The Protestants soon realized that the new order [Jesuits] was their enemy, and their apprehension produced a bitter hatred, which blinded them to the high purposes of the order and led them to attribute an evil purpose to every act of the Jesuits". The number of Protestants tortured or killed at the instigation of the Jesuits ran only to some seventy millions; but continues this textbook: "It may be remarked that the inquisitors were often earnest and upright men, and the methods of procedure of the Inquisition were not more cruel than those in the secular courts of the period". The secular court methods then were dictated by the "Church" acting as Empire.

How serious an affair it is to mis-instruct children may be estimated from the face-about of France in one generation from the proper attitude of opposition to everything papal, to its present position of sending a minister to the Empire government—a change with which the increasing popularity of the inferior but showy parochial schools has much to do.

Thus by control of education the Empire has almost accomplished what its greatest statesmen were unable to achieve by other methods.

Empire Progressiveness

AN IMMENSE amount of welfare work is in progress or planned by Papal Empire agents at the expense of the laity, who complain of the mounting cost of hierarchy schemes.

The work in cities may be illustrated by that in Toledo under Bishop Joseph Schrembs. The annual report of the National Catholic Community House covers a wide range of activities.

The work is modeled on much the same lines

as that of the Young Women's Christian Association, and originally found its inspiration in that Association's success in attracting Catholic girls and young women. A like work is conducted in many cities for boys and young men —obviously the fruitage of the success of the Y. M. C. A. in drawing Catholic boys outside of Church influences. The Catholic welfare institutions bear popular names, such as "Everyman's Club" in Portland, Oregon, "Workingmen's Club" in Denver, "Everybody's Club" in Seattle, "Workman's Club" in Salt Lake City, possibly as a mild camouflage of the religious character of the institutions.

Such work is under the general guidance of the Social Action Department of the National Catholic Welfare Council, which is the Empire Hierarchy under another name. There is no question that it is good work. If the motives were purely religious or moral it would not be open to question in the slightest; it is of interest in this connection purely because such endeavors and the genuine religious zeal of the church membership are utilized to strengthen the hold which the Papal Empire can get upon the people. As usual, the difficulty is not with the common people, but in the ambitious ecclesiastics who seek a pernicious control over the minds and pocketbooks of the world.

The Social Action Department publishes a number of, on the whole, very useful textbooks, on a simple question-and-answer plan, for the instruction of the unlearned in civics, the social question, the Constitution, and so on.

Another live subject taken up in a "Reconstruction Pamphlet" is "Coöperation Among Farmers and Consumers". This states the problem of the inexpensive distribution of products sold or purchased by farmers, outlines the history of coöperative efforts to bring producer and consumer closer together, and outlines detailed plans for organizing and carrying on cooperative societies by which the desired aim may be achieved. Such a program is recognized by every farmer as desirable, as giving him a higher return, and a lower operating cost, and by consumers in cities and towns as lowering their living expenses. Where proper legislation is lacking detailed forms of bills for legislatures are given, as the basis in law for the most successful operation of coöperative movements.

This is a far-seeing and seemingly broad-spirited plan for assisting classes that need such help in their problems. It is the Church lending its helping hand to the people; for the societies are to be manned by Empire agents, and of course, directed by the priests and bishops. If successful it will remove much of the distrust among the American people, which originated in the Protestant "rebellion".

A considerable educational work, reaching 200,000 men, is carried on by the Knights of Columbus, in night and day classes and in the supplying of courses of study in correspondence schools, business colleges, colleges and universities. Institutional activities prevail in the innumerable organizations of the laity, men and women, boys and girls. Block parties in cities are under Church auspices. Catholic hospitals in New York city treat 30,777 cases.

No one finds anything but good in these things. But the proper work of the Catholic churches, as churches, is made the basis of, and is exploited by a hierarchy for, illegitimate ends connected with the superimposing upon all the people of the world of a government which will exact and enforce obedience in religious, political, business and home affairs to the minutest detail. This is objected to not merely by the billion and a quarter non-Catholic people of the world, but by a considerable proportion of the Catholic membership, who perceive the proper limitations of church and state, and do not approve of encroachments either way.

The Empire and Labor

IN CONNECTION with the labor movement the autocratic Papal Empire long took no interest in the aspirations of working people to better their condition, but rather sought to make them contented with their earthly lot, with the better hope of something worth while, after at least a thousand years in the fires of Purgatory. Some three decades ago the Empire officially banned the Knights of Labor; but when Catholic workmen insisted that they were going in, church or no church, the Empire shifted its position.

Of late years the labor movement has been coming to the front, and in many nations is in power, or nearly so; and the Empire knows that it has to agree with the new movement, or go under. So Empire agents are vociferous in their endorsement of the aims of labor.

In the labor unions in this country so many of the leading positions are held by Roman Catholics that it may be said that the Empire has control of that movement. It is not surprising to hear Frank Morrison, Secretary of the American Federation of Labor, say:

"The so-called 'open-shop' is supported by the bench, the bar, politicians and practically all the daily newspapers, but it is significant that the greatest moral force in the country stands with labor on this question. The theory of Big Business is rejected by the Church. The representatives of the Church, regardless of creed, denounce the so-called 'open shop', and declare it is an attempt to crush organized labor. . . . The National Catholic Welfare Council, composed of representative bishops of that church, declare that the 'open shop' is a mask for non-unionism, and is not only a menace to wage-earners, but threatens the whole structure of industrial peace."

The world over, the Empire seeks to buttress its power by an appeal to working people. It pretends that it has forsaken its still obvious alliance with Big Business and the politicians, and with deceitful words tries to hold the common people in the fold.

To be consistent the Empire should exercise its power on employers of labor, such as the Catholic men prominent in the great corporations, in behalf of the workers, for example, in the steel business. A prominent Catholic, C. M. Schwab, of the Bethlehem Steel Company, is reported in the press as saying that the American worker must reduce his standard of living to the German level. This was before a Big Business audience, in an address to the New York Chamber of Commerce. Mr. Schwab had just returned from a visit to Rome.

In the shipping business the ship workers struck for proper wages. Admiral Benson, head of the Shipping Board, which leases vessels to ship-operating companies, was favored by Pope Benedict with knighthood in a high Empire order. Admiral Benson issued a warning to the ship operators that he would take all Government ships away from any operators granting the wage demands of the men. Either the hierarchy is hypocritical in its attitude toward labor and only wants to hold them in the church by that means, or it has very little influence with employers and Big Business. In either case it is a weak support for the men.

Thinking men take little stock in the utterances of ecclesiastics, and in consequence, as a European writer says:

"Slowly, but surely, with the irresistible movement of a geological subsidence, faith is waning among the workers, and even among the peasants. One may safely assert that about twenty years ago nearly every one held to some creed. Freethinkers were few and to be found only in the middle class. Today the workmen who follow no particular creed number millions, and as their hopes of a heavenly kingdom dissolve, other hopes assert themselves."

Thus the hand of the Papal Empire grows palsied and there slips from its grasp the power it seeks.

The purpose back of the welfare, labor and farmer work of the Empire is this: They have seen the popularity and efficacy of welfare work, as started and conducted by non-Catholics. They paid no attention to it until the membership began to slip. Now they have taken it up as a propaganda agency to promote the popularity and advance the interests of the system, religious and political. In time they will be found backing a variety of welfare and labor laws, with the expectation that a grateful populace will occasionally vote for laws in the interests of Empire political ends. "You scratch my back, and I'll scratch yours."

Empire and Immigrant

THE immigrant has suddenly become the object of solicitous attention by the Empire. In Italy and other ports of embarkation the dreaded Methodists are meddling with the principal source of supplies for the American hierarchy. When the emigrants assemble at European ports a Methodist spy gives them some little comforts, and a few pieces of literature in the emigrant's own language, telling him some of the facts about Protestantism in America, the liberty of religion, etc. Without "faithful" immigrants the American princedoms of the Empire will languish, for it is hard enough now to keep the newcomers lined up as good payers, and their children and grandchildren become hopeless cases after contact with American youngsters and the public schools.

As says the National Catholic [Empire] War Council *Bulletin*, "The immigrant problem is one of the most important confronting the United States; it is one that affects not only the country, but *the general interests of the church* [Empire] *as well.*"

"The Social Action Department's preliminary study indicates the necessity of having a national Catholic

organization, *recognized* by the Immigration Bureau of the Department of Labor, and *coöperating* with it, to handle this problem from the standpoint of the national [Empire] interests connected with it. . . . A Catholic organization, which would help the new arrivals at ports of entry, *keep them out of the hands of proselytizers* [Protestants] and exploiters, guide them to their destination, give them a fair picture of American opportunity and ["reasonable"] democracy, even accompany the trainloads that go West from the ports, and in every way try to welcome and inspire the new arrivals, would be of vast benefit to the immigrant, to the country, and *to the church*" [Empire].

When something is to be done for the Empire, such as warning immigrants against American liberty, public schools and other ideals of a free country, the Empire agents wrap themselves in the flag, assume the pose of patriotism—the "reasonable" kind—and start "coöperating" with the United States Government. Their zeal to be "recognized" suggests the origin of the phrase "well-recognized denominations" employed during the war in draft regulations and in 1921 in the Lusk "loyalty" laws of New York State for the purpose of making trouble for humble Christians not "recognized" according to the standards of the Empire agents and their un-American "Protestant" sympathizers. Immigrants had been coming to this country a million strong a year, but no such patriotic zeal was manifested by the Empire until the Methodist terror began its deadly work in the Empire's European strongholds.

There is no more reason why the United States Government should help the Papal Empire hold on to its subjects than why it should assist the Moravians or Mennonites. There are reasons why the Government should want the immigrant informed as to any hostile purposes against American liberties. The soil of America furnishes a free field for all religions on an equal basis, and it is un-American for the Empire to suggest that "such an agency could direct the new arrivals to the farms and to localities *where their faith would not be endangered.* Connections could be established with like organizations in the European countries to protect further the interests of the immigrants" —meaning the interests of the Empire in the immigrants. The Empire, according to the Catholic press, herds the immigrants together in colonies where "the faith" will not be endangered, the foreign language perpetuated, the people kept in parochial schools and out of public schools and away from the real spirit of America.

If there is to be a "recognized" Romanist agency "coöperating" with the United States Government, why not have more of a good thing —"recognized" agencies for the Methodists, Bahaists, River Brethren, Latter Day Saints, Finnish Evangelical Lutherans and the Vedantas? Not all of the immigrants are Empire subjects, and it is not fair to have Empire agents working on both Catholic, Protestant and pagan newcomers, without the Government giving the other churches a chance to work on the incoming Catholics.

The Protestant "Rebellion"

THE attitude of Romanism toward Protestantism is usually imagined by Protestants to be merely that of one church toward another —the jealousy of an older and less pure church toward her younger and more attractive daughters. The matter cannot be properly understood without a knowledge of the existence of the Papal Empire as a civil power; for the Empire as supreme regards Protestantism as a rebellion, a revolt, and is strengthening itself and weakening Protestantism for the time when the rebellion may be put down by the methods whereby a government destroys sedition and rebellion in a revolting province. It is going to be an Herculean task; for the "revolt" has a membership of 167,000,000 compared with the 288,000,000 membership of the Empire. The papacy has just fifty percent of the Christian population of the world, the Greek church with 121,000,000 making up the difference in the total of 576,000,000. This is one of the considerations which throw light on the exaggerated self-importance of the papacy.

The time must not be forgotten when the Pope was civil ruler of the States of the Church in Italy and had an army of his own, which fought on actual battle fields with real gunpowder, guns, cannon, swords and bayonets, against the armies of the Italian Government, or in more ancient days fought the various enemies on which the Pope ordered his generals to make war.

The Empire still has an army; the nucleus exists today in the so-called Swiss Guards, which protect the Vatican from invasion, and are armed with the most modern and murderous weapons. The Pope occasionally speaks of "the militia of the Pope", and non-Catholics suppose it is a figure of speech; but not so, for in every nation where the Papal Empire operates, this militia is a real thing. It is an army, with various branches, including a military intelligence service, consisting of the Jesuits, claimed to number many millions—twenty millions, says one Romanist writer. In the United States the Knights of Columbus, numbering about a million are in the "militia of the Pope". In addition is a number of "religious" orders, masquerading under a variety of cognomens, but all armed and drilled, formerly in public, but not so much so during the recent countrywide scrutiny of the Papal Empire and its nature, purposes and methods. In 1920 these organizations were united under a single head, the National Catholic "Welfare" Council, and they are believed to number some two or three million men and scouts, who can be armed and placed in the field on short notice.

Numerous stories have been afloat for many years about stores of arms secreted within Papal Empire institutions, some of which have been seen by non-Catholics. One of these instances was reported by an acquaintance of the writer, a teamster assisting in unloading to the basement of a House of the Good Shepherd several hogsheads of "maple sugar", one of which broke and proved to be full of rifles. When inquired as to the purpose of such preparations a Papal Empire Bishop answered that they were for the purpose of affording the advantages of organization and drill to the members, but not for the use to which guns and ammunition are usually put. "It is certain that the truth may be hidden when we are not obliged to tell it," teaches the "Moral Theology" of "Saint" Liguori.

The Methodists in Italy

"METHODIST Methods of Proselytizing in Italy Are Exposed," is the headline of an article in the *Catholic Register* of Toronto. The "menace" has so aroused Archbishop Veccari, of Bari, Italy, that he is going to start doing the poor Italians a little good—with American money. He blames the Methodists and the Y. M. C. A. for "making philanthropy the instrument of proselytism and turning Italian Catholics from the faith," and has begun a couple of philanthropic institutions. Evidently "doing people good" had not taken a philanthropic turn, until the advent of the Protestants. The Methodist crimes are as follows:

"The Methodist centre in Bari, a city on the Adriatic Sea, 150 miles from Rome, is in a large building which they recently bought for 150,000 lire ($8,007). In the upper stories of this building the Methodists conduct schools for boys and girls. The whole main floor is equipped as a club. There are pool rooms, reading rooms, smoking rooms, and other facilities for education and recreation.

"Besides conducting a school, which is attended by several hundred boys and girls, the Methodists in Bari provide meals without charge to these children and others. Coffee and bread is served in the morning, a light lunch is provided at noon, and at three 'clock the children are given bread and marmalade. Before leaving the institution in the evening they get a meal of bread and meat. They also contribute clothing for the children of the poor.

"The books and tracts which the Methodists circulate among the Italian people of Bari are such as would poison their Catholic faith. In this work of spreading their literature the Methodists have the coöperation of the Y. M. C. A.

"His Grace, the Archbishop, has become alarmed at the propaganda of these American secretaries, and has warned his flock against the insidious evil which has arisen, but unless the Catholics are able to give the people an equivalent or better institution, the Methodist centre is certain to do immense harm. To many of those who are very poor, and especially to those who lack proper instruction in their religion, the free food and clothing are a temptation that may succeed in alienating them from the Church."

Now the faithful in America can pay in some more money:

"The Rev. Vito Lattanzi, secretary to Archbishop Vaccari . . . has been sent to this country [this costs $600 round trip first class, and has to be raised, too, by the faithful] to collect funds for the welfare centre which His Grace intends to found in Bari. Father Lattanzi says that the cost of the institutions which are contemplated will be about $50,000."

It is going to cost more than $50,000, when operating expenses are figured up, including several $600 round trips to America.

Empire and Violence

TWO great weapons in the armament of the Papal Empire are deceit and violence. Government is ultimately a matter of applied force. The Crusades of the dark ages were the Empire's authorized application of violence to the ends desired—the destruction of Albigenses and Waldenses, tens of thousands of whom were butchered; the "rescue" of the "Holy Sepulchre" from Moslems and Jews, of whom thousands were massacred within the walls of Jerusalem; the torture of millions by the Empire's secret service, the Inquisition; the making of laws for subordinate civil governments and the turning over of tens of millions to the governments to be dealt with. The Papacy as super-government obliged the kings to make "suitable" laws for the punishment of heretics, and then turned over to the rulers persons found to be hereties; the rulers tortured them, some more and executed them as seditionists and law-breakers; and on this flimsy sophistry any Papal Empire "Bishop" will solemnly state that the "church" [as a church] never killed anyone—and non-Catholics believe the thin-veiled lie.

Not a little of the disorder and violence throughout the world is traceable to Papal Empire agents. The various "white terrors" in European countries are reported to be carried on by ex-service Romanists coöperating with Big Business representatives and agents of the governments. "Wrath against reason" is the Empire policy.

Value of the Lie

THE World War taught hitherto "civilized" countries the value of the lie, as a means for effecting desired ends. Governments, without exception, deserted the plain truth and lied shamelessly to the common people, and to one another. Treaties and sworn statements became "scraps of paper". Propaganda filled the air, the press, the atmosphere of Big Business, and the pulpit.

"The nineteenth and twentieth centuries," explains Robert Lynd in the London *Daily News*, on the subject, "On Telling Lies," "have been a time of great discoveries. . . . The greatest discovery of all, however, has been the latest—the discovery of how to tell a lie without so much as a prick of the conscience.

"It is possible it might never have been made if it had not been for the war. Happily, during the war all countries went in for the manufacture of propaganda as an important branch of munitions; they made their statements as they made bombs, and for the same purpose. Their object was to inflict damage on the enemy; and every statement was judged, not according to its accuracy, but according to its effectiveness as an explosive.

"It must have been in the propaganda factories, I imagine, that the secret of the perfect lie was discovered. The Ten Commandments were suspended for the duration of the war; and statesmen learned, to their surprise, how much better they could get on without them; many thinkers from Machiavelli down to Nietzsche had already urged us to free ourselves from the base servitude of morality, but the thing had never been actually done before on the grand scale.

"During the war, however, it became possible to call Lord Haldane a German, a profiteer, a patriot, and Mr. F. S. Oliver, a sage. You were allowed to call the sun the moon as it passed over Berlin; and people believed you, if you said that you had seen an army corps of Russians eating ice-cream from a barrow at Charing Cross. That was the glorious thing about it—people actually believed you. That was the greatest discovery of the war, next to the uselessness of the Ten Commandments; statesmen realized that human beings could be got to believe anything.

"Similarly a modern statesman could find no difficulty in explaining the decapitation of King Charles I as an outrage on the part of Cavaliers, who had discovered that the King was selling them out to Cromwell; they could even tell you the exact price. If you protested that the evidence of the complicity of Cromwell in the King's death was overwhelming, they would indignantly denounce you as the friend of assassins; and again a loud cheer would show that they had won the argument.

"The lie, indeed, is triumphing today like a false religion. The Jews worshiped the golden calf; we worship the brazen ass. To such a pitch has our worship of it come that, if a public man tells the truth, people think that he must have had an accident—a fall on the head, or something of that kind. Men have been sent to jail before now for telling the truth."

The Empire and the Lie

THE Papal Empire, however, has never needed instruction in the secret of "the perfect lie". It was of this chief characteristic that St. Paul spoke prophetically: "Even him whose coming [presence] is after the working of Satan [father of lies] with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. . . .

and for this cause God shall send them strong delusion, that they should believe a lie."—2 Thessalonians 2:9, 10.

Jesuits are taught to argue equally well on any side of a question. To them a lie is a means to an end; the better the end the better the lie. Newspaper offices are filled with Jesuit editors and reporters, who make much of the alleged "news" quite unreliable. They misrepresent issues; hide the main points and argue on trifles; make false statements, and build on them a chain of reasoning; make claims that do not exist; state, as in regard to the Smith-Towner public-education Bill that it has certain features which it does not have, and will produce certain harmful results which it will not produce. The Vatican pursues a given course until likely to be unsuccessful; thereupon it publishes a "denial" of what was a fact; the hierarchy of a country, as in Ireland, will egg the people on to violence up to the point of inviting legal penalties, and over night reverse itself, and make the world believe the untruth. In New York the movement to oust Socialists from the Legislature is pursued to the point of damaging the party in power, when the power behind the throne withdraws, and the movement seemingly fizzles out. But the Papal Empire cause has been advanced a little, and on the advanced position the Empire entrenches itself, consolidates the ground, and prepares for another advance. This is the method of procedure the world over.

An officer of an anti-Empire organization is convicted in court of a vile offence, on the sworn testimony of a soldier, whose name indicates Empire persuasion. A publisher of an anti-Empire journal is convicted of violating the postal laws and sent to the penitentiary, on the sworn testimony of postal inspectors, a great proportion of whom are Empire adherents. A clergyman openly opposes the Empire, is charged with immorality and debased before his associates and publicly in the papalized press. One of the crimes which an Empire adherent may commit and be promptly absolved of by confession and absolution at the hands of an Empire agent, is perjury. "One may use restrictions in taking an oath," affirms theologian "Saint" Liguori; "whose writings contain nothing worthy of censure, and the faithful may saturate themselves in them without the least peril; the doctrines of this Saint are now the doctrines, not only of Italy, but of Europe and of the Catholic world," confirms Pope Pius VII and the Empire hierarchy. "No faith is to be kept with heretics," announces the Council of Constance. Any charge whatever made against a person opposing the Papal Empire is to be regarded with the utmost suspicion, as probably backed up by perjury and being a mere "frame-up".

The Empire and the "Y"

FOR The Young Men's Christian Association, after it had got along smoothly with the tiger for many years, the World War afforded an opportunity for the Papal Empire to stick the knife in to the hilt.

The "Y" was given charge of the army commissariat, or the sale of supplies to the soldiers, and in that capacity was obliged to sell what was in its charge for that purpose. This function it faithfully carried out, and in addition gave away millions of dollars of articles to the soldiers — more than all other organizations put together. The Knights of Columbus were also restricted in some degree in the giving of certain articles, but disregarded the restrictions measurably, and also distributed millions of dollars worth free, and created an impression that they served the soldiers free, while the "Y" charged.

Boys are influenced by what they hear talked, regardless of facts; and the slurring of the "Y" became a habit throughout the army and the country at large. This was Papal Empire propaganda, and was attributable to the fact that the "Y" is a Protestant organization.

John R. Mott, head of the International "Y", said during the war: "In the Italian army we have placed the most dynamic literature; and when the story of the war is written, if the Y. M. C. A. and the Y. W. C. A. are not on record as the identified Evangelical Church of America, then I will hand in my resignation". W. O. Easton, Philadelphia "Y" secretary confirms, with this: "Catholic boys coming to the Y. M. C. A. should do so with a full realization of the fact that the Protestant aspect of the Christian religion is not softpedaled. . . . The Y. M. C. A. stands squarely upon the Protestant faith and . . . represents the Protestant viewpoint."

The "Y" is obnoxiously active in Rome. It was not surprising therefore that "Pope Benedict, replying to an address by the visiting American Knights of Columbus, attacked the spreading of propaganda in Rome by an organization which he did not name. He said it aimed to deprive the youth of their birthright of Catholic [Empire] faith. The Pontiff urged the Knights to establish a counter propaganda."

Afterward his Holiness named the "Y" definitely, ordered the American hierarchy to get busy, and report in six months on results. Associate Secretary C. V. Hibbard, of New York, promptly backed water, and said: "It had been abundantly substantiated that the Y. M. C. A. is not a proselyting organization"; he could think of no reason for its being the subject of a papal attack. Associate General Secretary J. S. Tichenor recited "delightful coöperation" with many Roman Catholics, including Father Burke of Washington and Dr. John Neill, former Commissioner of Labor. "If the Y. M. C. A. will just quit proselytizing, the friction will cease to exist," suggests the *Catholic Citizen*. "The Y. M. C. A. has avoided proselyting," says Secretary Knowles Cooper. And, says the editor of *Our Sunday Visitor*, "I have traveled, and have seen 'Y' activities in Peru, Chile, and Argentine, South America, and I know that the institution does try to proselytize".

"There was no general ban placed on the 'Y' by the Pope," he adds. But it is different in Mexico. *El Restaurdor*, a Papal Empire weekly of Mexico City "censored by the ecclesiastical authorities", and therefore "regular", announces eternal torment for Catholic boys joining the "Y":

"News from Chihuahua informs that the Very Illustrious Jose Quzada, Vicar-Capitular [or general] of the See has issued an excommunication decree against the Catholic young men who dare to affiliate with the Y. M. C. A. organization once the decree has been published. Taking into consideration the aforesaid, we expect that many of our young men will immediately sever their connection with the Y.M.C.A. If as Catholics they cannot form part of an organization enemy to the Church [Empire], as *patriots* they should also deny their support to the Protestant American Arganization."

There are places, then, where it is "unpatriotic" to be in the "Y". In Mexico the Empire does not have to camouflage its intentions. If the "Y" is Protestant, as John R. Mott says it is, the time is near when it will have to take a definite stand; for Papal Empire apologists are not likely to stay popular when the "tidal wave of anti-Catholicism" expected by Romanists, mounts to its height.

Fear of Masonry

IN MEXICO practically all the progress that has been made in a century's uphill and dangerous fight for liberty had been made by the Masons, who are striving to bring "Masonic Light" to that darkened country. The land of Mexico had been appropriated by the aristocracy and the Empire; but some improvement was made under Diaz the Mason, some was attempted under one of Mexico's high-minded men, Madero the Mason, and now under Obregon the land is being given to the common people against the united protests of Wall Street and the Empire.

Says the *American Freemason*:

"Between the Masonic fraternity and the Catholic Church there is antagonism inherent in the nature of the organization; the one seeking the broadest liberty of thought, and the other striving to stifle all revolt against the self-constituted authority that would hold the mind and soul in thraldom."

"The Masons of the Continent," remarks the Papal *Our Sunday Visitor*, "claim credit for the revolution in Portugal and the consequent 'persecution' of the Catholic Church in that country. In France, Spain and Italy the leaders of the anti-clerical parties are Masons. . . . The anniversary of the fall of Papal Power is a Masonic holiday in Italy. The unspeakable [to the Empire] Nathan was head and front of Italian Masonry, whose honor roll contains the names of Garibaldi, Mazzini and Crispi [famous Italian patriots]. . . . In the past two hundred years every organized opposition to the Church [Empire] had its inception or found its greatest support in the lodges. In that time it would be difficult to name a single prominent enemy of [papal] Christianity who was not identified with Masonry. Only one blind to the facts of history could fail to see the malign [to the Empire] influence of Masonry at the bottom of the conditions in Mexico and other Latin American countries."

One of the regular papal rites is called "the General Intention of the Apostleship of Prayer against Masonry". And with good reason; for a tidal wave is not merely on the way, but here—as says a Masonic journal:

"We have the right to summon, not only every Scottish Rite Mason, but every Protestant in religion, every true patriot and lover of his country, whether the subject

of a monarch or of a republic, and who places the Constitution, written or unwritten, and the laws of their country above and paramount to the dogmatic and sometimes cruel and bloody edicts and bulls of the Papacy, to resist to the uttermost the aggressiveness of the Roman Catholic Church."

The recent convention of the militant Masonic Clubs at Washington, does not spell a good omen for the Empire, nor the fact that Wilsonism — Empirism — is d e a d, and President Warren G. Harding, as a thirty-second-degree Mason, at the parade of the convention "gave the grand salaam in answer to that extended to him", and the shout that went up, "We love you, Mr. Harding; for you are one of us!"

The Empire and Socialism

BUT the particular bugaboo of the Papal Empire is the family of which Socialism is a member. A dreadful fear possesses the hierarchy and the priests, that the dark fate might overtake them that settled down upon the Russian clergy—stop their plotting and put them to work earning an honest living like other people.

What is the Empire's official attitude toward Socialism? "The Bishops of Holland and of Germany," Jesuit Rev. Peter Findlay tells us in the Toronto *Catholic Register*, "in joint pastoral letters, and many other Bishops — each for his own diocese — have condemned Socialism. So, too, have the last three Popes, for the Universal Church".

"We declare," says Pius IX, "that all those incur, by the very fact, excommunication reserved to the Roman Pontiff . . . who join sects . . . which plot either secretly or openly against the Church [Empire] or lawful authority; as also all those who give to such sects any assistance whatever."

"All Catholics," continues Jesuit Finlay, "sin grievously who themselves accept or propagate Marxian Socialism; who join an association which professes it; or enter into or remain in any society or body which is affiliated or united with a Marxian Socialist association. Catholics who join such a Socialist association, or society or body which is a unit in it, incur excommunication, with all its spiritual consequences [hell fire, roasting, broiling, devils, etc.]. The Dutch Bishops wrote advisedly: 'The alternative is — either Catholic or Socialist; but to be a Catholic and a Socialist at the same time is an impossibility. . . . Catholics sin mortally and incur excommunication, who become or remain members of the Labor Party and Trade Union Congress, which by formal resolution, has united with the Socialist International."

The Empire puts the Socialists with "the beasts that perish"; for "the Catholic Church [Empire] has the right and duty to kill heretics, because it is by fire and sword that heresy can be extirpated . . . the only recourse is to put them to death. For the highest good of the Church [Empire] is the Unity of Faith, and this cannot be preserved unless heretics are put to death."

The issue is plain between Socialism and the Empire. Both cannot exist permanently together. And in country after country the issue is joined and bloody conflicts mark the attempted extirpation of the Socialist "heresy" at the hands of the Empire, Big Business and the politicians.

In America the Knights of Columbus have a traveling lecturer named Peter W. Collins, who puts this in to his lecture to fellow Knights: "Socialists should be so handled that in a few minutes they will be scurrying into holes and corners to hide, or seeking hospitals to have their wounds doctored". "They that take the sword *shall* perish by the sword" is perhaps one of the Master's admonitions yet to be noticed by Jesuit Collins.

The fight is carried into legislative bodies. On the pretext of unpatriotism Socialists are thrown out bodily from the New York Legislature; and the New York *World* says:

"There is nobody who is weak-minded enough to believe that patriotism or Americanism had anything to do with the ouster of the Socialist Assemblymen. . . . Exclusion of duly elected Roman Catholic representatives could easily follow such a precedent."

Empire and Bolshevism

FOR the Papal Empire has become the self-elected guardian of law and order, with liberty or without liberty.

Deportation is recommended: "If the members of the 'red' organization don't like this country, let them go home. If they do not go, then we will have to send them there."—It was Cardinal Gibbons that spoke. But, says a witty writer, "Rome opposes radicalism, and hounds the 'reds', but there is nothing more red than the red biretta, or the red cassock of a Cardinal Prince of Rome". In France Monsignor Montagnini was deported as an undesirable alien, on account of his plotting against the French Government.

Archbishop Hayes of New York stated that "a secret disorganization was going forward, threatening the fabric of American institutions". Americans know that this is not the "reds", but that the plotting is by agents of the Papal Empire.

Nevertheless the Empire poses, as the Big-Business *Wall Street Journal* puts it: "It would almost seem as if the age-old consistency of the Roman Catholic Church [Empire] remained as the nation's last barrier against Bolshevism". The Bishop of Duluth, John T. McNicholas is sure of it: "The Church [Empire] stands as adamant against the violence, the injustice, the indescribable calamities which the destructive forces, rising from the ruins of the world, would now spread over Europe and the rest of the world."

In Italy Big Business and the Empire incited the Fascisti against the Socialists; and the carnival of burning, shooting and killing and of reprisal against reprisal that has ensued, has only aggravated the "red" movement, and disconcerted those that brought it on. Incitement to violence is a poor way to allay violence. "Like begets like."

But as the Empire always profits from the turbulence of war, so it is profiting through the "red" menace, by its pose as the protector of law and order.

"It has been many centuries," says B. F. Kospoth, of Switzerland, "since the friendship and assistance of the Vatican have been sought so eagerly as today by the rulers of Europe. This recrudescence of power the Vatican owes to the Red menace. For it has at its command the spiritual force without which mere material force is impotent to vanquish Lenine and his works. . . . So it is no wonder that all the European statesmen, no matter how frigid their feelings may have been in the past toward the Vatican, have set out on a pilgrimage to Rome, to beg the loan of this force in their battle against Bolshevism."

And so the "Church" links its fortunes with those of Big Business and the politicians, in a day when the only safety would lie in doing to the people that justice which might destroy the causes of the radical protest against intolerable conditions.

Empire and Poland

POLAND with 30,000,000 people in the east and France with 41,500,000 in the west are the Papal Empire storm centers in Europe, a fact without the knowledge of which the European situation cannot be understood.

Says the *Nation*, September 18, 1920:

"The independence of Poland is threatened from the West, not from the East—from Paris, not from Moscow. The Polish Government has been almost set aside. . . . Emissaries of the French Government, of the [Czarist] Russian *émigrés*, and of the Vatican, are interfering in Polish internal politics and intriguing against General Pilsudski. For the Vatican is entirely in agreement with the French Government in regard to Poland, since it desires a reactionary Catholic Power to take the place of the Austrian Empire. The candidate of the Quai d'Orsay [French Big Business], the Russian *émigrés* [fugitives], and the Vatican is M. Dmoski. . . . . Dangerous to Poland and to Europe as are the imperialist ambitions of General Pilsudski, M. Dmoski would be far worse. He is a reactionary clerical [Empire agent] and anti-Semite, who would be the tool of the Quai d'Orsay, the Vatican and the Russian Counter-revolutionaries. His policy would be one of pogroms and a White Terror [papal ex-service men in mob action] at home."

"A land of tears and sorrow" is the description of the Quaker relief workers in Poland. The Polish government is in the hands of adventurers, aristocrats, papal agents, and other so-called "patriots", who are responsible for the economic ruin of the country. Production in industry is off 75 to 90 percent from the disorder caused by these men. The total income of the government is three milliards, but the salary list to pay the Papal Empire adventurers on the Government pay-roll is thirty-six milliards for 410,000 employés, "one of the most monstrous bureaucracies in Europe". The papalized government, which is a typical Empire affair, is unreliable and has broken more than one peace agreement.

"There has been no unity of purpose for the common good," says the New York *Globe*. "They have been more busy in intriguing to supplant one another in power and in office than in defending the national interests. They have lost the confidence of the Allies in their stability, and have to a great extent alienated the sympathy of the Entente. They do not listen to the advice of those to whom they owe the restoration of their independence. They do not adhere to their pledges, and manifest disregard for the engagements entered into in their name by their properly accredited plenipotentiaries abroad."

Among the items in the Wilson [Empire] administration credits to foreign borrowers were: "Navy supplies to [papal] Poland $2,266,

709.66". As Poland is an inland country this sounds like one of the Wilson notes addressed to Switzerland requesting the coöperation of the Swiss navy. Senator Reed made the charge in January that $40,000,000 of the money advanced to Poland for relief was spent on the Polish army, though this was "denied" by friends of the Administration.

Between Germany and Poland lies Silesia, an important coal and industrial section, German territory for 700 years, developed by Germany before the war, which has been voted to Germany in the recent plebiscite, but "internationalized" by the papalized League for thirty years. In the steps for the vote the Papal Empire took strong action for Catholic Poland and against Protestant Germany. According to the New York *Times*, the Polish priests organized religious pilgrimages and conducted propaganda from the pulpit, until the Pope, seeing that they were going a little too far for the usual secret methods, intervened through the Nuncio to Poland. According to an Empire journal: "Handbills have been distributed to the Roman Catholic population — the great majority of the people—declaring that a delegation of Upper Silesian Poles visited the famous shrine of the Virgin Mary at Czenstochowa, and asked her whether she desired Upper Silesia to remain German or become Polish, and that she distinctly said 'Polish'." The loss of the Silesian coal fields would complete the economic ruin of the Protestant part of Germany.

Pearson's Magazine for March, 1921, vividly compares Catholic Poland and Upper Silesia under Protestant auspices:

"The Poles, who prefer to remain under German rule, have very intelligible reasons for desiring the superior civilization. They are mostly miners; and they know very well that in all matters of health, housing, payment, safety, insurance and labor conditions generally, they are infinitely better off under Germany. They know something of the dirt, disorder, disease, poverty and oppression across the frontier. They know also that even now the German mark is worth five or six Polish marks. Above all, they are free from Conscription as they are, whereas under Poland they would be subject to a militarism much worse than that of Prussia ever was. To counteract these arguments, Korfanti [Papal Empire Polish general], under [papal] French protection, terrorizes today, and threatens, literally, massacre tomorrow, if the plebiscite goes against Poland. . .If the plebiscite had been taken under [Protestant] British auspices, we could have awaited the result with some confidence. As it is we can only say that the [Papal] French are giving another proof of their unfitness to decide any international question."

General Korfanti did invade Upper Silesia as soon as the vote had gone in favor of Germany. Before that took place it was predicted by an official in Silesia, "The Germans are entirely disarmed now; the peace saw to that. If the plebiscite does not go to suit them, a few thousand Poles smuggled across the border would become patriotic Upper Silesians, burning to unite with Mother Poland. Korfanti would be delighted to manage that."—*Nation*, May 25, 1921. The same *Nation* gives this gem illustrative of Empire methods:

"Poland[Empire agents] made almost incredible efforts to play on the ignorance and the superstition of the Poles in Upper Silesia. I have a newspaper in my possession written in Polish and published in Kattowitz. Its leading article is by a Polish priest, setting forth with much detail that the Holy Virgin was really born in Czenstochowa—a Polish town containing a holy shrine—that she speaks and understands only Polish, that everyone must pray to her in Polish, and vote for Poland in the plebiscite!"

What a paradise for the priests would be "America made Catholic"!

Fraud and Bluff

IS THE Papal Empire destined to rise and fill the earth? Are the deeds of the dark ages to be indefinitely repeated? Is the world to bow forever under the Egyptian bondage, political, economic and religious, of the Pope of Rome and his all-embracing super-government?

The Empire is a tissue of fraud and bluff. Says the London *Nation*, of April 27, 1907, speaking of the exposé of papal methods in connection with the then famous Montagnini papers:

"Another method, that of carrying things off by what can only be described as an impudent and mendacious policy of bluff, has been preferred by the clerical press and its supporters. The publication of the Montagnini papers in France, while described as an outrage on the part of the French Government, has resulted, it is said [by them], in the discrediting of the French Ministry and the justification of the Vatican; and so loudly and so repeatedly has this been asserted that some at least of those who have committed themselves to the statement, it seems, have hypnotized themselves into the belief that it is true." This is a characteristic instance of Papal Empire bluff.

The alleged strength of the Papal Empire in the United States is another gigantic bluff. The thoroughly loyal adherents of the Empire are insignificant in number—less than a sixth of the population; they depend for their power on the vote of the other five-sixths, who are becoming awakened to the fact; their chief political lever, the saloon, with its blocks of votes to control the balance of power is gone; in business they are chiefly in subordinate places, which they have utilized in so many instances to betray the interests of employers by filling the business with co-members of the Empire, that the room of Empire devotees is coming to be considered more welcome than their company.

In all the centuries the Popes in nearly every instance have been Italians. Italy with 40,000,000 population compared with the 288,000,000 membership of the Papal Empire, or 13.9 percent, has the Pope, and thirty-three out of sixty-six cardinals, or fifty-three percent, a controlling interest in the concern. Contributions and gifts of the papal world flow like a golden river, the ransom of kings, into the Vatican. In the entire history of the world, never did the insiders in any scheme concoct so brilliant a plan for amassing wealth and exercising power without limit as these Italian ecclesiastics have done in this Empire scheme.

Balance of Power

IN PRACTICALLY every country in the world where the Papal Empire is a figure, it no longer possesses the dreaded power which it exercised during the dark past when whole populations were Catholic. It now relies upon that slender reed, *the balance of power*. Those that have the balance of power are virtually rulers, because they are able to vote this way or that and complete a sorely needed majority for parties almost but not quite holding control.

But the tide against them is rising: and soon the balance of power will vanish in the face of the all-powerful non-Catholic parties, which will expose the obnoxious Empire and its methods, and sweep the Empire into oblivion.

Dark Clouds in Sight

WHAT are the signs which indicate the approaching obliteration of the so-called "super"-state?

"Unless we willfully close our eyes to the signs of the times," asserts Bishop Arthur J. Drossaerts, D. D., of San Antonio, Texas, in the Brooklyn *Tablet*, "we cannot fail to see the dark clouds on the horizon, portending difficulties and persecution for the Church in America. There is, for instance, the growing tendency to tax all church property [including laundries, coal mines, etc.]. . . . . .Would it not terribly cripple the activities of the Church, if this movement succeeded?"

Justice Cohalan of New York has said, "A great wave of anti-Catholicism is beginning to sweep the country", and that in order to combat it Catholics must arm themselves with the formidable weapons of education and deeper spirituality.

They have had fifteen centuries of opportunity to show what they wanted to do in this direction, and now the time of their judgment has come.

"Does it not seem strange," complains Archbishop Hanna of San Francisco, in a sermon at St. Louis last October, "that after all our years of Catholic training in this land of ours, that our teachings have made so little impression upon the public mind of this nation?"

It is nothing strange to Americans. Oil and water do not mix; neither do "reasonable" liberty and American liberty; and they cannot exist together on the same soil.

Archbishop Dowling of St. Paul says in *The New World*:

"I venture to say to you that, so far, we Catholics of the United States have done little or nothing which gives us the right to think or say that the future of the Church in this country is assured. Up to this, the faith of the American Catholic has been largely a derived faith, the faith of the immigrant, whether Irish, German, Polish, French, Italian, or whatever the country of its derivation may be. . . .I repeat it, the Catholic movement in the United States, so far, has been largely controlled by the momentum it received in other lands, and bears the characteristics and the limitations of its origin. It is rather a congeries of movements, unrelated and disunited. . .. .It does not yet appreciate the economics of combination, the strength of solidarity . . . .The literary expression of Catholic thought, being outside the range even of the best regulated parish, is desultory, uneven, inadequate. Nobody who examines the publications which appear on the tables of the public libraries of Chicago, or any other large American city in whose vicinities millions of Catholics live, would judge that the Catholic body was anything but a timid, touchy, and a surely negligible group of citizens, who were not yet acclimated."

In other words, it is hard to make this Italian weed flourish in the summer heats and wintry frosts of America's bracing atmosphere.

Statistics confirm the Dowling statement. American churches in 1920 gained 667,000 or 1.6 percent, an improvement over that of 1919, when the gain was 44,000 or 0.1 percent. The indigenous churches showed fairly good growths in comparison with the 1.15 percent population increase, as follows: Methodist 3.0 percent, Presbyterian 1.97 percent and Baptist 1.9 percent. The Roman Catholic net growth, assisted by only a small immigration, was 0.81 percent. The gross loss in membership is reported at 600,000 a year. Surely the country has got to have plenty of immigrants, or the Empire will show a shrinkage instead of a growth.

Losing Ground

IN POLITICS and business the Empire is losing ground. In Boston, the citadel of "Prince" O'Connell, the use of the uniforms of the army and navy, which Wilsonism [Empirism] would have allowed, was forbidden by President Harding in the parade for the recognition of the Irish Republic; and "South Boston is sizzling tonight because of the stand taken by army and navy heads in this district," comments the papalized *Times*. At the MacSwiney parade some months before under acting president Tumulty the troops paraded in uniform. And "reasonably" patriotic Mr. Harrigan, head of the Republic parade wired the President of the United States: "Are these officials Americans or satellites of foreign governments? Are they autocrats, or is this a democracy? They say no authority can revoke this decree. It is for Washington to say whether they are supreme. As Americans, we demand action in the name of 125,000 citizens of our state, and the revocation of orders from Ruckman and Dunn" [Boston military and naval officers]. President Harding answered: "Army and navy commanders have authority to direct the forces under their command". It is hard for Empire agents to give up the usurpations of the recent past.

"Republicans get postmaster jobs," which signifies that Papal Empire men must relinquish their secret espionage over the mail of Americans and give way to loyal citizens of the country. "The Administration is about to make a clean sweep of Democratic Federal officials in Baltimore," says the *Times*. Hon. Obadiah Gardner refused the mandate of Wilson to surrender the chairmanship of the International Joint Commission in favor of Joseph P. Tumulty. There is a revolt against Tammany, the political right arm of the Empire in New York. Says the *Times*: "To redeem the City of New York is the first great task confronting the Republican Party".

"Seven years ago," says "Citizen" in the *World*, "they did something to one Governor Sulzer at Albany [who was "framed up" by the agents of "Prince" Farley of New York and thrown out of office]. Isn't it about time that the same thing was done to the City Administration, beginning at the head [a Tammany selection]?" In numberless American cities the ejection of Empire agents is rapidly progressing or fully achieved.

It was a bitter disappointment to the Knights of Columbus that the American Legion did not walk into their trap to control the Legion through the $5,000,000 memorial building. Supreme Secretary William J. McGinley says:

"No one *regrets more than we do* that the American Legion did not see fit to accept the offer in the original form in which it was made by the officers of the Knights of Columbus.: · · · The money offered the Legion for a war memorial will now [at last] be used for hospital and vocational training work [for which it was intended]. The Knights, so far as is consistent with the rules of the United States Public Health Service, will go into hospitals and do all in their power to make life happier for the disabled soldier."

They cannot let go the money to be used as purposed for the non-sectarian benefit of poor, sick, or disabled boys, but must keep their finger in the pie.

Trouble in the "Church"

IN THE "church" in America there is trouble bubbling against religious autocracy. Sixty Catholic citizens protest to Archbishop Hayes of New York "against the infusion of politics into the Catholic church". Mrs. James Hanley tells the public through the *World*:

"Among my acquaintances are many who have attended St. Patrick's for years [the Archbishop's church] —some since it was built—and they barely know the names of their pastors, only as they catch them from others. They have not been visited for years by any priest or representative of one. Does not the Archbishop think that the burning words of denunciation hurled at England on every occasion through pulpit and 'secret' teaching, are sufficient to place the blame for the recent outrage [the Union Club affair] at the door of the church? More openness and less secrecy

would gratify many who are wavering on the steps thereof."

In Kenosha, Wisconsin, a priest is ejected from the parsonage for an alleged "long list of grievances, centering on an alleged dictatorial manner assumed in handling affairs of the congregation". In Waterbury a priest quits his pulpit to uphold his views, in defiance of the censure of Bishop John J. Nilan. Says the *Catholic Register*, of Toronto: "The so-called upper class of Catholics in America interpret freely the ordinances of Holy Church, when they condescend to notice them at all".

Neglect of the Catholic Press

CONCERNING the indifference of the laity to the Catholic press the *Western Watchman* observes:

"Our Catholic weeklies do not receive the tenth part of the coöperation that they should, and as for a Catholic daily, only one editor in all the United States has as yet been heroic enough to undertake such an enterprise in the English language. Criticism of what we have and realization of the need of improvement are already present in abundance; practical support of endeavors to advance the influence and scope of a more Christian [Empire] spirited press is what is shamefully wanting."

The *Watchman* is the organ that said: "To hell with the government of the United States".

"The Catholic press! Who reads it? It reaches a limited number of our own people, but is unheard of by the world of non-Catholics," wails the *Western Watchman* again. A Catholic editor estimates that only 1,500,000 out of the 17,000,000 Catholics, or nine percent, are reached by the Catholic press, indicating the practical failure of that part of the movement.

"No Politics from Rome"

"AS MUCH Religion As You Like From Rome, But No Politics," was the message flashed from a banner in the St. Patrick's Day parade. "What did we ever do, that this should be done?" flashed back the retort from Priest Francis P. Duffy on the reviewing stand. The whole country has begun to inquire about what the Empire agents have done and are doing. Supreme Court Justice Cohalan of New York, responded to Priest Duffy, "What's the matter with it? It's all right. I don't know who is responsible for it, but it is all right!"

In London Art O'Brien, secretary of the Irish Self-Determinational League wrote concerning Cardinal Bourne, the Empire "Prince" in London:

"Cardinal Bourne may hope that his partisan political lecture will help the activities of his government at the Vatican. . . . It would be well for him to understand that not even the most devout Catholic in Ireland or among the Irish throughout the world will accept political guidance or dictation from Rome."

According to the Boston *Herald* of May 22, 1921:

"Pope Benedict was criticized in a resolution unanimously adopted by William Pearse branch, Friends of Irish Freedom, tonight for ignoring the 'Irish Republic' in his recent appeal to the English and the Irish for a cessation of warfare in Ireland. The resolution read in part: 'We realize that diplomatic necessities constrain him [Christ's Vicar] to an attitude of neutrality, when his impulse must be to take his stand on the side of the nation which has been most faithful of all nations in the world to the church of which he is the head. . . . We regret that His Holiness departed from true impartiality by ignoring the government of the sovereign republic of Ireland. . . . We trust that no ill-advised attempt will be made on the basis of His Holiness's well meant message, to set aside the authority of the Irish people reposed in Dail Eireann, since such an attempt would be met by the Irish people throughout the world with repetition of the warning that, while the majority of the Irish people take their religion from Rome, *they will take no politics from that source.*"

How is the mighty fallen—the vicarious head of the super-government of the World, King of Kings, God on Earth, etc.

In despair cries out P. Scanlan in *The Catholic Mind*:

"We have none to fear but ourselves. The most dangerous diseases come from within, not from without. We take great pride in asserting that we number eighteen millions, but we do not exert the moral influence of eighteen children! We are indifferent, criminally indifferent, to the cause of Christ [Benedict XV] and the defense of our religion [the Empire]. We are going the way of France and Mexico. Indifference was responsible for the revolution against the Church [Empire] in both these countries; indifference is growing in America; like causes produce like effects."

In Other Lands

HOW goes it with the Empire in other lands? "The stars in their courses are fighting against Romanism in South America," affirms Methodist Bishop Homer C. Stunz, of Omaha. "Never since the time of Pizarro's conquest of the Incas nearly four hundred

years ago, have there been so many staggering blows struck at the Roman Catholic Church in that land.

"Her weakened situation makes this all the easier for her enemies. Romanism has made the fatal mistake in South America, as elsewhere, of forbidding its people to think, with the inevitable result that only prejudice and superstition can be relied upon to keep her members in leash . . . The hold of Romanism upon South America is the hold of a dead hand. What little momentum there is in her church life is maintained from without and not from within the organization.

"In all my recent journeys on that continent during the last year, I saw scores of churches in a condition of decay more or less marked, and only two new churches in the process of erection. [The Bishop must not forget that 40,000 Protestant churches are vacant in the United States] Decay, mold, scores of bats flying through dilapidated ceilings; sagging roofs and fallen plaster are to be seen everywhere except in a few wealthy churches in the great cities of Argentina and Chile. Such conditions are only symbols of a deeper mental and spiritual decay, which leave the system open for the attacks which are being made upon it. These attacks come from three different local quarters: Governments, journalism, and the lecture platform.

"Blow after blow is being struck at the body of South American Catholicism. One by one Uruguay, Paraguay, Argentina, Chile and Ecuador have voted down the old Middle Age intolerance embodied in the laws, which made it a crime for 'any person to preach or teach or otherwise maintain, any doctrine or doctrines, contrary to those established by the State', substituting therefor complete or partial religious liberty. . . . . [And New York State passes a 1921 law forbidding religious classes except those of "well-recognized" denominations, practically creating in the United States an established religion, in defiance of the American Constitution! But the Empire is near its end, even in New York State]

"The journalism of South America strikes hard at Romanism. It does this openly and persistently, finding the superstition and immorality of the priests texts for endless journalistic homilies. There is published in Buenos Aires a weekly comic paper like the *Asino* of Rome, and somewhat like *Life* of New York. It is maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. Its cartoons are leveled at immoral and medieval priestly leadership. It is estimated that two hundred thousand copies of this paper are sold weekly on the news stands, in the street cars and suburban trains of that metropolis of the Southern Hemisphere."

And in New York it would be with fear of the mob, the assassin, the bomb and the boycott that a daily newspaper would emulate the liberty of the press of Argentina. In Michigan the Grand Rapids *News* was threatened with Empire boycott. It came out against the Empire and in two months increased its circulation 3,000 copies "because the *News* could not be muzzled by the powerful influences that sought, first, to keep the parochial school amendment from going on the ballot and, second, because it dared to favor the amendment". Any prominent New York paper that would do likewise would attract an immense clientele.

In Mexico the government seized the lands and some of the buildings of the Empire and forbade religious ceremonials or garbs outside of church buildings. Villa tore down the confessional boxes and burned them up. Zapata worked for the destruction of the things of the Empire. Obregon is a thorn in the side of the hierarchy. The Jesuit order, "Caballeros de Colon," commonly known as Knights of Columbus, are reported in the Mexican press as coming down from the United States to start a revolution.

In the United States, by the way, a movement is on foot in many states to abolish the October 12 Columbus Day holiday, as being a religious holiday—the real reason being that non-Catholics regard its observance as an affront.

Failing in France

IN FRANCE the Leygues cabinet is overthrown amid great tumult on the floor of the Chamber of Deputies, when M. Leygues attempts to bring about confirmation of his proposed exchange of ambassadors with the Vatican. The true story appeared in the New York *Herald* alone; the overthrow of Leygues being misrepresented in other American papers as on the reparations question. Here is the story:

"The disorder increased to a point where it became necessary to suspend the sitting. . . . M. Leygues, whose possible fall from power has been the subject of speculation, withstood the attacks with a coolness and mastery that surprised the Chamber, changing the mood of the greater part of the House at critical moments, by timely sallies and parrying dangerous thrusts, until M. Aubriot, social deputy, introduced *the religious question*, insisting that the debate should contain assurance on the laicity laws" [laws opposed to the Papal Empire].

In Ireland "the country is full of Americans and their rage against the parochialism of Catholic Ireland is a stimulating correction". "Vast numbers of Irish Roman Catholics," says the London *Morning Post*, "are banded together

in a secret, oath-bound society. The Vatican has forbidden Roman Catholics to belong not merely to Masonry but to any secret society." Thus the Empire is disregarded, even in Ireland. *"Et tu, Brute!"*

In Italy Giovanni Giolitti, the premier, is a strong opponent of the Papal Empire.

The heart and center of Papal Empire ambitions in Europe is the military-financial-clerical group in control of French foreign policies. The financiers have loaned immense amounts on bonds which they want Russia and other countries to pay something on. Big Business, as the center of an unholy trinity, uses the state and the clergy at its will, and the Papal Empire is happy to be used.

France sought to crush Russia. She is in alliance with Catholic Poland, to support Poland with finance and munitions. French clericals egged on poor Charles toward his crown in Hungary. Catholic France on one side and Catholic Poland on the other seek to appropriate most of Protestant Germany's coal lands and do what Charles V could not do, make her helpless. French power and intrigue back the Turkish Kemal to weaken certain central European countries. The "unholy trinity" in France favors the union of Catholic Austria with Catholic Bavaria, to further weaken the Protestant portion of Germany. Every place where there is turmoil in Europe, the hidden hand of the Papal Empire may be glimpsed; for the Empire profits by the sudden advantages gained in warfare. But the tide is rising in France, and America's sister Republic soon is expected to take her place again as a friend of liberty.

Army after army was thrown against Russia by Poland and the French Imperialists, bankers and clericals, and no more bitter disappointment came to the Vatican than the downfall of Kerensky, Kolchak, Denikin, and Wrangel, on whom many hopes had been pinned of fairer days for the Papal Empire. "Viviani fails in American mission," a headline in a New York paper, brought no brightness to Empire circles. It was no longer the pro-papal Wilson that had to be dealt with.

If the weeping Charles had, with his co-plotter Bishop Mikes, won the throne of Hungary, though it had plunged many people into war, it would have greatly advantaged the Pope, but the journey "only brought him disappointment and disillusionment".

In Jugoslavia, formerly Servia, where Papal interference brought on the World War, there has just been a considerable weakening of the Clerical [Empire] Party, which with the Moslems and moderate Radicals had constituted the last Government.

Roumania is giving the Empire no rest. According to the *Western Watchman*:

"Bishop Count Majlath appeared before St. Peter's [Empire] throne as a plaintiff about the hard lot imposed on Latin Catholics in New Roumania. The Government is trying by violent measures to propagate a schism at the expense of the Catholic Church and is slowly sapping Catholic ecclesiastical [Empire] life, the liberty [to plot] of the religious communities [of monks and friars] and the right of disposing of Catholic churches. In consequence there is a general legal uncertainty in Catholic life, unworthy of a civilized state. The lot of the rural clergy is especially sorrowful. Deprived of support, many Catholic ecclesiastics were obliged to leave their posts and to accept positions as officials or teachers. [Oh, grief and sorrow—to have to work for a living!] Priests defending ecclesiastical rights [Canon Law] against the state-power, were arrested and, according to Hungarian papers, some Catholic ecclesiastics are said to have been punished even by cudgelling. [Must be hard for them to learn to obey the law] In Cziz-Czereda all the seculars [monks] have been punished with twenty-five canings because they sang a hymn of Our Lady in the Hungarian language. A Roumanian Official censor is present at all sermons and occasionally interrupts the preacher if the latter turns aside from the religious topic approved by the censor [stops political speeches from the pulpit]. On All Souls Day, Roumanian soldiers destroyed candles in many church yards in Transylvania. [Candles are expensive when the laity pay for them].... With what hardness they proceed is shown by the fact that the Government forbade all pilgrimages to the Roman Catholic Pilgrimage Maria Radna, and expelled the Franciscans of that place except two" [who probably obeyed the law].

In India, according to the Madras *Mail*, quoting the Jesuit Archbishop of Bombay, "often it has seemed that the very fabric of the Church [Empire] in India was endangered". On account of their Jesuit anti-government activities *America*, a Jesuit organ, says: "Seventeen Oblates of Mary were put into concentration camps in Ceylon. The same indignity was soon inflicted upon twenty-five Jesuits in Bombay. A similar fate overtook many others. Deportations began. From India alone eighty-eight

priests, twenty-four clerics and Brothers and twenty-five Sisters were carried away." *America* calls this, as it would call the former expulsions of Jesuits from many nations, "a great crime against Christianity". "The world [Empire] is sad," it concludes.

When "Bible-Burning Dougherty", as Archbishop, burned 2,000 Protestant Bibles in a public square in the Philippines, it so interested the public that they bought 3,000 more of the Bibles. Reverend Dougherty has been promoted to Cardinal "Prince" in Philadelphia, Pennsylvania.

Trouble in Italy

ITALY has been in commotion, owing to the promised action of church, state and Big Business against the Socialists. The Fascisti "shoot up" Socialists, and the latter shoot back, and more trouble has started than the Italians know what to do with.

Pope Benedict makes capital out of his clemency in calling off the "war" which has been on since 1870 between the Papal Empire and the Italian Government. His Holiness cancels the famous veto against Catholic princes visiting the Vatican or the king of Italy until the "war" should be wound up. This enables the kings of Spain, Belgium and other places to come and call, and is exploited as an illustration of the kindly beneficence of the head of the Empire.

The facts are that the right-about-face of the Vatican was forced by the common people. As reported in the *Times*, the Spanish people felt that it was an indignity to the throne for Alfonso to be prohibited from visiting anyone he wanted to. Things at home were being made so unpleasant for Alfonso that he brought pressure to bear on the Pope to let up on him. Albert, king of the Belgians, felt bad that he alone of the heads of the Allies was unable to call on either the King of Italy or the head of the Empire. So the Pope called off the war with Italy. Alfonso will call first, according to the Baltimore *News*.

There is still more trouble in Italy, because the Protestant "rebels" have "invaded" the country. The Protestant "offensive" has taken the form of huge-caliber Bibles, missions, schools, colleges, hospitals, dispensaries, orphan asylums, cooking schools, farm colonies, visiting nurses, charities and social-service. Some 80,000 persons have become Protestant through the preaching and teaching. This "enemy" proposes to reduce the defences of the Empire at the capital, Rome. "To the tenacity of Protestantism's plans for conquest the Catholics of the Latin nations must oppose a watchful resistance that overlooks nothing." The people rather like the attacks by a people more nearly Christian than those in charge of the Empire. The Red Cross abroad, too, is "in bad". Father Mac Mahon says that "the war brought Catholics into contact with un-Catholic [Protestant] principles"; the Red Cross had "taken the body from the cross as its symbol, a symbol of shame when unrelated to the body". The Y. M. C. A., too—though doing an immense amount of good work—"fails to realize that love of neighbor is secondary to love of God". Anything to put down the Protestant revolt.

The Veil Torn Off

IN ROME, according to an American priest, a friend of President Roosevelt, who went to the Vatican on business connected with the "church" and there had his eyes opened—Rev. Joseph Schell:

"I began to see and understand the evil sources of the sad Church conditions in America, and of the world-wide contempt for Church administration. Many American Bishops, before going to Rome, order a special collection, as a special gift from the diocese to the Pope. The Cardinals and the Monsignors in Rome can tell who is receiving that money and for what purpose. Bribes, favors and misrepresentations have never agreed with truth and justice. Where protected privilege rules, truth and justice are banished. This is the reason why so many priests say: 'There is no justice in the Church'.

"I visited nearly every church in Rome. They contain priceless works of art, but are practically used as public museums by the foreign visitors. Practically speaking, the Italian people of Rome are not going to church. The open disrespect in the churches for the Blessed Sacrament is unbelievable to American Catholics... There are no sermons, and no Catechism is taught. There is no Gregorian singing and the churches, which are as numerous as saloons in Chicago, but without worshipers, are evidently not 'My Father's House'. There are no Catholic schools.

"In Rome, Church dignitaries hate work. Idleness is a mark of their supposed nobility. They are a class of super-men; not taken from the people, to pray and work for the people; but arrogant in their class-consciousness; divided among themselves by petty jealousy; united by selfish expediency, and are offering themselves to be

worshiped by the public . To be with the poor is undignified, and they find more self-satisfaction and congeniality with the kings, the nobles and the wealthy."

"The Church government of Rome was rejected [by the Italian people] because it was a government of favors, and of influence against common rights. The Pope was simply unable to carry out the teachings of religion in the temporal administration of Rome and the states [the States of the Church]. He was merely the ornamental head of a clique of self-willed dignitaries, who ruled Rome and the Papal states for their own greed and pleasure, in spite of the Pope and religion."

And this is the government which the Papal Empire strives to impose upon the world.

Away From Rome!

IN PROTESTANT Bohemia, camouflaged as "Czechoslovakia", a tremendous movement is under way, an exemplification of the fact that the world is breaking away from Rome. The "church" press puts it thus in language reminding of the dark ages:

"Information has been conveyed to the Holy See," says the *Catholic News*, "that some priests of the Bohemian clergy, at whose instigation senseless requests had been previously made from the same See, held these days an illegitimate meeting, proclaimed with an attempt at schism, separation from the church of Rome, the Mother and Teacher of all other churches and the Center of Unity, and constituted themselves into what they call a national church.

"This Supreme Sacred Congregation [department] of the Holy Office [Empire] on which rests the obligation of guarding faith and morals, heartily detesting so grave a crime, believes it to be its duty to lose no time in reproving, condemning, and excommunicating the above named church, which in point of fact through the present decree, in the name and by the authority of Our Sovereign Lord, Benedict XV, reproves, condemns and excommunicates.

"It will be necessary to inflict upon them as soon as possible all the other penalties and irregularities established by the Sacred Canons. [Catholic Poland's mobilized army, for instance] The Bishops [Empire officials and thought-controllers] of Bohemia, as is their duty, will take steps to bring the import of the present decree at once to the knowledge of the faithful entrusted to their care in the manner which they deem most suitable, and to dissuade them by every means from yielding support to the schismatic faction so that the faithful themselves may not fall under the same excommunication."

The extent of the damage to the Empire may be estimated from the *Baltimore American*:

"Priests of all orders, as well as those who during the Austrian regime *contributed millions of crowns yearly to the Catholic treasury*, have joined this formidable separatist movement, with the result that hundreds of churches are no longer celebrating mass, while the few remaining Roman Catholic priests are unable to find more than 10,000 of their flock in all Bohemia. More than a million Bohemians have left the Romanist ranks, generally taking the church buildings and priests with them, and allying themselves with the new national church of Czechoslovakia."

Now the League of Nations—"the image of the beast" (Revelation 13:14)—has a chance to shows its usefulness to the Pope, of whom it is asserted: "The Pope is the League"; for "it is understood that Papal officials are considering making an appeal to the League of Nations to induce Czechoslovakia to pay for the churches which were taken without the slightest formalities, as well as to indemnify the former priests until the chaos in central Europe is overcome"—in other words, have somebody wage war on Bohemia.

It was in 1415 A. D. that the Papal Empire seized, and burned at the stake, as a heretic, the martyr John Huss. In 1921 the ghost of a wicked past rises across the way of the Empire, and in all Bohemia the unanswerable question is thundered at Rome: *"Why did you burn John Huss?"*

It is a most momentous event when a whole nation remembers the spirit of its great past, breaks the shackles of autocracy, and steps out of darkness into light. A fire has been kindled in Bohemia which shall burn the Papal Empire to ashes.

In 1914 the clock of the ages struck the hour for the beginning of the divinely ordained destruction of the Papal Empire and its Protestant associates. We see the fire blazing in Bohemia. In Roumania it smoulders. In South America "the smoke of her torment ascends". In many countries the fire is warming up. In the United States it blazed up momentarily in the 1920 elections. The next few years will see the whole world aflame against this Papal Empire.

The fire that burns the Empire is the beacon light of liberty.

Students of the Bible, from the Reformers to the present time, find that the Papal Empire was foreknown by God and clearly delineated in the prophetic Scriptures:

In Daniel, as the clay of the image, (Daniel 2:33, 34, 41-43); as an outgrowing horn (power) (Daniel 7:8, 11, 20-25; 8:9-14, 23-25). In Revelation as a component part of a series of ferocious beasts (governments by violence) — Revelation 12:3-17; 13:1-10, 12-18; 18:1-7, 15-24; 19:1, 2.

Its acts and characteristics: Daniel 7:8, 11, 21, 25; 8:10-12, 23-25; Revelation 2:9, 13-15, 20; 4:9, 15-17; 13:5-10; 2 Thessalonians 2:3-11.

Its imminent dissolution: Daniel 2:34, 35; 5:25-30; 7:11, 26; 8:25; Revelation 15:8; 16:19; 17:8, 14, 16; 18:2, 5-10, 20, 21; 19:2, 20.

The affairs of the present order of things are so shot through with those of the Papal Empire, that the end of the one connotes that of the other. Both are wrecked by increasing knowledge among the common people. Both are shams and humbugs. The existing "civilization" is anything but civilized. The Papal Empire, which is practically ended, is a small counterfeit of the real kingdom of God, which is coming—"Thy Kingdom come." The Papal Empire comprises the insignificant fraction of seventeen percent of the world's population; God's Kingdom will include a hundred percent. Its conduct exemplifies the principles of the kingdom of darkness; the Golden Age will fill the world with light. It is the devil's kingdom; soon will come Messiah's Kingdom. The Papal Empire will be looked back upon with eternal horror by the blessed hosts who will revel in the joys of the Empire of Jehovah. To endless ages the memory of this counterfeit of Christianity will be that of an everlasting odium.

God speed the day when the Papal Empire shall be no more!

Economizing Gasoline: *By P. D. Pottle (D. C.)*

THE question of supply and demand of gasoline is becoming a serious proposition in many portions of the United States today, and we are told it is much more serious in other countries.

Not many months ago, in central Indiana, the attention of the writer was called to long lines of autos at a filling station, awaiting their turn to get gasoline. It was said that the demand far exceeded the supply and that whenever the auto owners learned that a certain filling station was getting a supply of gasoline, they would go immediately to get in line for limited supply. The limit was placed at two gallons for touring cars and three gallons for trucks at fifty cents per gallon.

Any invention that has a tendency to economize gasoline becomes a matter of vital interest to practically all car owners; and if the invention can, by demonstration, prove itself meritorious, something worth while has come to the surface.

The writer has looked into the merits of the Carbur-aid that was brought to our attention in a recent issue of THE GOLDEN AGE; and in my humble judgment, this invention will do much toward economizing gasoline and, to some extent at least, relieve the situation of gasoline shortage in certain localities.

My investigation shows that the principle involved in this invention is that of vaporizing the gasoline before it enters the ignition chamber. The vaporization, I find, is accomplished by abstracting hot air from the engine, carrying it to the Carbur-aid by means of a metal tube. The hot air passes through the fan of the device along with the limited supply of gasoline; and a hot gasoline vapor is thus produced, which increases the motive power of a given quantity of gasoline to a remarkable degree.

It is a known fact that liquid gasoline will produce carbon when it is burned. This is caused by the excessive quantity of coal oil therein, or a lack of proper refining. Vaporized gasoline, produced by means of hot air, explodes readily, with greatly increased power, and consumes the entire liquid; the oil portions being greatly atomized and vaporized at the same time and entirely consumed in the explosion. It can be readily reasoned that a vapor thus produced will not only be higher in power efficiency, but additionally, be practically free from the carbon-producing quality of the ordinary method of producing power from gasoline.

It was the pleasure of the writer to ride in a Ford machine in a test trip of the Carbur-aid, the trip covering approximately 48 miles; and while I do not remember the actual saving recorded in that trip, I do know that it was considerably over one-third of the quantity of gasoline consumed in operating without the Carbur-aid.

Personally I think this invention should merit the investigation of our Government officials who are interested in the law of Supply and Demand of gasoline, to the end that it may be the means of greater savings along this line and possibly a decrease in the price thereof.

[The Carbur-aid, mentioned in THE GOLDEN AGE for April 13, 1921, seems to be giving very excellent results everywhere, from reports which reach our office. We learn that with its use Ford owners are obtaining 25 to 36 miles to a gallon of gasoline where the previous average was 17 miles. Some large concerns, as the Proctor and Gamble Company, makers of the famous Ivory soap, are installing the Carbur-aid on all their Ford machines. The device is now to be had for all Fours and Light Sixes, dash control, the Ford equipment being automatic. We suggest that readers who are out of work might find this a good specialty, for some time to come. Do not address us about this matter. The proprietors are The Dayton Carbur-aid Company, Dayton, Ohio.]

Perfume—$5 a Drop *By Joseph Greig*

A CURRENT news-item records how the Parisian elite are all agog over a new perfume which is being sold at $5 a drop. It is said to be produced from seaweed, of which a whole ton yields only five drops. It is declared to be the most exquisite scent known to man. While many claim that the price of this special brand is extremely exorbitant, yet the best attar of roses manufactured at Ghazipoor in Hindustan, before the war, commanded as much as $100 a fluid ounce or 21 cents a drop. We learn that it requires 400,000 well-grown roses to produce an ounce of attar. Hence the rate by comparison is not overly high. Besides, when it is figured how much pleasure this new scent can give those who heretofore have spent a like amount per bottle for champagne, it is seen as a substitute of real social value. Thus the sense of delicacy of taste in vintages is now giving place to a fineness of smell, analogous to that of pointer-dogs and hounds, that trace the scent of persons beyond any human powers to follow. The case, however, is cited of James Mitchell, who was born blind, deaf and dumb, but whose sense of smell was so acute as to distinguish any person in his presence by the different personal odor of the bodies.

We remember in the trying experiences of the Master how Mary broke an alabaster box of precious ointment at a time which foremarked the Savior's burial. We remember also how Judas complained at the expense of such outpouring of her sacred cruse, hypocritically making excuse that it would serve the poor better if sold and the money distributed. How few saw, like Mary, the occasion as beyond all other acts of affection! Hence her name is heralded to this day as illustrating the spirit of the Christian gospel.

In these days of great stress, how much a kind word helps those bearing a cross, to press forward again with renewed courage. Indeed, the distribution of some of this spiritual attar of roses pent up in the human alabaster box—the heart—will scent the very atmosphere with its sweet odor of love. In the glorious Golden Age this spirit of brotherly interest will spread quickly as the superior influence, rendering comfort and blessing to the full.

As a practical illustration of how man will catch this holy power, we heard of a man who thought to experiment with the doctrine of reciprocity by clearing his neighbor's walk of snow one morning. The next snow-fall showed how well the act was interpreted; for straightway the neighbor getting up earlier had returned the courtesy. Again, when a larger snow-fall permitted the repetition of the service for an entire block, it so touched the heart of the neighborhood, as to provoke them to build a plow and drag the squares for blocks around.

No doubt in the Golden Age the present competitive system of greed will so melt before the entrance of this sweet perfume of the Christian spirit, as to bring in helpfulness and reciprocal joys and blessings untold. For we recall the well-known fact of chemistry that one grain of musk will scent an entire room for a whole year. Thus the exquisite perfume of Christ's presence in the Golden Era will transform the desolate places of the heart, by introducing that perennial fragrance characteristic of his kingdom. Living now at the very portals of this regime, we can begin to sense by anticipation, some of the sweet aromatic nosegays of this Golden

Millennium with its everlasting and pellucid waters. No wonder we pray, "Thy kingdom come", for it guarantees everlasting delight and rejoicing, such as will satisfy every longing soul. Then, all hail the Golden Age, as in the words of the poet betokening a world remade, we sing:

"All the water gleamed with gladness;
Every streamer in the sky
Seemed like arms of little children
Flung in joyousness on high;
All the birds on all the bushes
Joined, their melody to pour—
Surely never was a morning
Ushered in like this before!"

Modern Miracles:

By C. Bushnell (Conn.)

THE day of miracles is past. This is what the average man of today would reply if that subject was mentioned to him. You may think that he is right: but if I were to hand you a lump of black shiny rock and a cup full of water, declaring that from these materials I could obtain power sufficient to run all the machines in the world, you would agree that if I spoke the truth I would be performing a miracle. This very miracle is just what the steam engine accomplishes, deriving its power from coal and water.

It seems paradoxical to say that one can obtain an enormous fire from water. Yet hydrogen and oxygen, the sole elements of water, when used in the oxyhydrogen blowpipe, furnish a flame whose heat is surpassed only by that of the electric furnace.

To take the same coal and water which runs a steam engine and to build up from it sugar which we can use to sweeten our coffee is nothing short of miraculous; but this is just what synthetic chemists have done in synthesizing sugar from carbon, hydrogen, and oxygen.

Again, we will dissolve our lump of coal in molten iron and drop the white hot mass into water. When the iron is dissolved away, by the use of hydrochloric acid, diamonds will remain —very minute diamonds, of course, but diamonds nevertheless.

Without going further than producing power, great heat, confectionery and jewelry from a lump of coal and a cup of water we can reasonably conclude that the day of miracles is not past. The day of miracles is today.

Some Personal Items

By Captain N.T.Hartshorn (Age, 80 Years)

I SPENT a year at Hartshorn, England, looking up my family history. I found that the Hartshorns were outlawed for resisting William the Conqueror after the battle of Hastings. Scott wrote "Ivanhoe" at Hartshorn and he gives a man by the name of Hartshorn credit for some of the data on which Ivanhoe was composed. He represents the people of that section as composing Robin Hood's band, so it seems natural for me to be an "outlaw". Scott gives a fine description of them in the narrative "Ivanhoe" of the siege of Torquilstone Castle and the tournament at Hartshorn.

While at Hartshorn I learned that the vicar at one of the Established churches there went to London and coveted something he saw and stole it; he was caught and convicted, but the warden went to London and got him off, being a clergyman. After a time he went to London and stole some other things, was caught and convicted. The warden told me that this time he let him take his medicine—serve his time out. I went to hear him preach when he came back. You see the law is that once the living is bestowed it holds good for life. Even if a minister commits murder and is imprisoned, when he gets out he returns to preach.

Another case. At Dalton, England, I had a commission from a Church of England vicar for his portrait. He was wealthy, also an amateur artist, had a studio in his vicarage, and his principal fad was painting the portraits of nude women. When I went for sittings, sometimes I would find him intoxicated. Imagine the character of such a man!

Well! He wanted a new east window in his church; so he rigged up a wooden cross, stretched himself on it and was photographed, sent the print to the stained-glass worker and had it rendered life-size, full-length, in stained glass, likeness and all, and put up in the church. The people were horrified and sent for the bishop. The vicar himself told me all this and said the bishop could do nothing; he said the photographer brought out the negative and proved it on him; but they could not oust him.

The living of the rectorship of Leicester, England, (200,000 inhabitants) is in the gift of the Jockey Club; perhaps they don't give it a sporting rector?

In talking with people in England I said, "These cases are probably rare". People laughed and said, "Why, there are such cases all over England".

I love the English people, but any man who knows the facts knows that the English people and the British imperial system are two separate things. Imperialism will steadily gravitate to the side of British imperialism, whether it be ecclesiastical imperialism or political imperialism. Some seem to hate the Catholic system so heartily that they will swallow the image of it without a qualm, not realizing that both must go down to destruction.

Number, Please!

A THEATRE man in an Eastern Pennsylvania town opened a moving picture house, and was experiencing some opposition from the six clergymen of the place, his being the first public entertainment house there. The gentlemen of the cloth portrayed the "movie" place as a painted cadet luring the simple down to hell. Finally the movie man said to his spouse, the sharer of his joys and sorrows: "Wife, you put on your best duds, and come along with me, and watch me shut those fellows up". She dutifully did as she was bidden; the twain, as one, visit church number one. Mr. M. M., with Mrs. M. M., sit in a prominent place; are very quiet and respectful; and when the climax of the service (the collection box) is reached he very conspicuously drops in a five-dollar bill. Mr. and Mrs. Movie Man are greeted cordially and asked to come again.

The next Sunday church number two is visited in like manner; later church number three; and so on to the sixth. Result: not a word more out of the preacher about Mr. M. M's business. "It cost me only thirty dollars," he said. "I would have been willing to spend a hundred on them, but they quit easy."

An Interesting Family

IN MOOSIC, Pa., lives the Piasky family, consisting of a father, a hard-working railroad man, a mother and three pairs of twins, each pair consisting of a boy and a girl. The twins are, as is usually the case, extremely fond of each other, and none of the children seem ever able to get clearly before their minds the thought that they are all on the same footing. In one case one of the children got into some little difficulty with a neighbor's child and although her elder brother was present was obliged to submit to some injustice. Learning of the circumstance the mother said to the eldest son: "Joseph, why did you not take the part of your little sister?" Promptly the youth responded, "It is the business of her own brother to do that", meaning by that the twin that is usually the little girl's constant companion. The parents find a great deal of amusement in watching the development of the curious pranks of nature in their family.

Nature's Lessons in Divinity *By Lena M. Jameson*

WHAT great lessons a Christian may learn from the little things of life, and what wonderful picture-lessons can be drawn from simple nature! This has been set forth, for example, by our Lord in a most beautiful word-picture: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these". (Luke 12:27) Thus our Lord taught by illustrating the great truth that had man never taken himself and his posterity out from under the protecting care of the Creator by disobedience in the garden of Eden, he would have never had to toil unduly or under unfavorable condtions (Genesis 3:19), but would have ever been nourished, cared for and arrayed by the Master-hand of the universe.

Of a truth the whole world lieth in wickedness and sin. Their toil is but in vain; and they reap only sorrow and disease in their harvests. Is there hope for deliverance? Yes! This is elaborately depicted by the majestic century-plant

of California. This plant is very rough and rugged, and covered with sharp-pointed thorns. The older it grows, the more rough and misshapen it looks, although it still retains a semblance of great majesty. Thus seems to be pictured the exceeding sinfulness of sin and its corresponding degeneracy and degradation. At the same time it shows the majesty of the outworkings of God's great plan for the human race. But marvelous to behold! After a century of this kind of existence the ugly century-plant bursts into a blaze of glory and beauty. The whole top is a huge bouquet of the most exquisite flowers ever beheld.

Imagine the significance of this picture. When the tops of the mountains (governments—Isaiah 64:1-3; 2:2) have all become subservient to the great King, His glorious kingdom will fill the whole earth with righteousness, beauty and blessing. Then the original curse will have been removed. One man will no longer plant, and another reap. One will not build, and another inhabit. But every man shall sit under his own vine and fig tree, and will plant and eat the fruits thereof. The banner of the great King will be, Justice and Equity for the People.

Who is this great King? Christ our Lord? Yes. Is He to rule alone? No. Have we a simple picture of this? Yes, indeed, in the government of our own country. Does the President rule alone? No. We have a Congress, or ruling "body," associated with him. This fittingly illustrates the governing power of the next age, the Golden Age, or Kingdom of Christ. Our Lord is to be the head or president; and all through the gospel age He has been selecting His governing body—the few sincere Christians who have followed faithfully in His steps even at the risk of great hardship and persecution. These are they who have been tried and found faithful and true.

How is the King to appear, and how are His governing body to appear with Him? They will never appear to the eye of the natural man; for they are to be changed to spirit nature, and natural men cannot behold spirit beings. Their presence will be discerned, however, by their power and authority in the world. The degrading spiritual influence of Satan over the minds of men will be superseded by the enlightening spiritual influence of Christ, in like manner, over the minds of men. Christ and His body will then exercise a great power and influence in the world for righteousness and justice.

Have we a picture, from simple nature, of the selection and preparation of the governing body and of the requirements attached thereto? We surely have! What is man that God is mindful of him, and the son of man that God should visit him (Psalm 8:4) and offer him so great an honor and exaltation as to lift him from the form of miry clay to spirit nature, and give great power and authority over the earth? What is man but a worm?—Psalm 22:6.

Let us take the ugly caterpillar as a picture of man's fall and degradation. The caterpillar is the most despised and insignificant of the lower forms of creation. It crawls low, never ascending far above the surface of the earth. Its power of perception is very limited, and its life as a worm is short in duration. After a time what do we find has happened to the ugly worm? It has turned into a silent, apparently lifeless corpse. How like our Master's words, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit". (John 12:24) And how like the requirement attached to the selection of the body of Christ! They are to be "faithful unto death"; they are to "die with Him, that they may also reign with Him".

Did our Lord and Head die? He did, leaving us an example of how we should suffer and die if faithful in all things to Him and His principles of righteousness. Did He rise from the dead? He did, on the third day. So also with the ugly cocoon. Does it always remain a cocoon? No. It is changed into the most glorious of creatures, a beautiful fairy-like butterfly!

Shall we be changed? "We shall all be changed . . . into the same image." (1 Corinthians 15:51, 52; 2 Corinthians 3:18) What a glorious promise to the faithful gospel church! They will be changed from human to divine, transferred from natural to spiritual, to inhabit forever the heavenlies with our Lord in all glory and beauty, vested with all power to resurrect and bring back to earthly perfection all of the human race now dead and dying, and to bless them richly and restore them to peace and happiness. Mankind will live right here on the earth; but the desires of their hearts will be more than answered, and their wants more than

supplied, by the King and His reigning body, the glorified church.

Can all be the King, and all the Congress? No. A kingdom implies a king and subjects. To illustrate: In a school, can all be teachers? No; a school implies a teacher and pupils.

Great will be the rejoicing of the whole world of mankind when in the near future they are brought forth from the tomb and blessed by the new spiritual control, Christ's kingdom. All their sighing and all their tears will forever cease, and the desire of all nations will come. Even now the kingdom is being ushered in. The old selfish order is being swept away, to make room for the new order of "Justice for the people". Millions of humanity now living will never die if they will turn to righteousness and conform themselves to the requirements of the new King. These requirements will be righteousness, justice and brotherly love; and their influence will increase until it covers the whole earth.

God speed the day when Christ shall reign
And still the troubled sea,
Quiet the tumult and the storm
And rule in equity.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

GOD'S PLAN THE BEST PLAN

239. *What is the chief objection to a separate trial for each individual at first?*

But there are two other objections to the plan suggested, of trying each individual separately at first. One Redeemer was quite sufficient in the plan which God adopted, because only one had sinned and only one had been condemned. (Others shared *his* condemnation) But if the first trial had been an individual trial, and if one-half of the race had sinned and been individually condemned, it would have required the sacrifice of a redeemer for each condemned individual. One unforfeited life could redeem one forfeited life, but no more. The one perfect man, "the man Christ Jesus," who redeems the fallen Adam (and our losses through him), could not have been "a ransom [a corresponding price] for ALL" under any other circumstances than those of the plan which God chose.

If we should suppose the total number of human beings since Adam to be one hundred billions, and that only one-half of these had sinned, it would require all of the fifty billions of obedient, perfect men to die in order to give a *ransom* [a corresponding price] for all the fifty billions of transgressors; and so by this plan also death would pass upon all. And such a plan would involve *no less* suffering than is at present experienced.

240. *How would such an individual trial have affected the divine plan for the selection of the church?*

The other objection to such a plan is that it would seriously disarrange God's plans relative to the selection and exaltation to the divine nature of a "little flock", the body of Christ, a company of which Jesus is the Head and Lord. God could not justly *command* the fifty billions of obedient sons to give their rights, privileges and lives as the ransom for sinners; for under His own law their obedience would have won the right to lasting life.

Hence, if those perfect men were asked to become ransomers of the fallen ones it would be God's plan, as with our Lord Jesus, to set some special reward before them, so that they, for the joy set before them, might endure the penalty of their brethren. And if the same reward should be given them that was given our Lord Jesus, namely, to partake of a new nature, the divine, and to be highly exalted above angels and principalities and powers, and every name that is named—next to Jehovah (Ephesians 1: 20, 21), then there would be an immense number on the divine plane, which the wisdom of God evidently did not approve.

Furthermore, these fifty billions, under such circumstances, would be on an equality, and none among them chief or head, while the plan God *has adopted* calls for but one Redeemer, one highly exalted to the divine nature, and then a "little flock" of those whom He redeemed, and who "walk in His footsteps" of suffering and self-denial, to share His name, His honor, His glory and His nature, even as the wife shares with the husband.

CONDEMNING ALL IN ONE OPENED UP THE WAY FOR RANSOM AND RESTITUTION BY ONE REDEEMER

241. *How do those who fully appreciate this feature of God's plan, viz., the condemnation of all in one representative, find in it the solution of many perplexities?*

Those who can appreciate this feature of God's plan, which, by condemning all in *one* representative, opened the way for the ransom and restitution of all by *one* Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of *all* in one was the reverse of an injury; it was a great favor to *all* when taken in connection with God's plan for providing justification for *all* through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made coextensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty—death—the importance and value of the *ransom* which our Lord Jesus gave, and the positive and complete restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

IN THE PERMISSION OF EVIL GOD'S ATTRIBUTES STAND OUT MOST RESPLENDENTLY

242. *What blessings will eventually result through the permission of evil? And how will the wisdom, justice, love and power of the divine character be more fully manifested through this method than through any other conceivable by the finite mind?*

In view of the great plan of redemption and the consequent "restitution of all things" through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefited to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in His plan.

When His plan is fully accomplished all will be able to read clearly His wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving Him power and authority thereby to restore to life those whom He purchased with His own precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for His creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of His grand designs.

Had evil not been permitted and thus overruled by divine providence, we cannot see how these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through God's power and grace.

243. *What purpose has the permission of sin and its concomitant evils served in the discipline and development of the church?*

During the gospel dispensation sin and its attendant evils have been further made use of for the discipline and preparation of the church. Had sin not been permitted, the sacrifice of our Lord Jesus and of His church, the reward of which is the divine nature, would have been impossible.

244. *What is the expression of the divine law which must eventually govern all of God's intelligent creatures? And how will the permission of evil be ultimately regarded by all creatures in heaven and on earth?*

It seems clear that substantially the same law of God which is now over mankind, obedience to which has the reward of life, and disobedience the penalty of death, must ultimately govern all of God's intelligent creatures; and that law, as our Lord defined it, is briefly comprehended in the one word, *Love*—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself". (Luke 10:27) Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures, and the temporary permission of evil will be seen by all to have been a wise feature in the divine policy. Now, this can be seen only by the eye of faith, looking onward through God's Word at the things spoken by the mouth of all the holy prophets since the world began—the restitution of all things.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What is Job talking about in Job 14: 10-15?*

Ans.: He is talking of the death condition and the resurrection from the dead.

2. *What does he call the death condition?*

Ans.: He calls it a sleep. See Job 14: 12, last part.

3. *Why is death likened to a sleep?*

Ans.: Because when a person is sound asleep, he is unconscious and does not know of the things happening around him. See Job 14: 21.

4. *Why is it said (Verse 12) "So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep"?*

Ans.: Because the world of mankind will not be awakened from death till the present "heavens be no more"; that is till "Michael [Christ] stands up [takes control of earth's affairs]".—Daniel 12: 1, 2.

5. *Of what is "heavens" a symbol?*

Ans.: Spiritual ruling powers.

6. *Would Job ask that he might go to a place of flame and torment?*

Ans.: Certainly not.

7. *Was he praying that he might get into more trouble, that would last forever, or did he want to get out of the trouble he was already in?*

Ans.: He was asking the Lord to hide him in death —the grave, Sheol—until the wrath—trouble—was past. See Job 14: 13.

8. *What did Job mean (Verse 13) when he said: "Oh, that thou wouldst appoint me a set time and remember me"?*

Ans.: He meant the Lord to call him forth from Sheol at "a set time".

9. *What is going to happen to Sheol?*

Ans.: The condition of death is to be destroyed by bringing all out of it. See Hosea 13: 14. "O grave [Sheol], I will be thy destruction." See also John 5: 28, 29.

10. *From what is St. Peter quoting in Acts 2: 27, "Thou wilt not leave my soul in hell"?*

Ans.: From Psalm 16: 10.

11. *From what Hebrew word is hell, in Psalm 16: 10, translated?*

Ans.: From the word *sheol.*

12. *Then does not Hades mean the same as Sheol?*

Ans.: It does, or St. Peter would not have used the word Hades in this instance.

13. *Did Jesus actually die?*

Ans.: Yes; or else it could not be said that "God raised him from the dead". See Acts 3: 15; 4: 10; 13: 30, 34; 17: 31.

14. *If Jesus was actually dead and if "God raised him from the dead," what "hell" was he in for three days?*

Ans.: The hell that he was in was the same hell (Sheol or Hades) that Job prayed to go into to escape the trouble he was having while living on the earth.

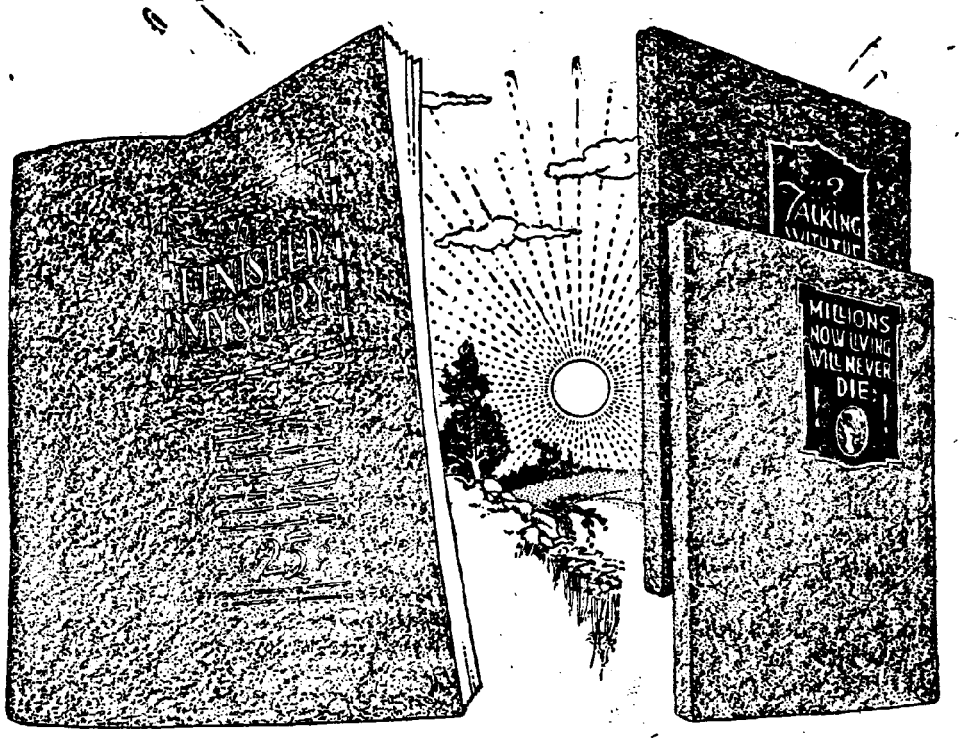
IF I KNEW

If I knew that a thought of mine
Were outside of love and untrue,
That suffering and pain
Would follow its' train,
I wouldn't think it. Would you?

If I knew that a word of mine
Hastily spoken, and not true,
Would sadden one's life,
Lead to malice or strife,
I wouldn't speak it. Would you?

If I knew that an act of mine
Were tinged with error's hue
That would cause a man
To fall as he ran,
I wouldn't do it. Would you?

—*Anonymous.*



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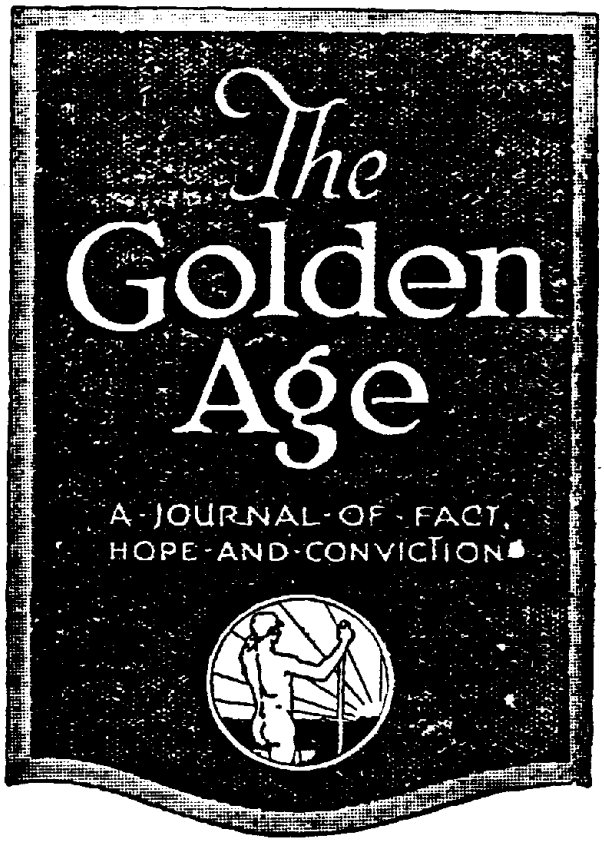

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A Soldier's Doubts

C. B. CARVER, Captain of Infantry, U. S. A., died in France of tuberculosis contracted in the trenches. His trunk was sent to his mother in New York State; in it she found a letter written in France on October 25, 1918, between three and four weeks before the signing of the armistice. The captain was an only son, and a fine young man in every respect. The letter follows:

Sometimes in the strenuous course of events that take place at the present time, certain thoughts spring up in one's mind—queer thoughts, too, that cause one to ask questions.

These questions ought to be answered by some one. The answer may be hard to find; but if one believes what he has been taught, the answer exists.

Here is a thought and a question.

Recently a soldier who entertained some doubt as to the existence of a future life, had ample opportunity to witness many a scene on the Western Front. This soldier also at times had doubted the orthodox teachings of future rewards and future punishments. At other times he even doubted the existence of a God.

He joined an Infantry Battalion one afternoon, and was finally assigned to duty with it.

That night he ate his mess in one of the small groups, which were fed at intervals. Death and destruction had for some time been constant attendants of this group of men. They were a grim, determined, fighting group of American Doughboys.

At mess the Doubter heard rough talk, curses, ribald talk, songs, and coarse, low jokes. Later, in the dugout, he watched the men gamble, heard them relate bragging stories of past drinking bouts, of wild women; while he joined in with them listening, the roar of the artillery mingled with the voices within.

The writer, the Doubter, drew aside for a few moments. He had vividly remembered some teachings of bygone years. He looked back and dug from memory the sayings of his teachers in America, when he was at school. He recalled a Bible course that he had taken.

It had taught that the good shall live everlastingly. The bad shall perish in punishments. The good will assemble in heaven. The wicked are provided for in hell.

The good are defined as the men who live temperate lives, who do not take the name of God in vain, who think clean thoughts, who respect women.

The wicked are the men who drink to excess, who curse, who think low thoughts, who do not respect women.

3. a. m.

The night passes on; no one sleeps.

Zero hour now.

The enemy resistance is enormous. At this hour the American Doughboys go over the top.

The first line is gone.

The second pierces the first line trench of the enemy.

Still a third wave reinforces the swiftly disappearing fighters.

The daylight comes with cold mist. The mud is deep, thick and slippery. The Doughboys have been sixty hours in wet clothes without sleep.

The Doubter is one of the men in the third wave. The objective has been reached. The slaughter has been enormous. Stretched among a mass of shattered mire, the Doubter recognizes one of the men who only the night before laughed and cursed as he told in his way of some wild days gone by.

There was not much to bury. His limbs were gone, and his body was badly mangled. A blood-stained letter taken from his O. D. shirt read in scrawling lines: "Mother, I thought of you to the end".

The Doubter read the mother's address. For her it is a dark picture. He was the only son. He was red-blooded, rough; he cursed as he died; but he fought fiendishly to the last drop, as all Americans fight.

The teachers at home, the Soul-Savers, taught that this soldier has gone to hell. He was decidedly wicked, as they say.

The lonely mother back home has given her one son. He fought a glorious fight for liberty. He died in action. He went to hell as his reward. His punishment is everlasting.

The Doubter has begun to think queer thoughts. He is forced to ask now questions of the Soul-Savers back home.

He asks whether the Soul-Savers are not men who

have eyes, and see not, ears that hear not.

Do they have any conception of this one of millions of like instances on the battle field?

Perhaps they do not even comprehend the teachings of the God they profess to worship.

The questions come in a flood.

Can you answer them?

If there is a heaven and a hell, can you, who save souls, tell the Doubter where the line is drawn?

Which ones among the millions who have fallen in glorious action in France, go to heaven, and which ones go to hell?

If a just God rules, would He not in justice forgive each man who fell in action?

Read the lines by Chaplain T. F. Coakley:

"Not since Thine own great sacrifice
Upon the Sacred Hill of Calvary,
Has such a flood-tide set toward Paradise,
The countless millions slain to make men free.
They are the pure in mind, the clean of heart,
Unspotted holocausts, who kept Thy law—
Our first-born sons who played the victors' part—
Thy judgments will find in them no flaw."

Who are the pure in mind, the clean of heart, and who kept the law?

The men who cursed as they died?

The men who laughed and drank?

The men who found diversion in immoral women?

The Doubter demands an answer, because he has *seen* men die like this—because he knows that millions of men have died, and are dying now, who are not classed among the saved by the well-meaning Soul-Savers.

Is there a heaven? Is there a hell? If there is, which among those who have fallen on the field of honor go to heaven and which ones to hell? And if some go to each, who decides, and how?

And if you cannot answer, what does it avail you to study your theology, your Bible lessons?

I ask this in behalf of the Doubter.

C. B. CARVER, Captain of Infantry, U. S. A.
In France, October 25, 1918.

God Permits Evil

DOES God permit evil? Did Almighty God permit the World War?

God is all-powerful. He is the Almighty. "All things are possible with God." God could stop anything. The Creator who made the stars, who set them in motion and who maintains them in their courses, would have had no trouble in preventing the World War.

But according to the Apostle Paul, "the times of this ignorance God winked at." (Acts 17:30) He manifestly has permitted evil.

The first evil act among men was the act of disobedience recorded of the first human pair in their purity and perfection in the Garden of Eden. Adam and his sweetheart, Eve, were on their honeymoon—in modern phrase—for the first year or two in their perfect home. They loved one another deeply, tenderly, devotedly, as only the perfect can love. They were the human embodiment of Him of whom it is written, "God is love". They exemplified perfect love. They loved God and every living being. They had sweet intercourse with their Creator, and with other perfect beings. Among these mighty beings was their friend and benefactor, a mighty angel named "The Morning Star". This great one was their special guardian and protector. They were devotedly attached to "The Morning Star"; they loved him, and trusted him implicitly.

Concerning "The Morning Star" it was written: "Thou art wiser than Daniel; there is no secret that they can hide from thee.....Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God. Every precious stone [good character quality] was thy covering.....Thou art the anointed cherub that covereth [defends and protects the human ones]; and I [Jehovah] have set thee so; thou wast upon the mountain [dominion] of God; thou hast walked [proceeded] up and down in the midst of the stones of fire [the shining stars of the universe]."

But evil entered into the heart of this great angel, unprevented by God. Shakespeare puts it, "Ambition—by this sin fell the angels". The Divine Record says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee....Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness ....Thou hast set thine heart [to be] as the heart of God [to be a ruler of a dominion like God]."—Ezekiel 28.

This is the story of how the evil in the universe started, in the determination of a glorious angel to be first among the creation of God.

"The Morning Star" had changed his character, and with the change is given another name, "Satan," the adversary, "devil," the slanderer.

This "prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2), as "the god of this world, hath blinded the minds of them which believe not".—2 Corinthians 4:4.

The first one whose mind was blinded was the

woman Eve, who had loved and trusted "The Morning Star". Not knowing about his change to "Satan" and "Devil", the woman trustingly was deceived, and committed the act of disobedience.

The divine law had defined the penalty, "In the day that thou eatest thereof thou shalt surely die". (Genesis 2:17) Adam was not deceived. He knew the penalty that his bride had incurred. He believed that within twenty-four hours she would be dead.

What would any young man, devotedly attached to his bride, do, if he saw her swept from his reach in the waters at the brink of Niagara? Unable to save her in whom his affections were centered, he would join her in the sweep of the cataract. Adam was not deceived; but he did not know that God had in mind a thousand-year day. He was desperate—and joined his bride in an act which would bring in death release from the torture of his heart.

"By one man, sin entered into the world, and death by sin; and so death passed upon all."—Romans 5:12.

All this could have been prevented by the Almighty. With the first ambitious thought, "The Morning Star" could have been blotted out. In thunder tones the voice of God might have swept through Eden and warned the woman of her danger. In mightier voice the God of Love could have held back the man from his sin.

But God was silent.

The Almighty permitted the sin.

Three Positions

AT THIS point the reader can take one of three positions:

He can decide, without further consideration, that a God who permits evil is evil Himself;

That God is a myth, like Santa Claus, and belief in Him a superstition, which should be swept into oblivion as unspeakably harmful to the world (This is the position of Robert Blatchford, Colonel Ingersoll, and many of the anarchists);

Or that Jehovah is infinite in justice, wisdom, love and power, and that in some way it was and is best to permit evil.

We take the third proposition, that the permission of evil will work out greater good than its prevention.

How can good come from permission of evil?

In the first place the difference must be clearly seen between *doing* evil that good may come, and *permitting* evil that good may come.

It is clearly wrong to do evil that good may come from the evil done. In this case the doer of evil is a benefactor, without clean hands. Such a course is forbidden by laws human and divine. God never does evil. "Shall not the Judge of all the earth do right?" says God's friend, Abraham, by inspiration.

"Though he slay me, yet will I trust him," said that greatest poet of all time, the lover of God, Job. Whatever the evil permitted, God will do the right thing. No evil will be permitted which will not bring an ultimate benefit. "Surely," says David, "the wrath of man [divinely permitted] shall praise thee: the remainder of wrath [evil too great to result in good] shalt thou restrain."—Psalm 76:10.

Permission or Prevention?

HOW CAN the permission of evil result in good, and be better than its prevention?

A child and a stove—the child is warned that the stove will burn him if he touches it. Ultimately he is burned. If the child never learned by experience, he might one day burn himself severely; conceivably he might walk into a flaming fire and be consumed.

Is it better to chain the child, so he can never get near a fire; or to allow him the liberty which will result in his learning to fear the flame?

Boys are warned against a variety of evils—drink, gambling, fast women. Most boys try the evils in spite of the warnings. By experience they learn to avoid evils because they find that the evils are harmful.

Would it be better to lock the boys up in cells under religious keepers and wardens and keep them from evil? or to allow them the liberty which permits experiences so unpleasant that ultimately they will not only avoid them, but loathe them?

God made man a free moral agent. He respects the free moral agency. He coerces the will of no intelligent being in heaven or on earth. A free moral agent Himself, He made man in His own mental and moral likeness, a free moral agent.

How can free moral agents be safeguarded against evil? By prevention of evil? or by the restricted permission of evil? Only through an experience with evil or an observation of evil

sufficient to produce a loathing for all evil, can free moral agents be safeguarded in mind and character, so that they will always choose the good and avoid the evil. Thus are produced men who are "as gods", knowing good and evil, and ever preferring the course which is right. Such have the spirit of God, the disposition to do instinctively as God would do. "The hour cometh...when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him....They that worship Him must worship Him in spirit and in truth," says Jesus.—John 4:23.

All the human race will ultimately have this spirit.

One free moral agent is not responsible for the acts of another free moral agent. The exception is where one is set as a watchman to warn another; the trackman that lets a train thunder into an abyss without warning is guilty of the blood of the dead.

Says God: "When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he bloweth the trumpet, and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."—Ezekiel 33:2-6.

A prominent clergyman says: "When they set us up on soap-boxes to preach war, we ought to have told the truth". If the clergy—self-styled divine watchmen—had blown the trumpet of truth, they would not be guilty of the blood of the slain of the World War. It is not too late for them to do their duty.

No one is responsible for the acts of his neighbor. Neither is God to blame for the acts of other free moral agents: for God warned humanity, in its earliest days, and for two thousand years through the Bible and such Christianity as there was.

Outbalanced by the Good

TO PERMIT evil is beneficial, provided there come afterward blessings which more than offset the pain and distress of the evil, and which could not otherwise be attained by man.

The time for the offsetting blessings is the Golden Age, just about to dawn, when "millions now living will never die".

Then humanity will be under a reign of goodness and of blessing such as the loftiest dreams of man have never imagined. "There shall be showers of blessing." (Ezekiel 34:26) "Drop down, ye heavens, from above, and let the skies pour down righteousness," says the inspired prophet. (Isaiah 45:8) "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

The coming blessings and their undeservedness are spoken of again: "Then will I sprinkle clean water [truth] upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you....And I will call for the corn [grain], and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field...Then shall ye remember your own evil ways [of the present and the past], and your doings that were not good, and shall loathe yourselves in your own sight for your [past] iniquities, and for your [past] abominations. Not for your sakes do I this, saith the Lord God, be it known unto you...I do not this for your sakes, but for mine holy name's sake....And I will sanctify [make sacred] my great name." (Ezekiel 36) In yet another place it is foretold that men will not be able to contain themselves, but will weep for very joy at the goodness of God—in the Golden Age.

The new and better order of things with its good will be so satisfying that the old—the present evil order of things—will never be desired again. "Behold, I create new heavens [spiritual powers of control, the reigning Christ] and a new earth [social order based on divine love, the golden rule]; and the former shall not be remembered, nor come into mind [as past privations pass out of mind in present joy]" (Isaiah 65:17) Men will never desire the old ways of sin and evil with which they had an average lifetime experience of thirty-three years each. The goodness of the better age will outbalance a thousand times the distress and trouble of the time of the permission of evil.

Any person who would then show a preference for the old ways of selfishness and sin will

be justly regarded as an enemy of mankind, a cumberer of the ground. "Every soul which will not hear [obey] that Prophet [Christ, then reigning to bless] shall be destroyed from among the people." (Acts 3:23) It is to be hoped that there will not be many such.

What of the Soldier?

BUT what of the man that cursed as he died? The Golden Age is the time of resurrection of the dead. The good since Christ's time will be raised to be spirit beings and be with Him in heaven.

Let us picture the future of those who the Soul-Savers say have gone to hell.

Answers to prayer will be prompt and sure in those days. "Before they call, I will answer; and while they are yet speaking, I will hear," declares the prophet.—Isaiah 65:24.

In answer to prayer the dead will come back to their families. In place of family ties broken by death, there will be a wonderful reknitting together of heart-strings long torn, but never satisfied until the answer comes when "all that are in their graves shall hear his voice, and shall come forth [to resurrection]".—John 5:28.

The dead soldier's mother, perhaps, will raise her voice daily for God to remember His promise and bring back from the field of honor the boy who in 1918 laid down his life.

Some day the answer will come: "The boy is coming back tomorrow; get his room ready; assemble the friends that he loved; have a feast prepared, music and flowers and light; for tomorrow when the oft-repeated prayer is spoken for the last time, there will stand again in your midst your soldier-boy, never to leave you again, if he will but conform to the goodness of the Golden Age."

Back home at last is the soldier who cursed as he died—now to learn the truth about the life that can be his forever, to learn that his return was through the Redeemer, who laid down His human life that all might have one full, fair chance for eternal life. What soldier is there who would not then take the oath of allegiance to the Savior, and keep it as faithfully as he kept the oath to his country?

Boys spend four hard years in an apprenticeship to qualify for ten times four years, to earn a better living than the average. Others go eight years to college and professional school, and think the privations well endured for the opportunity to win a competence for five times eight years. How well worth will be the average thirty-three years lesson in evil, permitted by a wise Father, when the experience with that evil makes it possible for a free moral agent to crystalize his character against evil and have the opportunity to live forever—not merely with slightly better conditions than those of the period of evil but in the abounding life of perfection; not for a time but for eternity; not in conditions termed in the Bible the devil's kingdom, but in an earth transformed by human achievement into a Paradise—"the Paradise of God"!

Thirty-three years of evil for an eternity of good!

Who would not willingly pay the price?

Moreover, if evil had never been permitted, neither angels nor men could have understood the lengths and breadths and heights and depths of the love of a God who loves His enemies, who is kind to wrongdoers, who forgives sins and pardons iniquities, who permits evil but overwhelms evil with good—who is Love.

By permission of evil there is made manifest that Jehovah has a character infinite in Justice, Wisdom, Power and Love.

To everlasting ages men will understand a God who will shine in their hearts' devotion with a radiance brighter than the noonday sun.

Some Prison Experiences *By H. R. Naish*

I CONSECRATED my life to God in June, 1915, and became what is known as a Conscientious Objector, because God's Word commands that we shall not take life and that we shall love our enemies. I was very patriotic, and in October, 1914, had offered my services in the army; but being at that time only 19 years old and not fully developed, I was considered too small.

In February, 1916, I presented to the authorities a sworn statement that in the event of conscription in Canada I would not accept service, as I objected to the war on Christian principles. After fighting the case through three courts or

tribunals, including Ottawa, I was arrested on the 18th of January, 1918, together with a friend who was of the same opinion as myself, and taken to the Detention Barracks in Winnipeg. There we were taken before an officer, who requested us to sign the attestation papers. This we both refused to do. That afternoon we were taken to Minto Street Barracks, and immediately brought before certain officers, who gave us much abusive language, in order to frighten us. But on finding that we were firm, they separated us, putting my friend in one Company and me in another. That night we slept on a bench in the basement, because we had refused to sign for blankets.

We spent Saturday and Sunday in this manner, and on Monday morning were ordered to go to work in the kitchen. This we refused to do. You may wonder why this refusal, and I answer: Because the military authorities were so crafty that it was impossible to give them one inch. They would always try to get one to take a step, with the promise that it was all that would be required; and then, as soon as that step was taken, they would try to work one forward another step. Giving way one step made it all the harder to resist the next time.

By afternoon we were both locked up in the clink. We slept on the floor that night; and the next morning the Provost Sergeant, together with two policemen, came for my friend and took him away. He returned in about one-half hour, cold and shivering, his teeth chattering. They had stripped him and placed him under the ice-cold shower bath for several minutes. After dinner they came for him again, and this time brought him back unconscious. They dragged his body across the drill hall, and upon reaching the cell let him drop like a rag. From two o'clock in the afternoon until eight o'clock that night he lay there, without medical aid.

As soon as they brought him in they took me out; and when we reached the shower bath, they ordered me to undress. I refused; and they pulled off my clothes and placed me under the ice-cold water. Outside it was 30 degrees below zero. Soon my teeth began to chatter, and I began to feel as though I would drop to pieces. After a time they turned off the water and said: "Will you put the khaki on?" I said: "NO". Then the water was turned on again. After another spell the same question was asked, and again the same answer. Then the hot water was turned on, and a thick cloud of steam engulfed me; then the cold water again, and in a few minutes I fell on the stone floor exhausted. I was then taken back to the cell, where my friend still lay dead to the world.

The rest of the afternoon I spent rubbing his legs and hands, which were like ice. At night he came to enough to call my name. He then said: "Tell Sergeant —— that I forgive him", and closed his eyes again. I am sure that he thought that he was dying; for he was without feeling from the waist down. About eight o'clock two officers took him to the hospital, and I did not see him again for two weeks.

DECEIVED BY THE EVIL ONE

The next day the officers did not bother me, but on the following day they ordered me to come down to the quarter-master's store and get fitted up with the cloth. This I refused to do, so was taken with force and fitted up. It made me think, by contrast, of those who outwardly look like Christ's, but whose hearts are far from Him. I looked like a soldier; but in my heart I felt that if the devilish deeds I had already witnessed, deeds done in God's name, really represented His kingdom, then I could wish to be forever far away from it all. The devil has a great way of making people think that the rules and laws of his kingdom are the rules and laws of the kingdom of Christ.

The following weeks were spent in serving terms in the Detention C. B., Punishment Diet, etc., etc., with repeated attempts to make me drill in the hall. During the two terms spent at the Detention Barracks I was used well by the N. C. O.'s and the captain in charge.

My friend in due time returned from the hospital and rejoined me at Minto Barracks. We were court-martialed, and given two years hard labor in Stony Mountain Penitentiary. After we had arrived there, our hair was shaved to the roots. We were fitted with prison garb, with our numbers all over everything. Any one seeing us would think: "Well, that is the best place for people who look so dangerous". How unspeakably small-souled it is for governments to *try* to undermine the self-respect of decent men by dressing them like tramps and purposely arranging to make their rogues-gallery photographs as ugly as possible! At night I used to

lie watching the great and small cockroaches on the ceiling of my cell as they went to their midnight banquet; and early in the morning I would see them wending their way home. After three weeks the officers sent for us again, and in five days more we started for England.

On April 10th we were marched down the main street to the station, having been joined by more of our friends; and it was not long before we were placed on the train. The next four days and a half we spent traveling from Winnipeg to Halifax, where on arrival we were immediately placed on a great liner. By accident we were liberated on board, but not for long; and in one hour from the time of going aboard we were all in the clink.

That same evening the guard, acting under orders, took us on deck and ordered us to carry shells to the guns. We refused, and were given fourteen days bread and water, and a sergeant placed in charge of us to "break us in". For the following week we were taken on deck twice a day and subjected to indignities. Often there were three hundred to five hundred soldiers standing around the circle in which we were being baited. Sometimes two of us were placed on our backs at opposites of the circle and the others were told to walk around. Two sergeants would stand near the ones lying down, and, as the others passed, would jerk our bodies so as to make the men step on our faces. We were kicked, pinched, knocked, cursed, called filthy names, and made objects of hate. Despite this, many of the boys were very good to us, and would often bring us little treats, all going to show that the mass are not so evil of mind as were some in authority.

After a week of this treatment we were taken into the dining-room and given the work of washing the floors. On one occasion the head steward gave instructions that we be taken into the kitchen and given afternoon tea, where they left us for half an hour to enjoy the blessing of a clean meal and of fellowship without the presence of guards. Some hearts are lofty and kind; and there were always some of this class around to give the cup of cold water which shall not lose its reward. While on shipboard I was placed in a little cabin all by myself, because of being a dangerous character (so they said). One day a call went around that we were being attacked by a submarine, and the next minute the guns began to fire. We were rushed up on deck and placed in the front end; but the torpedo missed its mark, and after a short battle we passed the danger and went below.

Sunday morning, April 28th, we came on deck, and first saw Liverpool. The Liverpool docks were seething with khaki and filled with American ships, the decks of which were lined with soldiers. Everything was there to turn one's reason and to make a man act on emotion instead of reason. Several men on board who were returning from Canada to France seemed able to understand in some measure that we were sincere, even though they did think us mistaken; and they treated us kindly, in so far as they were able.

About noon we were landed and were marched to a railroad station, where we boarded a train for Seaford Camp, in the south of England. One of the guards passed some remark to the captain in charge of our party, about our trying to escape; but the captain said: "Oh, you need not worry about those men! They will be all right." At midnight we passed through London, and about 12:30 reached the station, two miles from camp. Here we were lined up in the darkness of a lane, and the roll-call was read. We refused to answer our names when read as Private, etc., but the officer in charge ticked us off as the names were called. We started for the camp, with a band in the lead. The town was in darkness, on account of the air-raids; rain was falling; and everything seemed forsaken. When we reached the camp we were placed in a tent, and slept on the wet ground.

ATTEMPT TO COERCE

When morning came we were ordered out to drill; and we promptly refused. Then we were lined up on the parade ground with a guard on either side. After much shunting up and down we were ordered out of the line, taken back to camp, and placed in the guard tent. The next day the same thing happened again, with the same results. After a few days we were taken to the 11th Reserve, and divided off into different Companies. On Saturday night I found myself placed in a hut with some thirty men who soon found out that I was an objector; but although some used threats, no one laid hands on me.

On Sunday morning I was ordered to church parade, and replied that I would not go. At this, two corporals fastened a belt and a bayonet

on me, put on the puttees, and pushed me into the lines, where I found one of my friends with handcuffs on. The band started to play, and to church we went. "Where the spirit of the Lord is, there is liberty," says the Apostle. But we were in handcuffs, dragged there by force to do outward homage, ostensibly to a God who "seeketh such to worship him as worship in spirit and in truth", but really to "the god of this [present evil] world" — the devil. On getting back to camp we were liberated again.

The following day proved to be an eventful one; for right after breakfast we were ordered for physical training. I was made ready and marched up the hill to the training ground, lined up by force with the rest of the Company. Then I had the pleasure of hearing a short address by the captain. He said: "Boys, these are the men who would let the Germans come over and violate your women folk," etc., etc., and other statements of like nature. He then ordered two men to take charge of me. The field was marked with ditches, wire entanglements (not barbed wire), walls of sandbags and, lastly, a seven-foot wooden wall. The soldiers were made to run at these, and either jump them or climb over them as best they could. When we came to the wall, they hoisted me up and were just about to let me drop when the captain called: "Don't let him drop!" I was then rushed down the hill to an armory, and there saw one of my friends being clubbed by a sergeant who had placed boxing gloves on himself and his quarry. Among them were gathered several lieutenants and other men who were off duty. As I came along they rushed him away and started on me. First the gloves were placed on my hands; then I was placed before the sergeant, who said: "Now when I say, Guard, put your hands to your face, so". The next minute he struck me a hard blow in the face, hard enough to knock me semi-conscious. Then he quickly pulled me to my feet and struck me again, this time on the nose, from which the blood flowed freely. Once again he pulled me to my feet, and administered another blow on my face.

At this juncture one of the officers standing by said: "Let that man alone; that's not fair play". But Captain —— said: "If you don't like to watch it, then get away". The sergeant caught a handful of my flesh, and pushed and pulled me forward and backward for several minutes, then turned me over to the guards, who took me back to camp, where I stayed for the rest of the day.

At the end of that week I was placed in the clink, where I remained for five weeks, with the other members of our party, and then was sentenced to one year in Wandsworth Military Prison, London. When we arrived, the man who met us at the door said to us: "You have heard about hell. Well, here you are." They had two mottoes, "We tame lions", and "We make or break you". But they had forgotten that they could not transform a lamb into a lion. Truly the Master said of some of His little ones: "They shall cast some of you into prison, and ye shall be hated of all nations for my sake", but "he that endureth unto the end, the same shall be saved". They knew not the power that held us up to endure their revilings and taunts.

We were promptly taken into the alley-way and lined up, told all the things that would befall us if we were going to act still like fools and cowards, etc., etc. Then we were rushed to our cells. Everything was done on the double-quick at this prison.

MILITARY TORTURE

The cell was made of stone, with a large iron-studded door, and was absolutely void of furniture except for a tin gallon-pail of water on a stone shelf. At night they gave me a board, two blankets, a sheet and a pillow. Needless to say, I did not sleep much that night. On the following morning the N. C. O. ordered me to get my marching order ready. This consisted of full pack. But I did not obey; so as soon as breakfast was over, two N. C. O.'s came and put it on me, and then gave me a rifle to hold. At my refusal they became angry and, after several punches and kicking my ankles, they rushed me before the Commandant, who warned me of the result of trying to hold out. That worthy gave me three days solitary confinement, with three days bread and water and twenty-one days No. 2 punishment diet. Then I was rushed back to my cell.

That day and every day for the first week the N. C. O.'s would come to my cell, strike me in the face, throw me down and kick me, talk the vilest language, and seem to delight in pulling me out before the other prisoners. Some of them, however, hated the work they were being made to do, and once in a while would say a

word of cheer when no one was around to overhear. I suffered greatly during the first two weeks from hunger, as at first I was unable to eat the porridge provided in a dirty can every fourth day for dinner. Sometimes there were lumps as big as eggs in the porridge. I have found cabbage slugs in the soup, bacon rind in the bread, etc., etc. The potatoes were cooked with the jackets on, dirt and all, just as they came up out of the ground.

After I had been there for two weeks the N. C. O.'s took me out on a certain morning and, placing two of the other prisoners at either side, started to drag me around the courtyard, the guard all the time giving instructions. Then we went around to a lane between two buildings; and for half an hour I was dragged up and down, with a man at each side and one at my back, pushing and pulling, back and forward, as though possessed by the very devil. The man at my right beat me incessantly on my face with his fist; and the man behind me kicked me on the legs as fast as he could do so and keep running. This seemed to satisfy them for the time being; and so with a promise of more the next day, they took me back to my cell and locked me up again. For the next three days I was in great pain, as my throat and jaws were badly swollen and my back teeth were locked together. After the third day I was able to put bread crumbs between my lips and, with a painful effort, swallow them. It was ten days before I was able to eat or drink without pain.

I was never again violently treated after this, except for an occasional blow from one of the guards while in a fit of temper. But the punishment diet was continued for three and a half months longer. Sometimes I grew almost frantic with hunger, and never knew what it was to feel warm, on account of the poor condition of my blood. It was a common thing for me to walk the cell for hours to keep warm, until too tired to continue.

On one occasion I awoke and glanced around the damp stone cell, with its cold tile floor. Perhaps I lay there some ten minutes, looking at the big solid door sunk into the four-foot wall, then wearily at the bare cell again with not even a piece of furniture in it save the hard wooden bed-board upon which I lay. My meditations were interrupted by the "fall in" whistle of the prison-guard, and in a few minutes the sergeant rapped on the door, at which signal we were expected to sing out in a lusty voice, "All's well, sergeant". But it is an effort to say such things when one has felt the pangs of hunger for two months steady, tossing around all night with sore bones, caused by the wooden bed and lack of fat over the bones.

Usually I was able to appreciate the privilege of witnessing for Christ against the powers of darkness; but this day seemed different. My mind was full of unhappy fears, doubts and distress, even to the point of doubting God's care and love. I arose hastily and was soon pacing the floor in great distress of mind, asking myself the question, Can it be that I have been wrong? What if the whole plan of the ages as brought forth in those wonderful books, "Studies in the Scriptures," is all wrong? But reason would not permit such conclusions.

About this juncture the famous Wandsworth Prison breakfast was served at the door. It consisted of a square of black bread about 4x 3x3 inches, and for quick delivery was deposited on the bare floor at the door. At a given signal your sergeant or other N. C. O. on duty opened the door, at which moment with a loving and tender grip you picked up the daily manna provided, taking care not to lose so much as a crumb, and your gratitude was expected to abound all day, from early morning until 5:15 p. m., at which time another similar loaf was provided. Every fourth week a quarter-ration was served for one week, to revive strength for the following three weeks bread and water.

After the breakfast the conflict of mind started once again, and so I resolved to tell the Lord my troubles and ask for assurance. Strange to say, the greatest doubts of all the many in my mind seemed to be concerning the Seventh Volume of Scripture Studies, "The Finished Mystery," which I had time to read only once before my arrest in January, 1918. Three questions I prayed God to answer, if it was His will so to do:

(1) Is the plan all right, especially the Seventh Volume?

(2) Was the Lord pleased with my determination to have nothing to do with the support of the war?

(3) If I faithfully served Him to the best of my ability, would He grant me the reward promised in His Word to them that overcome?

About ten o'clock a. m., as nearly as I could judge, footsteps were heard in the corridor outside, and then followed a moment of breathless waiting to hear whether they would stop at my door. We were always interested at the approach of steps to our cell door, because of repeated visits from the guards for the purpose of abuse. Then the big key clicked in the lock, and a Roman Catholic corporal entered. He asked my name and, upon being told, said: "This is for you", and handed me a little book about 2½ x 5 inches, the vest pocket or war edition of the "Finished Mystery". We talked a few minutes relative to my views; then he left.

This was the first piece of paper in any shape or form that I had received since entering the prison, June 11. I sat down upon a stone slab and opened the first page. On it was written a few words of brotherly love from a friend at Kamsack, Saskatchewan. I turned again with an eager hand to read "The Revelation", as the war edition of the Seventh Volume was called. Previously I had not known of its existence. A strange little book this seemed, yet after all no different from the original version; and so I read on for some two or three minutes and then, as if guided by some unseen force, threw back some hundred pages.

I shall never forget what met my gaze — a picture representing the great apostate church, as viewed by John the Revelator. Quickly I threw back two or more pages, as though my eyes would not believe what they saw; and thus I read: "And we have the same inspired authority for the statement that only those who refuse to render worship to those powerful, influential religious systems (symbolized by the beast and his image) will be counted by the Lord as 'overcomers' and be made His joint heirs as members of His elect church".

Then it all dawned upon me like a flash of light that here was the answer to my prayers! Yes; surely the truth as I knew it was all right, especially the Seventh Volume; and surely the Lord did approve of the course we had taken. All my questions were answered by that little "Pocket Revelation".

I cannot describe the joy and peace received for many a weary day afterward, but true to His covenant God never forsook me. And although there were during that strange year experiences which I can never put into words now, yet looking back I can truly praise the Lord for all the way that He led me. And above all my memories ranks high that little book's visit to Wandsworth Prison.

After four months at Wandsworth a guard came to take us out and back to Camp Seaford. He was very good to us and on the way back to camp gave us opportunity for a meal of good food. But not one of us was able to retain the food on our stomachs, on account of the weakness of our digestive organs. After a few days, during which we had opportunity to tell many of the boys the good news of Christ's coming kingdom, we were reshipped to Canada. On the return voyage certain passengers refused to eat with us, and certain returning soldiers threatened to throw us overboard, but were unable to carry out their designs. After a few more weeks in prison at Quebec and Winnipeg, we were ordered to go home. This we did with hearts thankful to the Lord for the privileges He had given us of witnessing to His truth and of suffering for His name.

A House Divided

By Norman J. Veeder

Herewith, dear Editor, my child
Into your keeping I entrust:
Grant it the milk of mercy mild
Nor reconsign it to the dust.

See how it prattles and it smiles
To win its way into your heart,
Employing only baby guiles,
All innocent of other art.

But if it prove perverse and rude
(As often orphaned children do)
Cheer up; for I've an endless brood:
I'll straight another send to you!

"I guess I will take a walk," I said once upon a time to myself, and myself replied by putting on my little green hat and starting down town.

Now it seems that all the members of my body had on this very day decided to mutiny against what they had long considered the intolerable tyranny of myself. My eyes had often accused myself of compelling them to scan long rows of print that were not in the least pretty to look upon, and all for the pleasure of myself alone. My ears had complained that they were compelled to pay attention to long, monotonous discourses that were not in the least melodious and soothing to listen to, and all to satisfy the ca-

pricious whims of myself. My nose likewise made similar accusations concerning stuffy rooms; my tongue raved about tasteless diets; and my legs grumbled about hard pavements over which they were constantly required to jolt on hard leather heels. And all my other members had their little complaints and grievances which they had long suffered; but myself being omnipotent, had paid but scant attention to them or had merely laughed scornfully and continued to subject them to its autocratic will.

Therefore as I now started to walk to town, I suddenly perceived that things were not as they should be. When I started to turn toward the library, my legs did not turn but continued right on; my eyes refused to look at anything but grassy plots, flower-gardens and pretty girls; and my nose began sniffing down at a rose in my coat-lapel which made me feel most ridiculous, though I was powerless to do anything but think terrible words.

Meanwhile my legs kept plodding along, running hither and thither at every whim of my ears, eyes, and nose, continuing to do all the work and getting no pleasure at all from the trip, though all the time my eyes were rolling in every direction enjoying the beauties of scenery, while my ears placidly received the sounds of café player-pianos and whistled tunes and my nose went sniffing along, now and then repaid by a fragrant whiff from a restaurant or fruit stand or, at times, becoming aware of the proximity of a garbage-can, asking my legs to continue on with increasing celerity. At last my legs grew weary and became angry at this manifest unfairness; and when my eyes next spied a shop-window across the street with a beautiful painting in it, my legs flatly refused to carry them thither but kept right on going.

"I want to see that painting in beautiful colors!" cried my eyes to my legs. "Take me back at once!"

"I don't know what you are talking about," replied my legs. "What do I care for colors and paintings! I have pampered you long enough. If you want to go back and see anything, go ahead: but as for myself, I shall continue right on to a bench I know in a grocery store, where I intend to stop and sit down."

And they gave a similar answer to my ears when these heard a band playing several blocks away and urged my legs to run in that direction. My nose fared no better when it vehemently desired my legs to turn aside after a passing peanut-wagon from which was issuing a most celestial aroma. And so my eyes, ears, and nose became excessively angry at my legs, but were powerless to do anything, and had to follow wherever my legs took a notion to go.

Meantime my legs went prancing along, determined to do just as they pleased from now on. Suddenly it occurred to them that they didn't remember where the grocery bench was; so they called up to my eyes: "Hey there, wake up! Where's Persimmon's grocery store?"

But my eyes replied: "We don't know and care less—there's nothing pretty to be seen there. Take us back to the picture-shop at once. We will close up for the day until you do." Then my eyes slily winked at each other and clapped tight shut.

"Nose," screamed my legs in a rage, "smell out the grocery-bench at once! I wish to sit down."

But my nose only turned up and replied: "What, that musty smelling store? I should say not!" Then it sniffed its disgust, and said: "Why did you stop near a dead cat? Take me back to the popcorn wagon at once—it smells so much nicer."

"I smell no dead cat," said my legs stiffly. "It is your foolish imagination, and I shall stay right here until I know where the bench is. Ears, listen for a sound like a wooden bench, will you, and tell me what direction it comes from."

"I will listen to nothing but the brass band," said my ears, waxing very angry. Then they said, "I hear an automobile coming, and I should advise you to move with the utmost alacrity."

"Which way, which way!" cried my legs, becoming frightened.

"I am uncertain—you had better ask eyes," said my ears. But my eyes refused to budge a lid. Then my legs began to run about every which way; and all of a sudden there was a tremendous crash, and myself was hurled through the atmosphere and landed on the sidewalk, a complete wreck. My legs groaned: "I am broken in two places"; my eyes wept: "I am black and blue"; my nose snuffled: "Take me away fom this gas—I am bleeding and suffocating"; and my ears drummed: "What an awful noise—I'm sure I'm burst". Likewise all my other members set up a tremendous wailing.

And so it came about that while I lay recuperating in the hospital, as soon as they were able all the mutinous members held a consultation, which resulted in their making overtures of peace to myself on terms which myself was only too glad to accept without reservations; and in accordance with which from thence forward, myself has always taken great pains to satisfy within reasonable bounds the desires and inclinations for recreation of all the various members of my body, who in turn render to myself with utmost goodwill their services whenever required, so that we now live all together, a happy and a contented family.

Timber Thieves in Washington *By H. C. Pierce*

WE CAME West in 1908 to get us a home. We found we were five or six years too late to get homestead land that was worth taking; but about that time those that were proving up on their claims were selling them, as is usual with the first settlers in a new country. Proved-up land was selling for from fourteen hundred to two thousand a quarter, according to the location and the amount of saw timber on it.

My son-in-law bought a claim for sixteen hundred from an old bachelor that had just proved up. He paid a few hundred down, and had five years to pay the balance in at eight percent interest. We were told that the saw-timber on the land during the five years would sell for enough on the stump to pay for the place. Two or three lumber companies were operating in that section and had bought some state timbered lands and were buying some small tracts.

About that time, 1909 and 1910, the lumber business took a backset, and not much lumber was being sawed to ship. The lumber companies conceived the idea that instead of buying the timber of the settlers and having to remove it in a given time, most of those settlers would sell out to them sooner or later.

The homesteaders had not cleared much land during their five years of homesteading and so could not raise a living; and, being quite poor, they had to go out to work to support their families. In many instances they had run behind through sickness or some other cause; and when they got their patents from the Government they often had to mortgage to some moneyed shark or local bank, paying the limit of twelve percent. They could borrow from eight to twelve hundred on their land.

All the time the settler was in hopes to sell his timber to pay off the mortage; but the lumber companies were buying no timber, knowing that sooner or later the settler would have to sell out. They had their "cruisers" (timber viewers) out estimating the timber in the whole country, so that when the settlers had to sell as their mortgages became due the mills knew to a dollar what their timber was worth in the tree. They would offer you for the land from eighty cents to one dollar a thousand on its value (land and all). In that way they got pretty nearly the whole country.

Those settlers that hung on and would not sell for a long time were finally obliged to sell; for so many had moved away that in many communities there were not children enough to keep up the schools and the parents were not able to send theirs off to school. In war times in some localities the lumber kings started to saw that timber, but would not buy a five-foot stick from a settler.

Now where they have slashed the timber off, and where the old dry slashings are a menace to the country on account of fires, they offer those lands and advertise very extensively how they will sell those lands back to the settlers for the same price or a little more and give ten years' time to pay for them. Why not? They got two or three times what the lands cost them out of the timber and to have six percent coming in on the land is a fine thing.

And pray tell me how the poor fellow that has three or four hundred to pay down is going to make his payments, with no timber to sell to help while he is clearing those slashings and getting a start?

Many a man, after spending eight or ten years of the best of his life there in the woods, has come out with less money than he left the East with, and all the time the kept press are holding out inducements to people in the East to come and get a home; it is so easy! My son-in-law went out into the prairie and worked by

the year to pay up on his place; and the hard work and worry caused the death of his wife, just as the last payment was to be made. She left two little boys. It took three or four years for him to recuperate from that loss with the expense of his boys. He could not sell his place today for what it cost him.

The Spokane *Daily Chronicle* of recent date shows the reduction in the price of building material. Their claim all the time has been that the short hours, high wages, and high freight rates, shoved lumber to the unprecedented high prices. But now with hard times coming on and millions of that lumber on hand that was gotten out with high-priced labor (that they were so cocksure the world was going to need, and the world does need it, but cannot buy it), the companies are dropping (you will see) in price. But don't think for a minute that they are selling below cost; for they are not.

Just a word about pulp wood for paper: I see a great deal of talk about a scarcity of timber for that. All over northern Idaho and eastern Washington are millions of cords of suitable timber for paper, such as spruce, white fir, Jack or black pine, and other timber going to waste. This the settlers would be glad to cut and sell, but there are only two or three paper mills in the whole country. I know of one section in the Clearwater country in Idaho—a strip eight or ten miles long with a stream running through the middle of it, where with very little expense it could be floated to the railroad.

I am not entering a complaint; for we people that discern the signs of the times expect it and rejoice in the fact that it is only a forerunner of the incoming kingdom of our Lord.

Hoping that this will be of some benefit to you, I ask you to excuse my writing with a pencil; but as I am an old man, all crippled up with rheumatism, my hands all drawn out of shape, I can write only with a pencil.

Yours in the hope of a better life, and praying that your work of uplifting will continue.

Modern Cattle Stealing *By G. D. Fairbanks*

IT LOOKS very much as though the financial interests of America, if not of the world, are pulling off the biggest steal in history.

Our recent terrible and sudden drop in prices was no natural economic event, but a well-laid plan; and we shall be badly fooled if we expect prices to rise again. The United States issued billions of dollars in bonds when prices were high and money cheap. These bonds had been gradually gravitating into the hands of the financial interests, but not quickly enough to suit their purpose, when came the order to retrench.

The banks called in their loans; and in order to pay them, people had to sacrifice their bonds and property for what they could get on a glutted market. Result, the interests got hold of the bonds at a big discount and at the same time cut prices to a low level, from which they will never recover to any material extent. We may be sure that the interests will see to it that prices do not recover, because it is necessary to their scheme to hold prices down and thus enhance the value of the dollar. Prices being now approximately one-half of war prices, the bonds, which were issued during high prices, are now worth in actual property twice as much as when they were issued.

Suppose a farmer sold a cow for $100 during the war and bought a bond. He became pinched by the sudden fall in prices and sold his bond to the bank at a discount, in order to get currency to run his farm. It is plain that the bond represents the worth of one cow minus the discount charged by the bank. Years pass, the bond becomes due, but the value of cows has dropped to $50 each; and it will take two cows to pay off that bond, not counting the interest. Of course the Government pays the bond off in money, but this money has to come from the people in taxes, and our farmer will have to part with two cows in order to pay his share of the taxes which in turn pays off the bond. The holder of the bond loans the Government the value of one cow and gets in return the value of two cows.

The example of the cow can be applied to every other commodity, which means that the final owners of the bonds will force the American people to pay them double the amount of actual value that was loaned during the period of high prices by the simple trick of restricting the amount of circulating medium (money) and forcing down prices.

Give Us Manly Men

By Dr. Jno. A. Van Valzah, Ph. G.

MR. Editor: I am a constant reader of your wonderful little paper and look for it with greater interest than all my other papers combined, and I take no less than twenty-five. I herewith submit an article for publication in your paper if it meets with your approval: prompted really by hearing a Bible student explain that the gentiles were eventually to succumb through being debauched by the Jews.* The fact that the Jews control the clothing business and are furnishing us with sissy clothing now worn by our men, and the demoralizing effect of the present-day picture-shows, makes it seem that this man knew what he was talking about.

SHOULD AMERICA RETURN TO MANLY SPORTS?

Quite frequently, of late, in the daily press there crops out a revival of antagonism to the art of self-defense, as evinced in the attempt to prevent the fistic encounter between Dempsey and Carpentier; while at the same time those self-same people condone and in fact encourage the most brutal game ever conceived by mortal mind—namely, foot-ball.

In a boxing contest there is absolutely no intent, desire, or attempt upon the part of either contestant to maim or kill his antagonist. How about foot-ball? Statistics record one hundred deaths due to foot-ball to one in the fistic ring!

As a foot-ball player, I know, you go after your opponents purposely to put them out of commission; and each year's death list, together with those maimed for life, goes to show they generally get what they go after!

Men place their lives in jeopardy when engaged in either sport; and yet, with ever present danger, should not either one or both be preferred to the English games of golf and tennis? Should sports be held out to young Americans that sap manhood and create effeminacy? Before answering, reflect that we are moulding the character upon which the future greatness of our nation depends; therefore we foot-ball fans should not knock the fistic fans, nor should the fistic fans knock the foot-ball fans; nor should either knock the base-ball or any other fans, when such fans are advocating manly sports!

Whither are we drifting, assisted by the fads of today, golf and tennis? What will be our future if we pass up the sports, games, and exercises requiring and producing courage, brawn or muscle? In 1875 the English sparrow was brought into our country. Today what, as a result, has become of our native birds? Dead. Even the little fighting wren went the way of our most beautiful songsters; and so will go our sports if our press continues to play up golf and tennis on the front page of every paper in the country while they condemn our own American sports. The press in America today is not American, nor is it working for the best interests of America. It is all for England. Nine-tenths of our news comes from London! Nine-tenths of the pictures or photos in our papers and magazines are of English lords, dukes, counts or no-accounts!

Today Congress is busily engaged in passing appropriations of a magnitude that make the angels weep. Meantime the common people of the United States and of all the Allied countries are learning the bitter truth of how desperately they were lied to by artful politicians, called statesmen, to induce participation in the late war "to create disarmment, and world-wide democracy".

"God moves in a mysterious way His wonders to perform." Is He moving for or against us when He permits the minds of our youth to become debauched, through mediums? If so, then our only hope lies in our country becoming a country of amazons; otherwise we would have none to carry the arms and man the ships we are now providing; as the sissification of a nation is not conducive to the creation of men-of-war, but rather of *SHE-MEN!*

LOGICAL CONCLUSIONS

Permit me to draw a few logical comparisons. Among others Napoleon drubbed the Germans who at that stage, man for man, were no match for the French. Then there evolved the so-called turners, a manhood practically invincible. These physical giants romped all over the French in 1870 and virtually wiped up the earth with those dancing, effeminate, absinthe-drinking Frenchmen. Then in turn came an era of sane frugal living in France, necessitated by the German indemnity they were forced to pay, developing once more the men who defended Verdun.

In these days, when rumors of trouble between us and Japan are multiplying and with good reason, judging from the Japs' past history, should we be creating a future generation of *sissies*? Japan, meanwhile, is emulating the Germans with their gymnastic ideas, their broadsword and fencing, their jiu-jitsu, etc., creating the future conquerors of the world—THE YELLOW PERIL — unless the Caucasian nations get down to brass tacks!

Don't become angered when I say "sissies". Golf and tennis are well and good for old men, the idle rich, and nice young ladies; but do they make for red-blooded men such as are required to win battles and endure the hardships of campaigning?

'Where there is smoke will generally be found fire!' Permit me to draw your attention to the fire as evinced by the smoke of our country today, our idealisms, our ideals and our nice lady-like expressions. Our sissy men must express themselves in sissy words and phrases. Our statesmen have degenerated into word-mongers who frame up nice-sounding sentences with not an atom of sincerity back of them, only having in view the leading of the people into bondage.

If our forefathers were to pass up or down the business thoroughfares of any city, town, or hamlet in the old U. S. A. today, they would blush for shame. They would find in our show windows the pictures of men posing as ads. for glasses, with hair parted in the middle, and nice lady-like features, while women posing for the same have their hair parted on the side, and wear men's vests, coats, etc.

On the manikins in our gentlemen's furnishing stores they would find clothes for *our dear boys* (the last three words should be pronounced in the Oscar Wilde modulated voice) clinging close to their ribs and flanging over their hips: and no doubt some of the old-timers would go into the stores to get a rear view, to see whether they had grecian-bends!

Then, were they to visit a physician's office, they would find men galore wearing girdles, one might truly call them corsets! And these are those upon whom the future greatness of our nation depends!

Looking into the ladies' ready-made wear would apprise them of the fact that women are favoring the loose, shapeless coat-suit, not the clinging lingerie that made them so charming, sweet, and lovable.

The ways of the world are surely upside-down when women take on masculinity, and men become patron saints to effeminateness.

If one of these SHE-MEN came courting one of my daughters I would holloa "Boo" at *it*, and the undertaker would have a job; or at least he-she or she-he would be frightened into hysterics.

AMERICA'S VULNERABLE POINT

Have the rest of the world, and particularly our enemies, at last found America's vulnerable spot, our tendon-Achilles? Is America the proud, the hitherto invincible, unconquerable, to be lulled into the arms of Morpheus, and its manhood broken down via the route of effeminacy? Are we soon doomed to be morally considered as the French have been in the past? Is this to be our sojourning in Canna, and are we to be corrupted as were the troops of Hannibal, and thus at last go down into defeat? God forbid! But according to the swift and exceedingly rapid drift it would seem to conservative observers we are fast approaching the ragged edge! Will a Demosthenes arise; and if arising shall we hearken to him, or are we, the greatest nation the world has ever known, doomed to go down to defeat through corruption, introduced by our enemies, who could conquer us in no other way?

God grant that all American men and women will reflect; and, reflecting, act — get back to sanity in dress and sports that tend to manhood (not effeminacy) and womanhood (not masculinity).

God's greatest gift to a nation is manly men and womanly women.

[We print this contribution because it is written with such manifest sincerity, and we believe it will be thoroughly enjoyed by our readers, whether or not they agree with every expression it contains. We have no thought that the gentiles are to be debauched by the Jews; that job has already been thoroughly well done by others. We do believe the Scriptural statements that in the Golden Age now dawning the Jews will have an opportunity of retrieving their past errors, accepting Christ as their Savior, and extending the knowledge of the true Messiah to earth's remotest bounds]

Paying Europe's Bad Debts *By H. C. Temple, M. D.*

MR. EDITOR: I clip the following from the Alliance *Review and Leader*:

FOR LIBERTY BONDS

Exchange of War Holdings Favored by High Officials.

Washington, May 26. — President Harding and his advisers are understood to favor the conversion of Allied debts to the United States into foreign bonds held directly by the American public in place of liberty bonds, as a solution of the foreign obligation problem.

The explanation was made by authorities. after the president had announced in New York city that he hoped "in a reasonable period we may change the form of these obligations and distribute them among all the citizens".

What the president and his advisers have in mind is a plan, being worked out gradually by the treasury experts, whereby liberty bonds, as they mature, can be replaced by bonds of foreign governments in debt to the United States.

This would accomplish two highly desired ends, it is pointed out by economists in touch with the government. It will make foreign governments responsible directly to investors for credit, and, if the entire foreign obligation is converted, will reduce the taxes that the administration must levy by more than $1,000,000,000 annually.

I was just connecting this in my mind with the following statement published in THE GOLDEN AGE of April 28, 1920, which reads,

"The European nations are in hard financial straits. These facts have been very generally published in the newspapers. We quote from the Houston (Tex.) *Post*:

"'Owing the United States $18,000,000,000, Europe is bankrupt and probably will never pay its debts, in the opinion of Mark O. Prentiss, chairman of the board of directors of the Bankers' Foreign Credit Clearing House,' who said, 'I look for the repudiation by the Allies of their enormous financial obligations as the only way out'."

My query was as to how the little fellows, the common people, the Liberty bond-holders, would appreciate the exchange of Uncle Sam's obligations to them for securities given by "bankrupt nations", thus using their savings to assist the big fellows in collecting Europe's bad debts.

When Will the Bubble Burst? *By George Colwell*

CONSIDER the interest evil of today. In every nation of the world the rich get interest on all they have, while the poor must pay it in rentals and on everything bought on time. The country itself levies interest on all unpaid taxes and gives interest on all the rich man's wealth.

Starting out in life most young men are without capital. Let one of them, with a young wife, go on a farm. For the first few years when they really need help and the poor young wife needs a nurse girl to assist her rear her babies, they are burdened with debt and needs must pay interest on everything they've got, and the poor young wife not only must go without the nurse girl, but must add her frail strength to the drudgery work of the farm. And besides all this, let some misfortune overtake them; and they are driven from their homes, losing all they have paid, even what they have spared out of their want.

I. Donnelly in "Cæsar's Column" writes thus:

"Interest on money is the root and ground of the world's troubles. It puts one man in a position of safety while another is in a condition of insecurity and thereby it at once creates a radical distinction in human society. The lender takes a mortgage on the borrower's land, or house, or goods. The borrower then assumes all the chances of life to repay the loan. If he is a farmer, he has to run the risk of the fickle elements. Rains may drown, droughts may burn up his crops. If a merchant, he encounters all the hazards of trade; the bankruptcy of other tradesmen, the hostility of the elements sweeping away agriculture, and so affecting commerce. If a mechanic, he is still more dependent upon the success of all above him and the mutations of commercial prosperity. He may lose employment; he may be stricken; he may die. But behind all these stands the money-lender, in perfect security. Give a million of men and a hundred years of time, and the slightest advantage possessed by any one class among the million must result, in the long run, in the most startling discrepancies of condition. A little evil grows like a ferment, it never ceases to operate. Give one set of men in a community a financial advantage over the rest, however slight, it may be almost invisible, and at the end of centuries that class so favored will own everything and wreck the country. A penny they say put out at interest the day Columbus sailed from Spain, and compounded ever since, would amount now (A. D. 1900) to more than all the assessed value of property, real, personal and mixed on the two continents of North and South America. Usury kills off the enterprising members of a community by bankrupting them, and leaves only the very rich and the very poor. Every dollar the

employers of labor pay to the money-lender, has to come eventually out of the pockets of the laborers. Usury is therefore the cause of the first aristocracy, and out of this grow all the other aristocracies."

We quote from "Little Giant Cyclopedia":

"The ethical sense of mankind saw at an early day the wrong of usury. The Mosaic law was very explicit on the subject. Cicero mentions that Cato, being asked what he though of usury, made no other answer to the question than by asking the person who spoke to him what he thought of murder. The Christian church in its early days and until the Middle Ages utterly forbade the exaction of interest. In the reign of Edward VI a prohibitory Act was passed for the stated reason that the charging of interest was a 'vice most odious and detestable and contrary to the Word of God'."

The Popes were against the levying of interest, so were Martin Luther, Ruskin and many others; even Mahomet strictly forbade it.

In the laws of God is written, Leviticus 25: 35-38: "If thy brother be waxed poor and his hand fail with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner.... [therefore every man must be a brother], thou shalt take no interest or increase, but fear thy God, that thy brother shall live with thee. Thou shalt not give him thy money upon interest, nor lend him any victuals for increase. I am the Lord your God."

And the Prophet David, writes in Psalm 15: "Lord, who shall abide in thy tabernacle? He that walketh uprightly and worketh righteously. He that putteth not out his money to interest, nor taketh reward against the innocent. He that doeth these things shall never be removed."

And the prophet writes in Ezekiel 18:8,9: "He that hath not given forth upon interest, neither taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes and hath kept mine ordinances to deal truly: he is just, he shall surely live, saith the Lord Jehovah".

Any one can work the interest question, with a fair degree of accuracy, by a very simple method. For instance, take any interest table and it will be seen that $1 at 6 percent compound interest, becomes a little over $10 in 40 years. Thus $10 in 40 years becomes $100. Thus $1 in 80 years becomes $100. Therefore for every 40 years add on a naught. Thus in 240 years (6 x 40) $1 becomes ($1,000,000) a million dollars. Every bank, loan company, etc., that advances their capital even only six percent per year would have in 240 years a million dollars for every dollar they have got today. One dollar in 640 years would give enough interest annually to buy up the whole world from pole to pole at one thousand dollars an acre without touching one cent of the principal. When will this interest bubble burst?

We print in part from the "Twentieth Century, N. Y." the following by H. C. Whitaker:

"Had one cent been loaned in A. D. 1, with interest being allowed at the rate of 6 percent compound yearly, then 1894 years later the amount due would be $8,497,840,000,000,000,000,000,000,000,000,000,000,000 (8,497,840,000 decillions). If it were desired to pay this in gold 23.2 grains to the dollar, then taking spheres of pure gold, each the size of the earth, it would take 610,070,000,000,000,000 of them to pay for that cent. Placing these spheres in a straight row their combined length would be 4,826,870,000,000,000,000,000 miles, a distance which it would take light (going at a rate of 186,330 miles per second) 820,890,000 years to travel. It may be added that if the earth had contained a population of ten billions, each one making a million dollars a second, then to pay for that cent it would have required their combined earnings for 26,938,500,000,000,000,000,000 years."

But no land has ever withstood for long these ever increasing fortunes. Revolution or conquest has swept away in a single day fortunes that have taken many years to build up, and only too often with reigns of terror, bloodshed and anarchy. Such was the end of Egypt, Babylon, Jerusalem, Rome, France in 1800, and even Russia. Is anything going to happen to us?

Is Criticism of Government Slander? *By A. F. Tomlinson*

GOLDEN AGE No. 41 has arrived, and I notice that nearly the whole magazine is devoted to the exposure of the terrible crimes committed by the British Empire.

Now I am not complaining, nor shall I enter a protest; for I know that the people of Great Britain are neither better nor worse that those of the United States. The only difference is that Great Britain has had the opportunities thrown across her path, and has taken advantage of them to build herself up and to become the greatest nation the world has ever had, while the United States is mad because she cannot do it.

So poor old England has to be lambasted from

every quarter of the globe, particularly by the Irish, her nearest neighbors. Now if England would only submit to the Pope, the man on the Tiber, war in Ireland would end immediately. Therefore the trouble in Ireland is purely a matter of religion. The Roman Catholics want to get control so as to be able to oust the Orangemen.

During the Boer war in South Africa, you will remember how our papers were full of propaganda (Irish and German) of the cruelties practiced upon the poor Boers. I have a brother who was in the Transvaal all during the war; and he claims that the British treated the Boers *too well*. The British fed and cared for the Boer women and children, and after the war was ended they restocked the farms and practically rebuilt the country. Many, in fact nearly all, of the Boers are now friends of the British. Note that General Smuts and others who were foremost in the fight on the side of the Boers are now British patriots.

My brother is now in Eureka. One day recently he picked up GOLDEN AGE No. 38 and read the article about the British doings in Palestine. He laid the magazine down and said: "I will never read THE GOLDEN AGE again; they are Sinn Feiners." I think myself that No. 41 would sell well among the Irish.

The Scriptures say: "Speak evil of no man"; and our dear departed Pastor said that we should not speak evil of our neighbors, even though it be the truth. Are not nations our neighbors, and is it necessary to berate other nations in order to make our calling and election sure? Is that kind of work to be the work of the feet members of the body of Christ?

My brother also said: "That is why I am British—the way they treated a foe. I am proud of the British. I lived among them for twenty-five years, and I ought to know."

I believe that the British Empire is filling her part in the Divine Plan of the Ages. She has pioneered and also exploited countries, and has made it possible for the Bible to reach the different peoples of the world, and also made possible the entrance of the demijohn and other vices. It has fallen her lot to do so. Other nations, including our country, are merely jealous because they have not the power to do that same thing. Selfishness is the great curse of all peoples, including the British.

What we need is Messiah's kingdom, described in God's Word. His rule will be that of justice and equity, and will give a fair opportunity to the poor and needy. His kingdom will subdue evil, will crush it out, and will punish sinners, both rich and poor. His kingdom will "lay righteousness to the line and justice to the plummet" and "will sweep away the refuge of lies" and subterfuges under which injustice is now so often cloaked. No wonder the Scriptures tell us that Messiah's kingdom is "the desire of all nations"!

[There is no wrong in pointing out the transgressions of a government; it is quite proper that the people should know of such wrongs, if they exist, as it enables them to pray more intelligently, "Thy kingdom come; thy will be done on earth as it is done in heaven". It is folly to teach and preach that present governments are parts of Christ's kingdom; they are part and parcel of Satan's empire, now falling into ruins. In the fourth volume of his SCRIPTURE STUDIES Pastor Russell spoke as plainly on these subjects as THE GOLDEN AGE has ever done; and throughout the years of his connection with the WATCH TOWER, of which he was editor, he periodically called attention to items such as we discuss in THE GOLDEN AGE.

We hold no brief for any earthly government; if they have the spirit of Christ let them show it and we will rejoice; if they have the spirit of Satan we will point it out and rejoice that their time is short; so we rejoice anyway. We try to be impartial. Britishers are human; they do not like to have their government criticized; Americans are the same. We could fill THE GOLDEN AGE with witless, pointless, entertaining matter such as abounds in publications everywhere, but we think it more worth while to lay a generous supply of facts on all subjects before our readers and let them form some intelligent conclusions as to the real conditions about us. In the end they will thank us for swimming against the stream]

All Nations of One Blood

By John H. G. Snow (Montreal)

THOUGH a natural-born Britisher I was greatly struck with the truth and its fair presentation in the article, "Earth's Greatest Empire", my only defense of my kinsmen according to the flesh being the Scriptural declar-

ation through the Prophet Isaiah 9:16, "For the leaders of this people cause them to err, and the people who are called blessed of them are swallowed up" (Margin).

As a boy I was taught the soul-inspiring doctrine that one Englishman was worth so many of this nationality and so many of that nationality, that the gentry had blue blood in their veins and divine right from the king down to some imaginary line below the clergy, of course, but never yet explained, because, as the Apostle Paul declares, it never existed.

"God hath made of one blood all nations of men for to dwell on the face of the whole earth." (Acts 17:26) How could all be made of one and yet some have become sacred, and when did this mysterious change take place, are questions all might well ask, and the answer is found in the words of our Lord Jesus (Revelation 2:2) "Thou hast tried them which say they are apostles and are not, and hast found them liars".

I append an imaginary dialogue between Jesus and the theologians of our day, which indicates a few of the many ways in which teachers of today have strayed from the truth:

JESUS: "Call no man your father upon earth: for one [not three] is your Father who is in heaven, and all ye are brethren."—Matthew 23:9.

CLERGY: "Call us your holy fathers and your right reverend fathers in God."

JESUS: "My Father is greater than I."—John 14:28.

CLERGY: "Oh, no! You are equal in power."

JESUS: "I am the beginning of the creation of God."—Revelation 3:14.

CLERGY: "No! You are the Son uncreate."

JESUS: "Of that day and hour knoweth no man."—Mark 13:32.

CLERGY: "You do know and always did know all things."

JESUS: "Worthy is the Lamb to receive power."—Revelation 5:12.

CLERGY: "You always did have all power."

JESUS: "My Father and I are two that bear witness."—John 8:17, 18.

CLERGY: "You forget about the Holy Ghost."

JESUS: "Fear him who is able to destroy both soul and body."—Matthew 10:28.

CLERGY: "The soul is immortal and can never be destroyed."

Irish Question Once More *By Newton T. Hartshorn*

YOU ask; "Why don't the Irish fight square, not from behind hedges?" You give them 100,000 rifles with munitions and ten batteries of modern guns with munitions, and they will give all the square fight desired. I spent a year in Ireland and carefully studied the Irish question. It is not a local question. It is a world question. It is precisely the same question that in 1776 led the American colonies to rebel against British imperial tyranny. It is the great cause of human freedom and justice against the damnable spirit of imperialism that assumes to boss the whole world by a few for the benefit of a few, and the Irish today are putting up a fight for the God-given right of human justice and liberty. I am glad that the German imperialism got its finish; British imperialism next.

While I know that the Irish Catholics are vindictive to the last degree, yet like Paul before his conversion they are red-hot when they think they are right. There is something in the Irish character that I admire. During all these long years of crushing oppression they have refused to lie down at the crack of the British whip. When they once get their eyes opened to the falseness of Romanism, they will be as earnest as Paul was after his conversion.

Things are shaping up, lining up against the Image of the Beast. The Pope, to save his skin, is taking the side of British imperialism. The Irish have given notice that they will take no politics from Rome. The Irish bishop that issued the pastoral letter threatening excommunication of those who engaged in Irish ambushes found his churches deserted. I believe that the Irish will prove to be the eunuchs that will throw Jezebel out of the window—but I may be wide of the mark.

Is it proper for a saint to come out boldly against injustice wherever it shows up? Our Lord told Pilate that His kingdom was not of this world. Times have changed. We believe

that Christ's kingdom is now in a sense at least beginning to be set up, and in that sense His kingdom is of this world; and while it would be both unwise and abortive, in fact wrong, to take sides in the politics of this expiring world, yet sympathy it seems to me may be expressed with those who are unjustly treated, whether they be Catholics, Protestants, Mohammedans or Jews. At any rate, from a careful study of the Irish question, I came years ago to sympathize with the Irish, with supreme love for the truth and all who have the same love for what is just and right, be they English, Irish, German, Chinese, French or Italian.

Sinking of the Lusitania

By Robert Ranson (Florida)

PROBABLY no one happening of the World War made so deep an impression on the world as the sinking of the British steamer Lusitania in May, 1915, at which time 119 Americans lost their lives. At that time, if you remember, we were constantly told that we must be neutral even in our thoughts, and that the destruction of Belgium and of northern France and its architectural gems was no concern of ours.

In October, 1910, it was my privilege to make a trip to England on this noble boat, at that time I think the largest afloat, except her sister ship the Mauretania. I had crossed the Atlantic five times previously on other boats, and had voyaged round the world in the old days when the voyage to and from Australia and New Zealand took from one hundred and twenty days to six months, according to the winds encountered. I was thus no stranger to ocean travel; but my trip on the Lusitania will ever be one of the pleasantest recollections of my life.

She was at that time the fastest, best warmed and ventilated and the most comfortable ship it has ever been my good fortune to sail on. I loved that boat from the time I set foot on her till I left; and I often wonder how my beautiful cabin looks today, occupied as it probably is with sea monsters and possibly the remains of some unfortunate victims, at the bottom of the deep Atlantic about 35 miles off the coast of Ireland.

My first impression on looking over the ship was the awful scarcity of lifeboats and liferafts; and in consultation with a friend we decided, after a careful once over, that in case of a wreck not over eight hundred out of the total of twenty-eight hundred souls on board could possibly escape a watery grave. Nobody worried, however.

The next thing we noted was that every officer and all of the crew had on their caps the mystic letters R. N. R. (Royal Naval Reserve) On asking the meaning of this we were informed that the British government had subscribed one-fourth of her total cost, about half a million pounds, so that in case Great Britain ever went to war this ship and its entire crew would be *ipso facto* a unit of the British Navy. Every sailor on board was in fact a naval man, and had served his time in the navy; and a finer lot of boys I never saw on any transatlantic steamer, quite different from the ordinary deck-swabbers that usually make up the crew of this class of passenger vessels.

The interest in the trip was further heightened by finding an old friend on board, Lord Northcliffe, whom I had met in his humbler Harmsworth days in Florida. On the second day out his name was published in a supplementary passenger list, it not having appeared in the first one.

After reading it I gave my card to the purser and told him to take it to Lord Northcliffe's room and request an interview for me. The purser seemed to have that inherited dread of a real live lord that afflicts most of his race and told me two or three times: "I don't know whether 'me lud' could see you or not"; so I told him the best way to settle his doubts on the matter was to try to find out. Finally he summoned up sufficient courage to tap at the door of the great newspaper man's apartments and handed in my card.

Instead of shrivelling me with a glance the noble lord called out; "Hello, Ranson! How are you? Come in! How did you know that I was on the ship?" I informed him that his name was on a supplementary passenger list; and he said: "Durn it! I told them not to publish my name." I asked: "Why didn't you want your name published?" "Well," he replied: "You know these American reporters, and what a bore they are." I said: "Well, you ought to be willing to take your own medicine".

This accidental meeting was merely an incident of the trip but, curiously enough, connected with my later impressions of her final fate, and would have had no bearing on this narrative had not his lordship informed me that the Chief Engineer had invited him and his party to take a complete look over the wonderful ship and he asked me if I would like to join the party. This invitation I eagerly accepted. The following day at lunch the steward told me that the inspection would come off at two p. m., and I was on hand.

The first thing we were shown in the Chart room were twenty-four electric push buttons, and were told that the great ship was divided into twenty-four water-tight compartments divided one from the other by a water-tight sliding door; that each one or all of these could be immediately closed in case of accident; that any six compartments could be broken from the outside and the rest would prevent her from sinking; and that in fact the vessel could be cut in two and the two halves would float long enough till they got assistance to prevent any loss of life. Of course her construction was known to all marine engineers, and the point I have to make later in this connection will then be seen. I may pass over the wonderful engines, etc., etc.; for in a few days we sighted the coast of Wales and stopped off Fishguard to send the mails and London passengers ashore.

Thirty-two thousand sacks of mail were put off into two good-sized steamers, and as we saw sling after sling go over the side it seemed as if it would sink the tenders. The rest of the trip to Liverpool was uneventful and would have remained a pleasant memory the balance of my life and possibly not written about or referred to, had it not been for the shocking news communicated to me one night after I had retired that she had been sunk by a submarine.

Possibly a month later I began to worry about not having received any answer to an important letter I had written to England, and it suddenly struck me that probably my letter went down in the Lusitania and was never delivered in England at all.

With this thought in mind and remembering what a powerful mail-carrier she was, I wrote to the Cunard Company in New York and asked them whether much mail had been lost at the time of her sinking and whether any of it had been recovered. Their answer was that on her last trip she had carried only ninety-seven sacks of mail and only that mail specially addressed by the senders to go on that boat.

Now comes the summary: If one department of the United States government took so much stock in the warning that the ship would be sunk that they (the P. O. authorities) would not send the mails in her, why did not some other department of the government forbid the company to carry a shipload of innocent passengers on a vessel carrying arms and ammunition, a boat advertised to be a unit of the British navy?

Every wireless man on the coast knew that the German wireless at Sayville was reporting day by day the progress of the ill-fated ship to German submarines hidden under the west coast of Ireland, but we were neutral and allowed this villainy to proceed unhampered.

In February, 1918, you will remember that Woodrow Wilson sent out the various members of his cabinet on a lecturing tour round the country to tell us why we had entered the war; and Secretary Houston, among other remarks made in Morocco Temple, Jacksonville, Florida, before eighteen hundred people said: "They say the Lusitania carried arms and ammunition, which she had a perfect right to do". Did she? This vessel like all others was subject to U. S. inspection, and no passenger boat is allowed to carry even a can of gasoline or a box of dynamite under these same regulations. Any breach of this rule would be instantly followed by a loss of license to all the officers and a heavy fine or confiscation of the ship.

This explains the motto on the medal struck by Germany after the loss of the Lusitania, one of which is in my possession.

"GESCHAEFT UBER ALLES!"

"Trade above all things." After a fair warning that any further shipments of arms and ammunition would not be permitted if a submarine could stop her, and so much stock taken in it that no mails were sent, hundreds of people, many of them women and babes, went down to a watery grave and the Cunard Co. had their passage money.

Not long before this a British ship carried some millions of gold to Canada and was convoyed by six British warships; but this leviathan crowded with precious human lives was allowed to be sunk and no helping hand in sight.

I am sometimes tempted to ask whether the British authorities wanted to see her sunk to drag us finally into the war? Anyway it made no impression on Woodrow Wilson; for he was neutral and told us that we must be, too.

Both in history and on the screen one fact stands out, that when the captain of the sub saw what he had done and that mass of struggling humanity going down to death, he became a raving maniac. Accepting as a fact that it was outside of the limit of possibility to sink such a ship with one torpedo, and that all they could hope to accomplish was to stop it till help came along, and, thus to frighten others from coming across in ammunition-laden vessels, is it reasonable to suppose that he would ever have fired even that one shot it he had dreamed of such awful consequences?

I cannot think of any happening in all history so awful in its results that with ordinary caution might have been so easily avoided. If such an act, committed as it was on the high seas, had been avenged upon the seas by our navy, we might easily have been spared sending our boys to fight land battles.

What more suitable motto could have been thought of than "BUSINESS ABOVE ALL THINGS"!

Items from Florida

By a Christian

A LADY here told me last night that one of the big moneyed men of this place landed three large boats yesterday before sunrise. The common small dealers do not dare come inside the three-mile limit; but this man came right into one of these small wharfs where we go to fish, bringing on each boat over three-thousand cases of whiskey. The man who takes the job of running boats gets ten dollars a case, so you can see what a man makes on one trip.

"This comes from Bimmy or Nassau, but this is not the only source. I heard a man who is a Cuban and a Tram man on the Florida East Coast, ask Mrs. —— for a bit of advice. He said that he had a chance to make some money and told her that the chance was to run a good big boat over to Cuba and bring booze to Key West, where he now runs trams. He told her that the man was going to give him five dollars a case. She said: 'Don't do it. Make them give you ten or don't take it.'

"This lady told me that one of her sons had just sold fifteen hundred for a boat and was going to make his first trip on it in about a week. Another son had just got back from California (where he took a fortune made from this traffic) without a cent in his pocket. She has a young son who has no other business than 'boot-legging'. I don't suppose you know what that means, so I will tell you. He is the Zone man who handles the booze; he gets it for five and sells it for eight to a R. R. man who takes it to Jax and sells it for fifteen. He tells people here in the hotel that he will go down street and get booze; but he goes out into his back yard and digs down in the sand and gets it for them.

"A lady here told me that she did not always live on Easy street, but that her husband made one thousand dollars a week in the whiskey business....The train men....get the whiskey for $3.00 and sell it for $15.00."

[Ex-bartenders and other bums, according to our information, are now making fortunes carrying booze around the country in hand satchels. They have regular routes. Strange thing that these bright secret-service men cannot find them. Those brave men had no difficulty in finding Bible students in war time and hesitated not at perjury to land them in prison for life. New York city became so disgusted at the connivance of the federal detectives with the law-breakers that the New York police got after the law-breakers and arrested more than a thousand of them *in one week*]

Self-Sacrificing Bees

London Daily Express

A MOVING tale of the self-sacrificing bee-hive bee reaches me from a bee-keeper on a Scottish loch. His hives are on the more barren side of the water; and the bees, in their zeal for the flowers that scent the opposite hill-side, fly in battalions across the loch. The journey has no terrors. They are light on the wing, excited by the sweet perfume, and eager—so eager—that when the scented shores are reached, they pack their furry thighs with pollen or load up with honey to their utmost power. But to gather the spoil is one thing, and to return with it another. One bee after another, tired and heavy laden, falls out and drops with his load into the water. So great are the casualties that the swarms could be saved only by moving the hives so that little or no water separates them from the largess of blossom and the irresistible scent.

Hartsdale's Canine Cemetery

By Sophia Christian

JUST twenty-three miles from New York City, via the New York Central Railroad to Hartsdale, New York, in a secluded spot commanding one of the finest views in Westchester County, is situated a Canine Cemetery, established by Dr. Samuel Johnson in 1896. The cemetery at present comprises a plot of seven acres, but there are plans to enlarge it considerably in the near future.

Goodly sums are lavished on the deceased pets of the wealthy, graves costing $2.50 per square foot, most graves averaging $15; and there are special plots costing $2,000 to $5,000.

There is a cosily furnished rest room, the walls of which are hung with pictures of the deceased pets, among them that of a $3,000 monkey.

The bodies of the pets are shipped to the cemetery in zinc-lined boxes, usually by express. They are placed in a receiving vault until the caretaker is notified when the family will arrive to witness the interment. The bereaved ones, especially the adult and male members of the family, often exhibit much feeling and shed many tears as the body of the pet is lowered into the ground. Or if it is not convenient for any of the family to be present, the bodies are buried by the gardener.

CEMENT CASKET FOR DOGS

If something more elaborate than the plain, varnished, zinc-lined boxes are desired, there are to be had cement caskets costing from $40 upward, or white plush ones costing from $25 to $100, all lined with a soft white silky material. These are all enclosed in wooden boxes before being lowered into the ground.

There is a $3,000 cat as well as a lion and two monkeys buried there, and the cemetery boasts a vault costing $13,000, as well as costly and artistic headstones.

The grounds are beautifully kept, and the graves decked with flowers in season.

Here are some of the epitaphs:

Dick
Born 1907
died Oct. 10 1917.

Gyp
Born 1907
died Nov. 13. 1919.

Dearest little pals.
We miss you so.

My adored
Zowie
Died Aug. 21, 1917.
I do not cringe from death so much
Since you are gone, my truest friend;
Thy dear, dumb soul will wait for mine,
However long before the end.

Patsie
A Gordon setter
died March 20, 1908.
age 11 years 6 mos.

Con
A Gordon setter
died July 27, 1908.
age 12 years 9 mos.

Dearly beloved pets,
they were inseparable and now sleep
side by side

Our dear little comforters
Joujou aged 3 years
Daisy aged 16 years

Yanko
My pet cat
My pal and companion
for six years
I miss you deeply
Your loving Mistress
Kearney

Rastus
The smartest and most lovable
monkey that ever lived

Carronvale Laddie
aged 11 years 7 mos.
Faithful unto death

Skippy
Born a dog,
lived like a gentleman,
died beloved.

Wooley Reed
The truest dog that ever lived

Collie
Beloved pet and faithful friend,
She passed away in 1906

It is strange that people would spend so much wealth on such a project, but critics should con-

sider the huge sums that the wealthy give to endow hospitals, orphan asylums, etc. If it were not for their generosity many of these could not exist. Then what can be the underlying motive that makes people stoop to a lower plane, seeking companionship and lavishing such affection on the brute creation?

Perhaps they find in the loyalty of the animals, especially the dog, a quality that every human heart longs for; and in mankind's present condition, what is so rare as a true friend? No matter what happens, nothing seems to shake the brute love of the animal for its master or mistress.

Thank God, the time is near at hand when mankind will find not only loyalty but perfect love for one another, as sin's dreadful work will be gradually eradicated under Messiah's kingdom, now at the door. Men will not then need to seek the brute creation; for the longed-for companionship, love and loyalty will be found welling up from every heart. The animals will be appreciated, but in their rightful place, and to a proper degree.

Antitoxins and Vaccines *By Mrs. W. R. Burzacott*

I SAW in THE GOLDEN AGE of April 27 an article on "How Vaccines Work", by G. del Pino, Glasgow. Believing that the old is passing and that the new is coming in, I wish to tell the readers of THE GOLDEN AGE what the new schools of natural healing have to say about vaccines. The following is a copy from one of their books:

DIPHTHERIA ANTITOXIN: The first case of diphtheria was reported from Roven, a small town in southern France, about fifteen years after they had started to vaccinate in that locality. Since that time diphtheria has followed vaccination faithfully from one country to another all over the face of the earth. These claims have been frequently ridiculed and condemned as utterly groundless and preposterous by advocates of vaccination. Now comes Dr. Tenison Deane of San Francisco, a representative in good standing of the allopathic school of medicine, and confirms the contention concerning the true cause of diphtheria, in a book entitled, "The Crime of Vaccination". The author subscribes himself as follows: A police surgeon, S. F. Asst. Surgeon S. F. Emergency Hospital; Adjunct to Chair Surgery, Post Graduate School of Medicine, U. of Cal.; Asst. Skin and Venereal Clinic, S. F. Polyclinic; Prof. Surgery, Pacific Coast Regular College of Medicine; Lecturer on Surgical Pathology and Bacteriology, etc. His attainments entitle him to a respectful hearing from believers in vaccination, his strong attainments should brace up the weakkneed opponents of vaccination and determine them to protect themselves and their families at any cost from the fearful hazards of this practice. We are taught by him, and the reader must note, that the immediate effects of vaccination are nothing compared with the latent and lasting ones. The extracts from the book quoted bring home the fact that health boards and vaccination doctors are sowing disease of the worst forms. In Chapter IV is the following:

HISTORY OF A CASE: As one that started him on his investigation and study of the subject June 15, 1889, the author was spending his vacation on the ranch of a wealthy farmer in the northern part of the state of California, fifteen miles from the nearest town, a farm of 10,000 acres and no immediate neighbors. The farmer had a wife and seven children. The foreman, a negro, had a wife and five children. None had ever been vaccinated. Six of them were selected and vaccinated by the author: the farmer's wife, age 43 years; the farmer's daughter, age 6 years; the farmer's son, age 8 years; the farmer's son, age 25 years; the negro foreman, age 46 years; his son, age 12. All the rest were left out, and were not afterwards vaccinated. On August 1, 1890, the farmer, his wife, and five children went to the mountain ranch forty miles away, taking with them the foreman, his wife, and five children. There had been no diphtheria in the town nor any in their neighborhood. The mountain ranch was an uninhabited virgin pine forest district, with pure water, where they took up their camp.

August 24 an epidemic of sore throat and canker sores developed among the children: farmer's daughter, seven years old, son nine years old, and the foreman's son, thirteen years old, developed very serious throat and constitutional symptoms, and were taken to the home

ranch, where a doctor was sent for. Diphtheria was the diagnosis. The farmer's wife also developed diphtheria. All the rest who had not been vaccinated were cured rapidly of their sore throats. The farmer's daughter, seven years old, died. The farmer's son, nine years old, did not recuperate for one year. The farmer's wife, forty-four years old, had paralysis and sequelæ, which lasted over one year. The foreman's son, thirteen, became very weak and did not return to normal health. In 1893 the farmer's son, twenty-nine years old, died in Los Angeles, California, of tubercular intestinal trouble; in 1900 the foreman at fifty-seven died of tubercle or cancer of larynx; in 1902 the foreman's son, twenty-five, died of tuberculosis; in 1909 the farmer's wife, aged 63, died of cancer; in 1911 the farmer's son, aged thirty, died of tubercular meningitis; the farmer died of old age. All the rest are living and in perfect health, nor have they ever been vaccinated. No tuberculosis has shown in any of those living, nor is there any family history of tuberculosis. All who were vaccinated in 1889 are now dead.

BUSINESS GOES BRISKLY FORWARD

In view of the foregoing, what unutterable silliness the present anti-tuberculosis crusade and the elaborate cancer research! On these millions are spent yearly, countless dumb brutes are tortured, and human being are experimented on with every nostrum conceivable to modern medicine; and all the while the state manufacture of cancer and consumption, as well as of other diseases, goes briskly forward. It is a tragedy repeating itself year after year, as people are forced to be vaccinated on various pretexts—school attendance, the chance to earn your bread, to go about your business—these are made dependent on getting vaccinated whenever the health boards see fit to order.

Thus, one after another, the claims of nature-cure philosophy are verified by new discoveries of scientists of the regular school of medicine. The medical profession takes the stand that it is their business to cure the people, not to educate them. Students are taught in medical schools not to talk too much, to maintain a dignified professional silence, etc. The great revolutionary discoveries were made outside the medical profession, by pioneers of natural healing—by such men as Hensel, Schuessler, and Dr. Lehman—and are not according to the opinions of the scribes of the schools. 'Nothing good can come out of Nazareth'; even though they did know, they would not impart their knowledge to the public.

It is a matter of government record in the agricultural department in Washington that the two great epidemics of hoof-and-mouth disease in 1902 and 1907 were caused by vaccines imported from Germany and Japan. It is strange that we cannot produce enough of the filthy stuff in this country. The reports in the daily papers at that time read as follows:

"The first cows exhibiting the disease had been placed in pens in the Detroit stock yards, which previously were occupied by vaccine calves, that is, calves that had been used on the H. K. Mulford farm for the production of vaccine. After the suspicions of the government officials, who investigated the origin of the epidemic, had been aroused, they procured vaccine produced from these calves and inoculated it into other cattle. These test animals broke out with hoof-and-mouth disease, leaving no doubt about the fact that the vaccine produced from these calves contained the germs of this horrible disease. In the meantime the poisonous stuff was being inoculated into hundreds of thousands of school children and adults all over the country. Not the least remarkable part of this story lies in the fact that these calves, after they had been saturated with the smallpox taint so thoroughly that they had become useless for the further production of vaccine, were sent by the millionaire owners of these vaccine farms to the stockyards to be sold in the meat markets and to be foisted on the public as veal. It seems strange that these wealthy firms had not decency enough to bury the disease-contaminated carcasses of the vaccine calves in quick lime. These are the people who pose as the guardians of the public health, who produce hundreds of poisonous antiseptics to prevent infectious and contagious diseases."

The reports about this matter from the government department in Washington appeared in the Chicago daily papers of May 17, 1909, and then were promptly quashed. To whose interest was it to muzzle the press thus instantaneously? Why were those responsible for these outrages not prosecuted for foisting such unclean, disease-contaminated food on the public?

These, as well as many similar occurrences, prove positively that the so-called anti-smallpox vaccine is not pure smallpox virus, but a mixture of all systemic poisons and disease taints in the body of the animal from which the vaccine has been produced. According to the law

of counter-irritation, all constitutional poisons and disease taints in the body of an animal or a human being try to work out through the vaccination sore. From this it becomes apparent that there is no more efficient method for the wholesale propagation of disease taints than through vaccination. Children have inherited enough disease taints from their fathers' and mothers' families without inoculating into them the tuberculosis, venereal, or other taints of the Jones and Miller families or of disease-infected cattle.

Humanity was never obsessed by a darker superstition than that health can be promoted by making human bodies swill-pots for the collection of all kinds of virulent poisons, vaccines, serums, antitoxins, and other disease taints. Smallpox, if treated in a natural way, like all other acute diseases, leaves the system in a purer and healthier condition. Some of the worst defectives, such as epileptics and paralytics, were directly the result of vaccination and of diphtheria antitoxin treatment. To become immune to disease we must purify our bodies through the right natural method of living and pure diet.

Medicine By Navel *By S. G. Worth*

IF A cow, at death's door, be restored to health by the introduction of medicine through the navel and navel-string, why should not other mammals be successfully treated in similar manner?

In what I have to present there is no "if". My most valuable Jersey cow had gorged on frozen pumpkins and miscellaneous contents of a garbage-can, and was violently sick. A helpful village neighbor, owner of a milk herd—just a plain man—came on request to my aid, to assist, if he could. He placed his hand on her back, the cow being too sick to notice him, though a stranger to her, and inquired for a tablespoon and a vial of spirits of turpentine. When I returned with pure turpentine, direct to me from the distillery, he held the spoon toward me and commanded, "Pour it full".

After I had poured, he held the tip of the spoon against the cow's navel; and as he slowly raised the handle its entire contents disappeared into the cow's body. He extended his arm and commanded, "Pour it full again"; and, behold, the second spoonful passed upward, out of sight, as before. Not a drop fell to the ground, it being broad daylight—the cow standing in the open upon two inches of new, light snow upon which a single drop would have made an impression. And my wife was witness. Surely, not two minutes time was consumed in the administration of the turpentine. Turning to me, my neighbor quietly murmured: "I think that your cow will show improvement by tomorrow". So she did, and she remained well thereafter. What attraction or force, pray, caused the liquid to mount upward into the cow's body—pump, syphon, absorption? Surely not absorption; for the operation was too speedy; and as for the other two, impossible. Can the philosophy of this phenomenon be explained, and is it broadly significant, suggesting a new channel for administering treatment to all mammalia, including man?

I can make affidavit to what I have told and give names, the locality, etc. I can also add that my wife's niece has since cured her daughter's cow, after hearing of my experience. But why so, seriously? This may be an old practice or, if new, of little account.

We were taught that the navel string is of no use after a mammal's birth; but after the experience given above I realize, and with new emphasis, that a mammal is developed in the fœtus, its entire organism formed, through the navel-string as a channel; and I can but inquire inwardly if this man-relegated appendage may not prove to be a valuable channel, or the channel, through which all parts of the human body may be reached by medicines.

Some reader, with better qualifications than mine, may be able to analyze and exploit the question; and for that purpose I write. Treatments are now administered variously through mouth, stomach, lower bowel, lungs, skin and blood-vessels (by direct infusions), etc. How about the navel-cord?

READY MEANS FOR MEDICATION

Some, or many, readers of THE GOLDEN AGE confidently look for the early realistic fulfillment of the promise, "He healeth all thy dis-

eases". Reader, I would have no one think me over-serious, unbalanced, or frivolous in making reference to the marginal reading of Proverbs 3:8 in this connection. ("It shall be medicine to thy navel") An apparent isolated or detached Scriptural text should not be presumptuously employed to bolster up one fact, to the establishment of a system. But the wise man's allusion may not be altogether pointless, or unrelated, in this very instance, as we are nearing the "due time".

Drift of Modern Education

By H. E. Coffey

THE past half-century has witnessed wonderful strides in the educational progress of this and other nations of earth. A majority of this generation's great-grandfathers were illiterate men, unable to read or even to sign their own name. During their lives, however, education progressed rapidly, and most of our grandfathers learned to read and write; but only the favored few received more than a rudimentary education in these fundamentals. During the "seventies" rapid strides were made in all branches of human learning and skill, and most of our fathers received some tutelage in a few of the branches of science. Yet the instruction they received was quite inferior to the still greater knowledge imparted to us of today. We of this generation have been favored above all other generations. Yet so ungrateful are we for bounties bestowed that our superior knowledge and learning has grown commonplace, and we attribute it all to evolution of the human species—a false theory concocted by followers of "science falsely so-called".

It has been truthfully said that the wants, desires and cravings of humankind know no bounds. With a sincere desire for the advance of the human race as a whole, the cry for education was first sounded by compatriots of the rank and file and in various countries. Our own land, the birthplace of progressive democracy, sounded the clarion note that bade the common people awake from slumber. Common schools were established at the birth of our country, and have progressed with national growth. From that time on, the cry has always and ever been, "More colleges and better schools". But it has taken a long while to arouse the masses to concerted action. In the past the attitude of the common people toward education was passive. But today, as never before, parents are insisting upon education, and their children are demanding it. The slogan now is for higher education.

For a time the country people were content with the primitive one-room schoolhouse, with its yearly session of four or five months; but this no longer satisfies. Where the population is sufficiently dense, the rural districts continue to consolidate and erect rural high schools. On the other hand vast numbers of people are migrating from the more sparsely settled communities to the larger towns where there are first-class high schools. But the high-school education is not deemed sufficient; and hordes of ambitious youths from the country, town and city are overflowing our many colleges and universities.

But, the thinking man inquires, whither is this mania for education and higher learning tending? Whither are we drifting? In order to get our bearings we inquire into what is being taught our aspiring youths of today. An investigation of the text-books used in our common schools reveals the fact that evolution, higher criticism, and other false theories at variance with the clear-cut teachings of the Bible, are instilled into the youthful mind.

FOOLISHNESS OF THE LEARNED

For example, the histories all represent man as progressing from the savage or cave-man upward, ignoring entirely the Genesis account of man's creation and subsequent fall from his original perfection. Geographies and other science text-books vie with each other in seeking to substantiate the foregoing. The Bible is lightly referred to as one of the many legendary histories preserved from antiquity. Thus irreverence for God's Holy Word is encouraged. In the primary grades fables and myths are presented in the readers, teaching the immortality of the soul and other false theories of churchianity. Thus has Satan been transformed, as the Scriptures foretold, into "an angel of light"; and his original lie perpetuated throughout Christendom. But this wave of enlightenment is having another effect. The people are awakening to the injustices of our day: and thus is hastened the destruction of our false systems of church and state—the drift of modern education.

Notes on Mark 6:21-28 *By G. Westlin*

HEROD: King of Judea under authority of Roman empire. Type of earthly governments under authority of Satan, the ruler of this world.

HERODIAS: Who had become unfaithful to her first husband in order to become Herod's wife. Type of church, which became unfaithful to Christ in order to become wedded to the pagan Roman empire as state church.

SALOME: Daughter of Herodias.
Type of Protestantism, daughter of Papacy, the "Mother Church".

JOHN THE BAPTIST: Type of the true church, which condemns the union of church and state.

HEROD'S SUPPER: Feast at close of day. The World War at close of gentile day. Every war during last century has been a great feast to the real rulers and princes of this age — the money lenders, merchants, and manufacturers, particularly to those dealing in war materials. The Morgan Company, New York, is estimated to have increased their wealth by $5,000,000,000 the first three years of the war, through financing loans and commission on purchases for Allies, the greatest increase being due to the rise in price of stocks in various industries, profiting by increased sales at war prices.

PROFITABLE "BANKING"

Note: The Morgan firm was made American purchasing agents for the Allies at the outbreak of war, and made it a rule not to let a contract to any firm until they had bought the bulk of its capital stock; and when the fabulous profits, on war contracts, had boosted the price of stock high enough to make a profitable sale, they sold out and repeated the performance with other firms. This continued during the war; and when it is realized the vast capital this firm controlled before the war, the estimated profits of $5,000,000,000 may be less than half of actual war profits. The Morgan firm received $300,000,000 in capital stock for organizing the Steel Trust, $25,000,000 for organizing shipping combine and like commissions for organizing scores of large corporations since 1900. The profits on those holdings alone, from rise in price, would far exceed the billion-dollar mark.

HERODIAS did not dance.

Catholics the world over opposed the war, the Catholic hierarchy realising from experience that wars these days tend to destroy the last remaining vestige of feudalism, the social order under which Catholicism developed and thrived so well.

SALOME danced:

The Protestant churches almost without exception welcomed and supported the war, which without their sanction and support could neither have been begun nor conducted by Central powers or Allies.

DANCE pleased Herod:

No Government could fail to be pleased with such support, or would refuse suitably to reward even to giving them a part in making and enforcing the laws (especially war-time legislation). Mark 6:23: "Whatsoever thou shalt ask of me I will give it thee unto the half of my kingdom" (church-state power, prohibition, blue Sundays, etc.).

SALOME asks Herodias' advice:

Protestantism copies Papacy's system of suppressing free speech, free press, free assemblage. Protestant churches demand that religious truth injurious to their plans be suppressed by banning such books and literature as expose the truth too clearly to be openly denied by them, the writings of Pastor Russell in particular.

HEROD was sorry:

The statesmen and politicians, at the head of the Allies in particular, trying to justify their participation in the war by claiming that it was waged to defend and promote liberty and democracy, were reluctant to deny their lofty sentiments of political and industrial democracy, and by unconstitutional acts suppressed freedom of speech, press and assemblage. "But..for the sakes of them that sat with him." Under the pressure of profiteering financiers, merchants and manufacturers, the politicians surrendered to the demands of the clergy and did what had never before been attempted in America, interfered in religious worship and suppressed religious books and periodicals, forbidding religious worship and imprisoning people for their religious views.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *Does the Bible say that Christ has the keys to hell (Hades)?*

Ans.: Yes. See Revelation 1:18.

2. *What will He do with the keys of Hades (hell)?*

Ans.: He will unlock the prison-house of Hades and call all prisoners forth.—John 5:28, 29; Isaiah 42:7.

3. *Does the Bible say that Hades will deliver up the dead that are in it?*

Ans.: Yes. See Revelation 20:13.

4. *When the time comes that no more go into Hades and all are called forth from that state or condition, what will become of Hades?*

Ans.: Hades will be no more. It will be destroyed.

5. *What is meant in Revelation 20:14 where it says that hell (Hades) is "cast into the lake of fire. This is the second death"?*

Ans.: Fire is a symbol of destruction, and the text quoted means the destruction of Hades, or the condition of Adamic death. The second death means utter destruction.

6. *If* SHEOL *in the Old Testament means the same thing as* HADES *in the New Testament, does not the Bible say that* SHEOL *is to be destroyed?*

Ans.: In Hosea 13:14, it says: "O grave [*sheol*], I will be thy destruction".

7. *Does this same verse (Hosea 13:14) show that* SHEOL *is to be destroyed by bringing all out of the condition of death (sheol)?*

Ans.: It does; for it says: "I will ransom them from the power of the grave [*sheol*]".

8. *Was there a place outside Jerusalem where fire and brimstone were kept burning, into which the refuse from the city was thrown to be destroyed?*

Ans.: There was. It was called the valley of Hinnom, or Gehenna.

9. *Why was brimstone added to the fire?*

Ans.: To make the work of destruction sure. The burning of brimstone was the most deadly fume known in that day. It was the best symbol of utter destruction.

10. *Did Jesus use the valley of Hinnom, or Gehenna, as a symbol of utter destruction?*

Ans.: He so used it about eight times.

11. *Does His use of the word show that it meant utter destruction?*

Ans.: Yes; for He said (Matthew 10:28): "Fear him that is able to destroy both soul and body in hell [*gehenna*]".

12. *Did any of the Lord's apostles make use of the word?*

Ans.: Yes; just once in James 3:6, where it says that the tongue "is set on fire of gehenna [hell]".

13. *How could the tongue be "on fire"?*

Ans.: Surely it could not really (literally) be on fire, but it can be used to destroy the good name of another.

14. *The Apostle Paul wrote fourteen of the twenty-seven books of the New Testament and gave us many admonitions and instructions. But did he ever mention or even hint at such a place or condition as eternal torment for any of the dead?*

Ans.: He did not, but said on the contrary (Romans 6:23): "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord".

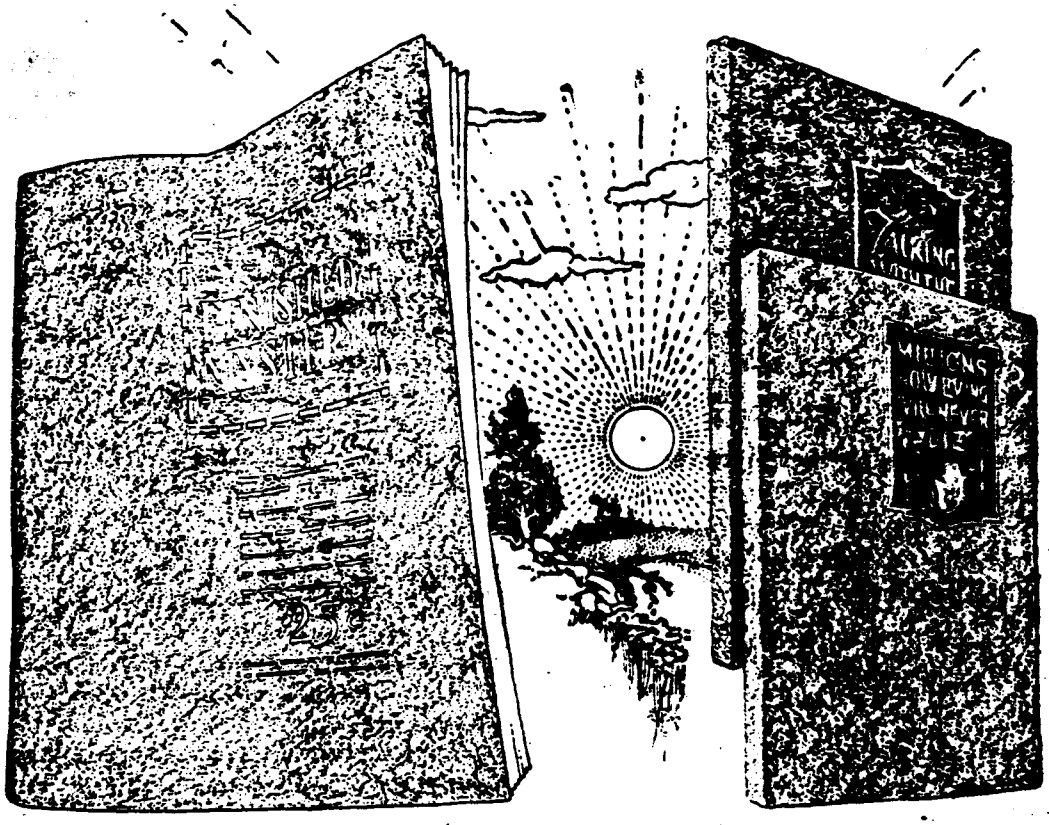
SESAME

Lilies may bloom and roses fill the air
With fragrance sweet, and limpid waters flow
Kissed by the sunbeams of a land so fair
That song-birds catch from heaven a joyous glow.
But there is something very dear and fair,
That sweeter, deeper fragrance yields to me;
Something that fills my soul with music rare—
A little twig from far Gethsemane.

Dear little gem that brings me thoughts of heaven,
Not sweetest flower could to thee fragrance loan;
No music half so sweet, for thou hast given
To me a soft, sweet measure all thine own!
It points me to the star-lit heavens above,
And to the shores of deep, blue Galilee;
It tells me of my Savior's dying love,
And His last night in lone Gethsemane.

Oft do my thoughts, when evening shadows fall,
Wander to that lone spot where Jesus stood
On that dark night, forsaken by them all,
Where in His grief He shed great drops of blood.
Then to my heart an added strength is given,
Because I know he suffered thus for me.
Oh, if I may but win His love—and heaven—
I'll follow Him through dark Gethsemane!

—*Georgia Miller*



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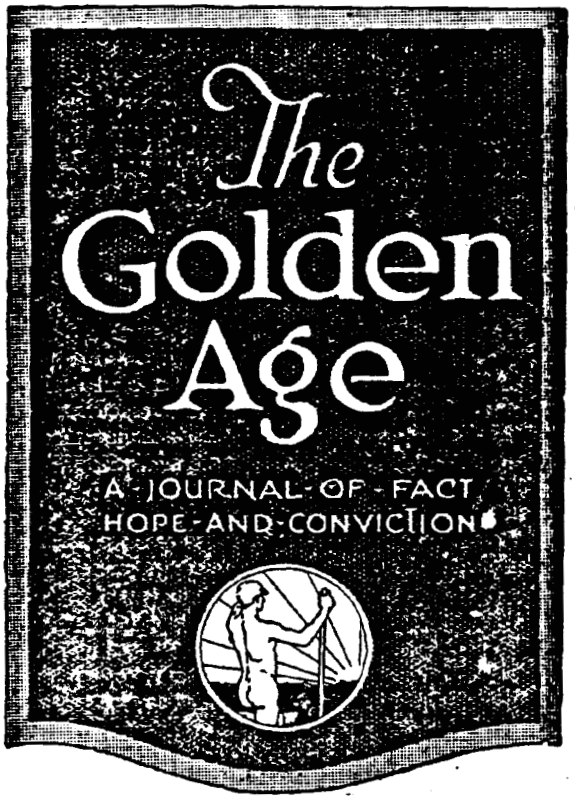

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Cincinnatus and the Deluge

IN THE days of Lucius Quintius Cincinnatus, 519 B. C., the Roman people were much weakened though strife raging between capital (the patricians) and labor (the plebians). The Roman army was surrounded by savages. In despair the Roman senators went to Cincinnatus, offering to make him dictator until the country should be saved. They found him at the plow. He saved the day, marched the army back to Rome, laden with the spoils of victory, and returned to his farm. What a fix the Roman people would have been in without the help of Cincinnatus! They would have been in just the fix in which the American people find themselves today because of the ruin of the American farmer by the Federal Reserve Bank.

Of course the Federal Reserve Bank can be expected to say that it did not ruin the farmer; but it did, nevertheless. It encouraged him a year ago to put in the most expensive crop ever planted in American fields, and then used all its great powers to force him to sell the products of those fields the moment they matured and at prices which have knocked the bottom out of the farming business.

The Federal Reserve Bank boosted interest rates, thus partially repudiating the Liberty Bonds which it had helped to place in the hands of the people; it refused to loan money upon those bonds except at exorbitant rates of interest; it scared the banks of the country into shutting down upon the farmer and the small business man, and it is still following the plan.

It is evident that a grand attempt, a colossal attempt, is being made to subject the entire American people to slavery to a money oligarchy; and that the Federal Reserve Bank is the instrument. Else what is its motive in continuing to withdraw and hoard capital at a time when capital is so desperately needed?

The percent of reserve which the Federal Reserve Bank is required by law to carry is thirty-five percent, and experience has demonstrated that it is ample. Now why is it then that at the close of every month, beginning with October, 1920, the reserve in that institution has climbed steadily as indicated in the figures: 43.1, 44.4, 45.4, 49.9, 49.9, 50.8, 55.0, 57.6 and 60.8 percent?

The same desperate attempts to withdraw support from the business of the country and to pile it up in the bank is shown in the Federal Reserve percentage of gold to notes for the same months: 47.2, 48.8, 50.5, 56.5, 58.1, 60.7, 67.2, 71.7 and 76.8. What is the occasion of all this? It is either a determination to squeeze out the farmers and small business men or an effort to prevent being squeezed out themselves by some calamity seen as impending.

The Schenectady *Citizen* is out with a story from Washington that the latter is the case; and that the conference of bankers at the White House, May 27th, was not a conference, as alleged, for furnishing the financial resources to rehabilitate the world, but a conference of the greatest bankers in the country to see what could be done to stave off the greatest financial panic ever produced. We say "produced"; for if it does really come the Federal Reserve Bank will be more entitled to credit for producing it than any other peace agency.

City People Interested

WHEN the Federal Reserve Bank applied the thug-cord to the American farmer's neck in the fall of 1920 it had a definite plan in mind. It wanted to reduce the price of food to American factory workers, so that an excuse could be found for reducing the wages of those

workers; and it wanted to reduce those wages so that the American factories could continue to compete for world business after Europe's warring nations had resumed the employments of peace time. But the end desired was not worth the effort that has been made. The world business has gone to pot, and the ruin of the American farmer has sent American business the way of all the rest.

We are all interested in this question. It is vital to us. The people of the cities are even more interested in the material welfare of the men who raise what they eat than are the men who raise it. City people cannot live at all without the work of the farmer. And if real famine were to come, the city man would get nothing at all to eat until after the farmer and the farmer's family had been fed.

There is another reason why city people are interested in the farmer's condition, and this is that the farmer is the best customer of the things made in the city. The moment the buying power of the farmer is reduced, that moment depression begins in all industries. The farmers represent thirty-five to forty percent of the population and anything that seriously affects their buying power brings trouble to all the people who make or deal in or transport the things the farmer buys, and that is everybody in the country except those "financiers" who produce nothing at all and live off the sweat of the multitude.

Anyway, there seems to be a lantern-jawed panic headed toward the American people. It was, as usual, d e l i b e r a t e l y manufactured. Whether it can be as deliberately stopped remains to be seen. Students of economics have for a generation or more looked at the production of pig iron as representing business conditions. This is because pig iron is largely worked up into structures of various sorts, and one of the first things a concern halts if in trouble financially is its building operations. It cancels its orders for building materials and equipment, and this goes all the way back to the blast-furnace. Now it is a significant fact that the production of pig iron is down to the smallest output in thirteen years, being only about forty percent of the production of last year. This is the worst of showings.

Allowing for a three percent annual increase in volume of business, the present industrial depression is twenty percent worse than the terrible depression of 1908, at its depths in the summer of that year. That depression followed the so-called "Rich Men's Panic" in 1907, when a group of Wall Street pirates attempted to take control of the Northern Pacific Railway Company away from the great railroad builder, James J. Hill.

The direct interest of the ironmongers in the farmers is a considerable item in itself. The farmers are large users of implements, nearly all of which are made of iron and steel materials. In their present predicament they are getting along with the old implements and are not buying anything new. This hits the implement makers and they in turn are clamoring for lower priced steel and other materials so that they may find a market for their goods.

Crop Prospects

REPORTS differ as to crop prospects, but a lamentable feature of the situation is that the American farmer is now so depressed that he takes a gloomy view of things even when the Government itself tries to tell him that everything is all right. Farmers the country over talk in a very discouraged way about the prospects of getting a crop and of getting anything for the crop after it is gathered, but the Government seems to think the crops will be all right.

It is known and generally admitted that the apple crop for 1921 will not be half so large as in 1920, and the peach crop will also be less, though the apple crops in Maine and New Hampshire will be above the average. The corn crop in Iowa gives prospect of being one of the finest in its history; and although the wheat acreage of the country as a whole is a little less than last year, yet the crop outlook at this writing is declared by the Government to point to 43,000,000 more bushels than last year, with excellent crop prospects for Western Europe in general, Japan, North Africa and the Argentine. Australia had a record harvest last January. In India the outlook is unsatisfactory, due to insufficient rain.

Best Customer Ruined

WHEN a family spends its entire time for a few years fighting to see who is to be boss over the family premises there comes a time when it can no longer pay the grocer, and no matter how much food the grocer has on his

shelves he does not feel like putting it out on time to such a family. He supplied cash and credit to get the food in the first place; he wants cash or acceptable credit in return. Europe is such a family, and Uncle Sam is the grocer. Moreover, the family already owes more than it can pay.

There is no longer enough gold in Europe to pay the annual interest owing to the United States. Europe desperately needs the food and raw materials which America has in such abundance, but it has neither the money nor the credit to buy. America has both the food and the money. Europe is destitute of both. It would like to pay in manufactured products. It is beginning to do so, but American manufacturers are frightened at the prospects and are putting up a fifty-six percent tariff to dam the flood, and to raise prices correspondingly.

The other day, in a store window in Lynn, Massachusetts, the writer saw a large display of beautifully woven stockings for children, in attractive colors and designs, all sizes, at twelve cents per pair; and stamped across the toe of each was the familiar word "Germany" to indicate the country of origin. American manufacturers would like to stop this. They would like to send stockings to Germany by the shipload, and to bring back from Germany butter and other agricultural products by the shipload, to keep down the cost of living in America. And this the farmers do not want. Germany has no money. She must pay, if at all, in manufactured or in agricultural products. How is she to pay? Either the one American interest or the other must suffer, or else the debt must be cancelled.

Shortly after fighting ceased, the export demand for United States surplus products faded away. The buying machinery of the world ceased to function. Within the past year the exports of corn have fallen to one-half what they were the year previous, wheat to one-fourth, mineral oil to one-fifth, cottonseed oil to one-seventh, cotton to one-fourteenth, flour to one-sixteenth and oats to one-twenty-second of what they were in 1920. The result is that the United States markets are clogged. Experts claim there is now enough unspun cotton on the market to last the world two years if it continues buying as little as at present. Evidently the need for large crops of cotton, which has long stimulated the South, is disappearing.

Home Customers Blockaded

PRESENT railroad rates are prohibitive. They prevent the farmer from disposing of his products to even his own countrymen. The rates put into effect a year ago have been tried and found wanting. Supposed to produce more revenue, they have produced less, for they have killed the goose that laid the golden egg. The country as a whole owns the railroads as a whole. They were built on land donated by the people and were built with the wealth and credit which the people supplied. The new rates were fixed for the benefit of those persons who, when the country was at war, tried in every possible way to make the roads as unremunerative to the Government as possible. Ask any railroad man of your acquaintance; it is common knowledge. These same men who, during the war did their best to prevent the Government from making a good showing in railroad operation, have it in their power to crush any farming community by so regulating the flow of cars as to shut it out of market.

Livestock producers have been unable to market their product at any profit at all since the increased freight rates went into effect. The worst case we heard of was of a farmer in northern Missouri who shipped a carload of sheep to Chicago, and they failed by $26 of bringing enough to pay the freight bill. The farmer wrote that he had no money, but would be willing to ship a second car in payment of the freight due on the first car if the patriotic packers who received the first car would cancel the debt.

Hay cannot be moved more than 150 miles without the freight eating up the margin between cost of production and the market price, thus leaving nothing at all for the farmer's toil. Forrest Luther, Cimarron, Kansas, shipped three cars of hay to Kansas City, and after paying the freight and terminal charges, and expense of baling, had to put up 50 cents a ton out of his own pocket in order to get rid of his hay.

The rate on corn is so high that corn can be shipped from the Argentine Republic, at the opposite end of the world, and landed in New York at one-third the cost at which it can be shipped from Iowa cornfields to the same point. The rates in the West are just as bad. California farmers cannot afford to keep up their stock

because Oklahoma maize which brings only 60 cents per hundred pounds at home costs them $3.00 per hundred in California; and Oklahoma cannot afford to eat California grapefruits which are rotting in California because the growers are offered but one-fifth of a cent apiece plus the transportation.

The growers of vegetables are in the same predicament. In June, 1921, magnificent cabbages were being plowed under in the vicinity of Newbern, North Carolina, because it did not pay to ship them the 500 miles to New York; and at the same time several cars of finest varieties were abandoned to the transportation companies because the wholesale price was unequal to the freight rate of $1.35 per crate of 120 pounds.

During the past season millions of bushels of potatoes were sold in New York city which did not return to the growers more than ten cents a bushel over the freight; hundreds of cars of the finest onions ever grown were refused as not worth the cost of the freight; and W. H. Walker, president of the California Farm Bureau Federation, reports one instance where a California truck farmer received just 36 cents in cash as his reward for raising, packing and shipping eight cars of vegetables. The rate today on a box of a trifle less than a bushel of apples from the state of Washington to Philadelphia is $1.12.

Crooked at Both Ends

THE Chicago packers, those purveyors of things which we used to think were necessities, but which we now find are not so good for us as are the cheaper and coarser vegetables, fruits and cereals, continue to demonstrate their 100% (profit) Americanism, the kind that won them such undying fame in the embalmed beef of the Spanish-American war.

Those among them who belong to the Holy Empire outlined in GOLDEN AGE Number 46-47, and who contribute sufficient to its exchequers, may be sainted some time, as was Joan of Arc; but they are two removes from saintliness now, one as buyers and the other as sellers. As pirates of the commercial world the packers give no quarter, and the people offer none in return.

In the eight weeks from the middle of February to the middle of April the price of good beef steers at Chicago *dropped* $2.05 per hundred pounds; and the packers, those shining examples of American progressiveness in political and financial circles, celebrated the event by shoving the price of dressed beef of the same quality *up* to the extent of $2.50 per hundred.

From the Washington Bureau of Markets we learn, under date of March 22nd, that while, during the first two weeks in March, the average price of good beef steers on the Chicago markets declined 25 cents per hundred, during that same time the average price at three of the principal Eastern markets was advanced $1.16 per hundred. If these patriots found that they could and did boost the price to consumers, why did they at the same time continue further to rob the farmer of all he possessed?

The only way we can account for the curious conduct of these saints in the packing business is that in their extremity over the country going dry they have, some of them, become addicted to the use of cashew juice. This drink is produced by the natives of South Africa from the fruit of the cashew tree. It has the effect of reversing the motor nerves and causing the drunken man to walk backwards. If this is true we are sorry—for the natives. Good bye to their cashew. Anything that the packers get hold of is gone forever.

All the principal things the farmer has to sell —corn, oats, hogs, cattle, cotton, wool, hides— are now bringing the farmer less than they did before the war, but the things which he must purchase are still abnormally high. On this point Secretary of Agriculture Wallace has made the very forceful statement following:

"The talk of bringing prices, whether farm or other prices, back to the pre-war normal is morally wrong and economically impossible. We incurred a heavy national debt on inflated prices. If we could force all prices back to the pre-war normal (which we cannot do) it would be equivalent to just about doubling that debt. We can pay off our debts much easier if we maintain a price level more nearly the level at which the debts were incurred."

One reason why prices cannot go back is that dealers will not let them. Each seems determined to maintain war prices just as long as possible. When a New York dealer in lemons had his attention called to the fact that lemons in California are bringing but 12½ cents per

bushel, and ought to be sold at a retail price less than 5 cents apiece, his reply was an impatient, "I won't take a cent less, for I can get it". The war (that thing of blessed and hallowed memory to the war-boosting preachers) taught the people how to profiteer, and they will not unlearn the lesson until they must.

The farm-implement makers, in an effort to square themselves with the farmers as to why when the farmer is back to hardpan, they have not followed him, try to get the farmer to see the advance in labor at the factory aud set forth the following as the percentage of advance in price of materials over 1915 in the principal things they use:

Bessemer steel bars,	106 %
Sheet steel	144
Plow steel	147
Coulter blades	158
Yellow pine	175
Cold rolled steel	187
Common iron bars	188
Disc harrows	210
Old rail steel	217
Pig iron	219
Malleable iron	264
Cotton duck	286

How it happens that a cotton-grower gets the same for his cotton that he did before the war, but pays much more for his shirt, becomes clear as we think that the bale of cotton is sent away by a railroad that charges twice as much for freight, partly because it pays twice as much wages and twice as much for much of its coal and other supplies. Arrived at the cotton mill it again finds wages twice as high and coal twice as expensive as before the war. Then the shirt comes back by a circuitous route, paying expensive freights each time, through the hands of a multitude of wholesalers, jobbers and retailers, none of whom are satisfied with profits such as they were accustomed to during the days before the war. As a result an acre of cotton will return the grower in manufactured goods and other merchandise only sixty-one percent of what he obtained in normal times.

In June, 1921, the price of wheat was one-half what it was in June, 1920, corn was one-third the price, oats one-third, barley one-third, rye sixty percent, potatoes one-sixth, hay one-half and cotton one-quarter. An acre of corn would produce only seventy-three percent in other commodities of what it normally produced, oats would produce seventy-four percent and wheat eighty-one percent. Rice retails in the City of Washington at ten cents a pound, and yet the growers in Arkansas receive for it only twenty-five cents a bushel. Restaurants all over the country regularly charge more for one lamb chop than the farmer receives for an entire lamb.

More about Wheat

NON-PARTISAN Leaguers tell the story that one year in North Dakota the wheat was shrunken because of drouth. The elevator men said it was fit only for chicken feed and bought it as such. When the millers at Minneapolis made it up into flour they placed slips in the sacks pointing out the unusually fine quality of the flour. This one job cost the farmers of North Dakota fifty million dollars.

The Leaguers tell another story of a little town in North Dakota where the local elevator purchased during the season nine thousand bushels of wheat, grading none of it higher than number three; but when the elevator man sold the wheat there were but 97 pounds of it which sold at lower grade than number 2. This job netted the elevator man $1,080, every cent of which was stolen from the farmers of the neighborhood as truly as though he had stuck them up at the point of a gun.

Labor, Washington, D. C., prints the following scathing editorial on the way the farmers are treated by those who have the power in their hands:

HOW FARMERS ARE ROBBED

An ounce of fact is worth a pound of theory.

When the price of wheat slumped some months ago, the spokesmen of "Big Business" told the farmers that the trouble was due to a falling off of foreign demand.

The farmers started an investigation and found that more than 200,000,000 bushels had already been exported and 100,000,000 bushels had been purchased for future delivery.

This was 80,000,000 bushels more than our estimated surplus.

Then the spokesmen of "Big Business" presented another excuse.

Purchases of wheat for export, they said, had been made by the British Royal Commission in such a way as to eliminate competition and hold down prices.

Again the farmers started on the trail of the facts. They found:

The export price of wheat during November, 1919, averaged $2.31 a bushel.

For the same month in 1920 the average was $2.61.

The average price received by the farmer in November of 1919 was $1.70 a bushel.

The average price received by the farmer in November, 1920, was about $1.00 a bushel.

THE EUROPEAN BUYER PAID 30 CENTS A BUSHEL MORE FOR WHEAT AND THE AMERICAN FARMER RECEIVED 70 CENTS LESS.

Somewhere between the American farmer and the starving millions of Europe some one took an extra "rake-off" of one dollar a bushel on approximately 300,000,000 bushels of wheat.

It is estimated that $60,000,000 of this went to the railroads in increased freight rates under the Cummins-Esch law.

THE REMAINDER WAS POCKETED BY THE PROFITEERS WHO CONTROL THE BANKS AND MANIPULATE THE GRAIN EXCHANGES.

And still there are men who wonder why the Nonpartisan League retains its hold on the farmers of the Middle West.

It must not be supposed that the farmers are taking their losses calmly. They are wide awake now and boldly claiming that the speculators, gamblers and transportation agencies, posing as financiers, are taking two-thirds of all the wealth produced on the farm or in the factory and using it to pay interest to themselves, on the capitalized sorrows of mankind. They are claiming that out of the dollar which the worker pays for the product of the farm the farmer gets only 38 cents, and out of the dollar which the farmer pays for the products of labor the worker gets only 35 cents. And they are wondering whether there is not some way by which they can get along entirely without anything but the railroads standing between farmer and worker. They are undertaking marketing on a scale never before attempted, and all this with the opposition of those who should be helping the movement.

A sample of the progressiveness of some so-called business men can be seen in the resolutions of a body of them at Fredericton, New Brunswick, urging the government of that province against the passage of legislation providing for compensation in case of accident, restriction of child labor, establishment of an eight-hour day and greater educational facilities for workers on the ground that it would encourage more workers to migrate from the farm to the city, and that their legislative efforts should be devoted to turning the stream in the other direction.

What is the Farmer to Do?

EVEN if the crops are as good as the Government seems to indicate (and which our acquaintance and correspondence with farmers seems to dispute), it does not show the way out. Mr. Wallace, the Secretary of Agriculture, has declared that the only hope he now sees for the farmer is for the individual farmer to go ahead and raise all he possibly can, in the hope that some one will come along and pay him enough for his crop so that he can afford to put in another one. Almost in the same breath Mr. Wallace tells us that the United States has been using up the fertility of its lands, the future capital of our descendants, by too steady use.

During the war the farmer who worked his own land and saved his money forged ahead. The five years prior to 1920, taking the country as a whole, were profitable years, especially to grain-growers who had good crops. They were not so profitable to livestock growers, because of the high cost of the grain fed to the stock. The livestock growers got the worst of it all around; for when the bottom dropped out of the livestock market last Fall these growers lost in a few months, in the average value per head of the stock which they had on hand, one and one-half times as much as they gained during the participation of the United States in the war.

The farm-renter did not fare so well as the owner. His rent was increased, and if he had to pay a cash rent last year he was probably cleaned out entirely. It is claimed that the average farm-renter in the United States last year, after paying his rent did not receive for his own labor more than five cents per hour; and it may be added that, judging from the grain futures at Chicago and the cotton futures at New York, he will be fortunate indeed if he receives more than ten cents an hour for his labor in 1921.

Some sections of the country were hit harder than others. We can find none that was hit harder than the cotton district of Central Geor-

gia, where the wages of workers have dropped to five cents per hour and the poor farmers can not pay even that amount. Mules bought in that district in the spring of 1920 at $350, and forced on the market in the fall of the same year, brought only $50 a head.

The prices of land still hold up quite well, in spite of last year's reverses. The value of plow land per acre in various states of the United States in March, 1921, is given as follows:

Alabama	$ 26
Mississippi	26
Georgia	36
South Carolina	50
Kentucky	53
California	135
Illinois	157
Iowa	200

The Nonpartisan League is fighting a hard-contested but winning fight for a more equitable deal for both farmer and consumer. One of its features is coöperative elevators. These are spreading all over the grain country. There are now 260 of them in Kansas alone. In marked contrast to the narrowness of most Eastern papers, the New York *World*, in its issue of April 21, 1921, said: "The Nonpartisan League, with its doctrine of coöperation, has, after all, pointed the way out for those who make their living on the land".

Those Wool and Hide Shortages

IT MAKES us all sick now when we think about how unmercifully we were lied to during the war about those wool and hide shortages that never existed, except for the purpose of profiteering. We wore our old clothes, patched our old shoes, and saw $20 suits sold for $100 and $3 shoes sold for $20, and counted it all joy to be thus "patriotic". And now we find who it was that got the extra $80 on the clothes and $17 on the shoes. It was not the visible government that was benefited, nor yet the producer nor the worker-consumer. It was the invisible government which manufactures our "news" for us that was benefited. The merry tale goes on, of which we have already had some samples in the GOLDEN AGE:

Charles Rezeau, of Cullison, Kansas, shipped a yearling calf hide to a hide and fur company at Hutchinson. The hide weighed 11 pounds, and the price paid for it was 7 cents a pound. The freight charges, 67 cents, were deducted from the munificent sum, and Mr. Rezeau received the princely sum of 10 cents in stamps for his hide.

Then again there is Mr. Frank Herman, of Dubuque County, Iowa. In April he sold twenty-two calf-skins at six cents a pound, totalling $13.20. Out of the sum thus attained he bought one pair of shoes for $12, leaving him $1.20, and leaving an astonished American public to wonder what must be the size of Mr. Herman's feet if twenty-two calves will barely suffice to provide him with leather enough for one pair of shoes.

The gay days of $100 suits are over; but while they lasted, the American Woolen Company, that arch-patriot of all 100% (profit) Americans, feathered its nest so completely that it need never worry again. Now we are calmly told that enough wool is stored up to last two full years, that huge stores of foreign wools have been brought in and added to the surplus, and that there is no market for any more wool. Hence American sheep raisers are ruined, and there is no help for it.

Word comes from Minnesota that wool there is ten cents a pound (with eggs fifteen cents a dozen and hides 2 to 3 cents per pound). And from Jefferson City, Missouri, comes the news that Dr. J. E. Jose, of that city, sheared a flock of 173 sheep, and the net amount received for the wool was only enough to buy a four-pound tailor-made suit of ordinary quality. Just think of the size of a man that requires the wool of 173 sheep to provide him with one suit of clothes!

Why Not Cry "Away from the Land"?

THOSE who cry "Back to the Land" are neither helping the farmers nor solving the problem that now confronts us. It is better for the farmers that as many people stay in the cities as possible. It makes more consumers and less competitors. The development of agricultural machinery more than offsets the farm-to-city movement.

In 1830 it took 64 hours and 10 minutes of man's labor to produce an acre of wheat. In 1896 it took only 2 hours and 43 minutes, although the normal labor time to the acre is 10 hours. In

1830 the man had to work 4 hours and 30 minutes for each bushel that he produced. In 1896 only 10 minutes of the man's time was required. In this time the labor cost per bushel fell from 17½ to 3½ cents.

In countries where there is little modern farm machinery, as in France, and where the crop production per man is low, the bulk of the population is still on the land. In the United States, where the per capita production of the farmer is high, there is a larger percentage of people in the cities.

In the realm of cotton not as much can be done by mechanical contrivances as in some other crops, and yet such progress has been made that whereas the labor time for producing 1,000 pounds of unginned lint in 1841 was 167 hours and 48 minutes, in 1895 it had fallen to 78 hours and 42 minutes.

Farm Wages Are Down

IT WAS inevitable that the wages of farmhands should come down with the so-called "deflation" of the farmers. It is a pity that such a "deflation" was ever undertaken. It makes no difference to the farmer, in actual result to him, whether the panic through which he is passing was accidental or intentional. The effect on the farmer is the same— withholding of credit, suit for debt, foreclosure of mortgage and loss of home and property.

The drop in farm wages in New York State is over 40 percent. Last year the farmers were paying their laborers $60 to $100 a month without board; now the wages are $50 to $60. With board the wages are about the same as paid in Kansas and Nebraska, $30 to $50. In Wisconsin wages are reported as $50 compared with $80 a year ago; in Montana as $40 to $55 compared with $75 to $95 last year.

In Maryland colored farm-labor is receiving $1 per day, in Arkansas 75 cents to $1.00, and in Macon county, Georgia, in the latter part of May, 1921, 60 cents per day of 12 hours; and even at that much colored labor was forced to leave the state, being unable to find any employment at all. This is due to the fact that cotton thereabouts is the only crop.

The South has been forced to give more attention to diversified farming than before, with a great reduction in cotton acreage and more attention to the raising of corn, hay pastures, truck gardens, orchards, livestock and poultry for home use.

The Arkansas Profitable Farming Bureau has laid out the following as a model program for a 40 acre farm having a team of mules, a cow, brood sow and pigs and two dozen hens: 14 acres of cotton, 14 acres of corn with velvet beans interplanted, 6 acres of oats or hay followed by a second crop of cowpeas or soy beans, ½ acre sweet potatoes, ¼ acre Spanish peanuts, ¼ acre Irish potatoes, planted twice, ¼ acre garden truck planted three times, ¼ acre sorghum and 4 acres pasture.

Sundry Farm Items

THE cow has been developed from a range animal with scanty milk production to a living machine for milk production limited only by the amount of feed she can consume. The average herd of cows, penned up in a cow barn, is estimated to throw off in two weeks as much water through the lungs, through the pores of the skin, and in the urine, as falls upon the roof of the barn in a year. It is to the cow's welfare that the barn be dry. The barn must be sunshiny, too, and yet there must not be too many windows; for the more windows there are the more animal heat will be lost by radiation and the more food will go for naught but fuel. This is causing modern barn-builders to give more attention to ventilation than was ever done previously.

Now that timber is becoming more valuable, farmers are coming to care for their wood lots more scientifically. Trees, in order to produce high-grade sawlogs, need to be close enough together so that their tops will be in contact. Young trees rising well between the older ones should be encouraged by the cutting out of all defective trees and the reaping and marketing of all mature timber. Grass in the woods is a sign that the forest is not thick enough to produce good timber. In making choice of trees that are to be culled out, always remove the inferior varieties of lumber-making woods.

Mr. A. G. Adams, Banstead Grange, Banstead, England, claims a world record for what can be done with one pound of potatoes. Mr. Adams planted each eye of his pound of seed potatoes in a separate hill. 146 plants resulted, and these 146 plants yielded 853 pounds of

tubers. Can anybody beat this showing? We wait to hear from Montana and Wyoming, in the confident belief that when figures are available and the raisers of the Great Northern and Northern Pacific "Great Big Baked Potatoes" are heard from there will be some potato figures that will astonish mankind.

Experiments on a large scale in Germany have demonstrated that the gas from blast furnaces, scrubbed to remove its sulphur, and released in small quantities in the foliage of growing plants increases the fertility by more than 100 percent. This is not unlikely. It is merely reproducing earth's Carboniferous Era on a small scale.

Amateurs who hope to succeed in farming are warned to locate in sections where the land is good and where the farmers are prosperous, and to seek and follow local advice, but not to attempt to specialize for the first few years.

Within the limits of the city of New York are 800 of the most costly farms in the world. Their average value is $1600 per acre and their average acreage 40 acres. The principal crops grown on these expensive acres are hay, corn and potatoes.

The general discontent of the farmers does not auger well for Satan's empire. There is a growing conviction on the part of these true yeomanry of America that they have been double-crossed by the "financiers", and the Scriptures justify their conclusions. When they correctly identify the combination of Big Business, Big Politics and Big Churchianity as the cause of all their woes they will help mightily in preparing the way for the Golden Age.

England in Terrible Straits

GENERAL BOOTH, of the Salvation Army, is said to have recently made the statement that at this time the masses in England are suffering privations without a parallel within the memory of the living, and that their misery is unbelievable. The London *Daily Herald* points out what it believes is the cause of this misery. It says:

THE GREAT WAR

There is no longer any concealment. The alliance between Big Business and the Coalition Government is open. The attack on the workers is open. War on the community is declared. But it was begun—on the best militarist model—before it was declared.

The Coalition has neither brains, nor knowledge, nor will. But the people who give its orders have brains, and knowledge, and will. Don't let us under-rate our enemy. Our enemy is organized, centralized Big Business.

And the Coalition does what Big Business tells it. It places the organization of civil and military life, the whole apparatus of government (for which YOU pay) unreservedly at the disposal of Big Business in the war upon YOU.

THAT "COMMUNITY"

The men who wage war upon you declare, through the Press, both Tory and "Liberal", which is so subservient to their interests, that when you defend your children from starvation you are "waging war on the community".

What is the community? Who is the community? YOU are the community.

No precise figures are available later than the census of ten years ago; but, roughly speaking, the population of this country is 45 millions, and the manual workers, with their dependents, constitute two-thirds of that number.

It is on the workers, organized and unorganized—on two-thirds of the community—that Big Business has declared war; and IT talks about YOUR war on the community!

THE MULTIPLE OFFENSIVE

Over a million workers are engaged in the coal industry. Big Business has locked them out.

Half a million workers are engaged in the cotton industry. Big Business has locked them out.

A quarter of a million workers are engaged in the wool industry. Big Business is on the point of locking them out.

A million and a half workers are engaged in, or have employment directly affected by, the engineering industry. Big Business is on the point of locking them out.

A million and a half workers are engaged in the agricultural industry. Big Business, through the Government, has dealt a smashing blow at their standard of life.

The Transport Workers number roughly half a million; the Railway workers well over half a million. Against both of these the attack is preparing.

Here is a grand total of five and a half million workers. But the attack does not end there.

There are over two million registered unemployed, to say nothing of the unregistered and of those on short time—probably a further million and a half.

These to a certain extent overlap with the previous numbers, but by no means altogether. And at these, more than three millions, a smashing blow has been delivered in the sudden decrease of the insurance benefit.

The great essential industries—seven million workers at least—are simultaneously, brutally attacked; simultaneously, brutally threatened with semi-starvation. War on the community, indeed! And why does the reduction of the unemployment benefit coincide with the attack on wages? BECAUSE BIG BUSINESS HAS TOLD THE GOVERNMENT THAT IT WILL BE EASIER TO REDUCE WAGES FOR THE EMPLOYED IF THE UNEMPLOYED ARE NEARER STARVATION.

THE LIARS

How is the war against you conducted by Big Business? By force when it thinks you weak, by lies when it thinks you strong.

All during the war and in the days of inflation and apparent prosperity immediately after the war, Government and employers spoke smooth words and made fair promises. Every promise has been broken.

There was the Joint Committee of the National Industrial Conference of 1919, which decided the eight-hour day and the minimum wage. The promise was broken.

There was the Coal Commission of 1919, whose recommendations—the miners were given to understand—would be adopted by the Government, and whose recommendation was for the nationalization of the industry. The promise was broken.

There were the Corn Production Act of 1917 and the Agricultural Act of 1920, which established the Wages Boards and the minimum wage for agricultural laborers—first, till 1922; then (subject to four years' notice) "permanently". The promise was broken.

There was the pledge not to decontrol coal before the end of August, 1921. The promise was broken.

There was—do you not remember it too well—the promise of a land fit for heroes to live in.

ECONOMY AND EXTRAVAGANCE

Big Business says it cannot afford to pay you a living wage. Cannot afford?

What has it robbed the community of by the coal lock-out?

Coal would have been produced all this time, roughly, at the rate of four million tons a week.

So the stoppage has cost 40 million tons. Pit-head price of coal in March was 38s. 9d. This means that—quite apart from the devastating effect on other industries—the stoppage has cost in money 77 million pounds. Frank Hodges estimated that it would cost only 30 millions to meet the whole of the miner's demands and carry the industry over its abnormal time. By decontrol and the lock-out the Government has not merely denied the miners their rights, their just share of what they produce, but has robbed the rest of us of 47 million pounds net.

Economy!

The total estimated expenditure for the present year on the armed forces of the Crown is over 207½ millions.

Economy!

The Allied Financial Conference at Brussels estimated the national income of this country at 112½ a head, or, roughly, 450 a family. Some families have much less than that because some have much more. And those who have vastly and grotesquely more plunge the country into ruin in the attempt to make you take less still.

When you are told there is not enough to pay you a decent wage, you know it is a lie.

Look at what the rich spend, even amid the ruin to which they are bringing you!

They save on the poor: they are limiting the Trade Boards for sweated industries: they are curtailing the educational opportunities of your children.

More economy!

But, if you stand together as they stand together, you can get a living wage for all. If you do not get it for all, you will lose it for all. The battle is joined.

The War in Ireland *By Frederick J. Falkiner (Dublin)*

IN PREVIOUS articles [G. A. No. 39-40 and 42] the writer endeavored to lay before the readers of THE GOLDEN AGE an unbiased view of the Irish question and of the tragic events now transpiring in Ireland. The ensuing remarks are intended to afford a further insight into the internal conditions prevailing in that country where so much bloodshed and wanton destruction have occurred in the course of the past few years.

A STATE OF WAR

At the present moment what is tantamount to a state of war may be said to exist in Ireland. The "Irish Republican Army" is waging a resolute insurrectionary warfare upon the armed forces of the British Crown in occupation of the country. It is hoped that, by this and other means, England will be ultimately compelled to recognize the right of Ireland to take her place amongst the independent nations of the world.

Sinn Fein, which has sought to build up an administration of its own in supplantation of the British system, no longer demands an Irish Republic. It declares that it possesses one already and that it is determined to keep it. It now seeks merely recognition.

THE "IRISH REPUBLICAN ARMY"

The "Irish Republican Army" represents the extreme wing of the Sinn Fein movement. It has broken away from the control of the most able leaders of the organization. It is an army only nominally; for it does not function as an army, in the usual sense of the term, nor does it concentrate to fight. Its intangibility constitutes its greatest source of strength.

MICHAEL COLLINS

The reputed leader, or commander-in-chief, as he is called, of the "Irish Republican Army", is Michael Collins. He has so far succeeded in eluding arrest despite the many efforts which have been made to capture him. Collins is stated to be the son of a farmer in County Cork. He was born in 1890. At the age of twenty he left home and lived for a while in the city of Cork. Later on he went to London, where he was employed in the sorting branch of the General Post Office. He quitted England to evade military service in the British Army under the conscription measure necessitated by the European war, and participated in the Sinn Fein Insurrection of Easter, 1916. On the collapse of the rebellion and the surrender of the insurgents, Collins was interned with his confederates at Fron-Goch. In December, 1916, he was unconditionally released. From that time he has been indefatigable in his service of the Republican cause. He exercises great influence in the ranks of the "Irish Republican Army". If apprehended by the military authorities, Collins will probably be executed.

The fact that the majority of the Irish people are in sympathy with the Sinn Fein movement has been of invaluable assistance to the rebels in their various enterprises and of great embarrassment to the military forces of the Crown in their efforts to annihilate this association which has been proclaimed illegal.

SINN FEIN ARSENALS

Considerable supplies of arms and ammunition appear to be in the possession of the insurgents. Arsenals are scattered throughout the country. They have been concealed in such an effective manner as to defy the most persistent efforts to detect them. On a few occasions the authorities have succeeded in capturing big quantities of munitions which usually consist of rifles, revolvers, ammunition and bombs. The largest discovery of this kind, so far made, took place towards the end of last April. A detachment of troops raided some stables at the rear of a prominent Dublin street and in a loft discovered:

11	Rifles.
52	Revolvers.
11	Shotguns.
13,000	Rounds of revolver ammunition.
14,700	Shotgun cartridges.
8,950	Detonators.
49	Rounds of Winchester ammunition.
18	Boxes of various explosives.
59	Tubs of ammonite.
1	Verey light pistol.
7	Swords.
18	Un-detonated bombs.
16	Detonated bombs.
90	Coils of fuse.
2	Tins of aluminium.
1	Bullet-making machine.
2	Magnetoes.
11	Coils.

There are probably many similar arsenals in Ireland. The favorite weapons of the "Irish Republican Army" are the revolver and the bomb, owing to their conveniency and inconspicuousness. In advantageous circumstances rifles, machine-guns, and land-mines are employed for the ambush of British troops.

CALLOUS MURDERS IN IRELAND

In Ireland numerous murders have been committed during the past few years. Some of them have been most revolting in their callousness. For crimes of this nature no one side alone can be held responsible. Murder is murder, no matter whether it is perpetrated by the armed forces of the King or by the "Irish Republican Army". In no circumstances is it justifiable.

The rebels have shot down soldiers, police and civilians — many of whom were unarmed. Several detectives engaged in political work and a number of secret-service men have been assassinated. Women and children have not been exempt. Incidents are common where men

have been taken from their homes and shot dead at the door step. Others have been riddled with bullets as they lay sleeping in their beds. Frequently the body of a man has been found in some secluded spot with a label attached bearing an inscription after this style:

"Convicted spy. Traitors beware. By Order I. R. A."

For an individual to be known to supply information to the authorities concerning the activities of the "Irish Republican Army" would mean certain death. The insurgents regard such a one as an enemy of the "Republic" and deal with him accordingly. A number of civilians have been shot on this score. The rebels are well informed through their system of espionage. They regularly intercept the mails and in this manner acquire much valuable information.

THE BLACK-AND-TANS

It is generally accepted in Ireland that the British Forces, particularly the "Black-and-Tans," have on many occasions been guilty of deplorable excesses. The latter body, as hitherto explained, consists of ex-soldiers and ex-officers recruited in England for the strengthening of the Irish Police force. They are so called because of the original eccentricities of their uniform. These men at times have taken the law into their own hands. In revenge for the murder of companions, they have killed numbers of those whom they believed to be prominent members of the Sinn Fein organization and have wrecked many buildings.

Indiscipline amongst the "Black-and-Tans" soon became a serious menace. General Crozier, the original commandant of the Auxiliary Division of the Royal Irish Constabulary, resigned from office on the grounds that his efforts to enforce discipline amongst those under his command were being hindered by others in higher authority. Eventually the Government endeavored to retrieve its mistakes and to restore control over the force. Within three months 28 members of the Royal Irish Constabulary and 15 members of the Auxiliary Division were removed as the result of prosecutions, while 208 members of the former, and 59 of the latter, were dismissed as unsuitable for service as police officers. Trials on the charge of murder were held in a number of cases, but in only one instance has the death sentence been pronounced and executed.

HEAVY CASUALTIES

The total casualties incurred in Ireland during the period from January 1st, 1921, to June 10th, 1921, has been estimated as under:

	Killed	Wounded	Totals
I. R. A. and civilians	567	501	1,068
Crown Forces	322	450	772
	889	951	1,840

This death roll of 889 inside a little over five months, is heavy. If it be remembered that the present population of the country is about 4,390,000, or less than that of the city of New York, some idea will be gained of the extensiveness of these distressing occurrences. There were hundreds of other casualties prior to January 1st, 1921.

BUILDINGS, BRIDGES AND ROADS DESTROYED

The island covers 32,586 square miles. Within this area, which is a little more than that of the state of South Carolina, nearly 80 courthouses and 550 police barracks have been destroyed in pursuance of the policy of the Sinn Fein extremists. Hundreds of other buildings have been demolished. Bridges have been blown up. Roads have been trenched. Trees have been felled. The main object of this devastation is the impedance of military and police transport and the consequent hindrance of the work of the British Forces. In its effect it reacts unfavorably upon the country, for it depreciates the nation's wealth. This point seems to have little influence upon the actions of the "Irish Republican Army".

BRITISH FORCES IN IRELAND

In addition to the normal police force, the number of troops stationed in Ireland was recently declared to be 56,000. Their strength is soon to be considerably augmented. 1,500 Auxiliaries ("Black-and-Tans") are apportioned among eleven out of the thirty-two counties of the island. They form mobile columns which are sent to the most disturbed areas as local conditions require their services. These forces form the means whereby the policy of the Government is enforced in Ireland. The methods of Great Britain in an effort to suppress the "Irish Republican Army" are really having the effect of swelling the ranks of the insurgents.

IRISH UNEMPLOYMENT

The unemployment rife in the country at the present moment has also tended to encourage

many men to throw in their lot with the rebels. It is estimated that there are today in Ireland over one hundred thousand, or one out of every six of the wage-earning population, unemployed, in addition to about fifty thousand who are only partially employed, that is, working short time. In illustration, the statistics, set out below, show the eight cities and towns which are mostly affected by the great trade depression which has begun in the British Isles. The figures, of course, include men, women, boys and girls.

City or Town	Unemployed
Belfast	16,644
Dublin	13,853
Cork	9,876
Limerick	4,007
Londonderry	3,908
Waterford	2,044
Lurgan	1,316
Lisburn	1,290

Irish unemployment has unquestionably been conducive to the successful recruitment of the Republican "Army".

REPRISALS BY BRITISH FORCES

Reprisals have now become a part of the program of the British military authorities in Ireland. The destruction of business or private houses usually follows an ambush in the neighborhood or the shooting of a policeman or a soldier. In numerous cases the buildings are destroyed, not as a military necessity, but as a punishment and as a warning. It would appear that the properties selected for this purpose are those posssed by individuals known to be in sympathy with the Sinn Fein cause. The numbers of houses destroyed in this manner from January 1st, 1921, to June 9, 1921, was officially stated to be 185. Many others were wrecked earlier. It has been announced that this aspect of the policy of reprisals may soon be discontinued and another course of action substituted.

In certain districts within the martial law area, the holding of markets and fairs has been prohibited on account of local outrages. These methods, which are extensively employed, inflict considerable loss upon the farmers and apparently accomplish no useful purpose.

THE DESTRUCTION OF CREAMERIES

The country, particularly South and West, is essentially agricultural. Dairying is one of its greatest industries. The bulk of the milk produced is manufactured into butter. The Irish Agricultural Organization Society, an important coöperative body founded in 1894, has erected creameries and other similar institutions all over the land. They have proved a great boon; for the farmers have been enabled thereby to reap advantage from the special machinery and skilled management which are provided in those establishments. About sixty Irish coöperative creameries have been burned —most of them maliciously. A mortal blow has thus been struck at this section of Irish industry. The effect has been ruinous. The destruction of the creameries is alleged to have been the work of Crown Forces.

SINN FEIN REPRISALS

The "Irish Republican Army" has also indulged in reprisals. The homes of a number of loyalists in the South of Ireland have been burned because of the destruction of property belonging to adherents of the Sinn Fein movement. Soldiers and police have been shot indiscriminately in retaliation for the execution of Republicans.

DUBLIN CUSTOM HOUSE BURNED

On the 25th of May last the Custom House, in Dublin, was set on fire and completely ruined. The building was attacked shortly after midday by over one hundred armed men. Acting on a carefully prepared plan they diffused themselves over the structure. Petrol was sprinkled about and set alight. Auxiliaries happened to be passing at the time and, being apprised of what was transpiring, immediately surrounded the building. A fierce battle ensued. Other Crown Forces arrived on the scene and the retreat of the incendiaries was quickly cut off. The majority of them appear to have been captured. The casualties as a result of the engagement are officially reported as follows:

Civilians:
- Killed 8
- Wounded 9
- Detained in custody 127

Auxiliaries:
- Wounded 4

These figures include a number of innocent victims. Two public servants were killed.

To insure the success of their plan, parties of the insurgents hindered the despatch of the Fire Brigades from the various stations in the city, to the conflagration until it was too late to save

the structure. It is now only a mass of ruins.

The Dublin Custom House contained the Offices of the Local Government Board and other Public Departments. The attack was not merely a reprisal against the British Government but additionally an effort to cripple administrative work which will be seriously hindered through the loss of different records, etc.

The Dublin Custom House is claimed to have been, not only the most impressive building in the city, but also one of the finest of its kind in Europe. It was 400 years old, and its original cost was about £600,000. At present day prices £2,000,000 would be required to restore it. Many invaluable documents perished in the fire.

The destruction of this majestic structure is regrettable. Any temporary advantage which may accrue to the cause of Sinn Fein is more than offset by this permanent national loss. The policy of devastation, herein exemplified, is characteristic of the Republican movement. It is a grave injury to Irish progress.

EUROPE'S ARMED MILLIONS

The display of armed strength at present manifest in Ireland is a marked feature to be noticed in every country in Europe. That continent presents the spectacle of a huge armed camp. Millions of men are prepared at a moment's notice to engage in mortal combat. The following statement, compiled in the British War Office, shows the approximate present strength of European Armies:

Austria	30,000
Belgium	105,000
Bulgaria	33,000
Czechoslovakia	147,300
Denmark	15,400
Finland	35,000
France	809,652
Germany	100,000
Greece (about)	250,000
Hungary	35,000
Italy	300,000
Netherlands	21,400
Norway	15,400
Poland (about)	600,000
Portugal	30,000
Roumania	160,000
Spain	190,715
Sweden	56,200
Switzerland	200,000
Serb Croat Slovene State...	200,000

The British Army is excluded from the foregoing table. The Army estimates for 1919-20 provided for a total of 400,000 British and Indian troops; but this figure, with the process of demobilization, has since been considerably reduced.

Evidently the nations of Europe have not yet learned their lessons. The Great War, which claimed 10,000,000 lives, has not taught them the impotency of the sword to establish enduring peace and prosperity. Europe is on the verge of a great precipice and, ere long, she shall have fallen over to destruction. The German Empire has already passed away. Austria-Hungary has been dissolved into its component parts— Czechoslovakia, Jugoslavia, Hungary, Austria. Russian Czardom has vanished. The remaining monarchies are even now tumbling to the dust and republics are shaking to their foundations.

"THE WORLD TO COME"

The reverent and diligent student of divine prophecy can recognize that the time has at last arrived when one world is due to pass away and another to take its place. The events current in the world show that the old order shall soon have perished and the new have been firmly enthroned for the blessing of the stricken race in fulfillment of God's Word. John, in his wonderful visions, received on the island of Patmos, looked down to this very day and informs us that he "saw a new heaven and a new earth, for the first heaven and the first earth were passed away." (Revelation 21:1-5) Peter assures us that, when that world is completely inaugurated, it shall be one "wherein dwelleth righteousness." (2 Peter 3:13) And for this we are glad. We are now living in a grand period of transition.

SINN FEIN OUTRAGES IN ENGLAND

Contingents of the "Irish Republican Army" are at work in England. On account of their activity some of the most important public buildings in the country are protected by armed guards, and ministers of the Crown are escorted lest they should be assassinated. Apparently the Republicans have formed definite plans for a general campaign in Great Britain. Amongst the objects of their attacks may be mentioned:

1. Mills
2. Warehouses
3. Power-stations

4..Water-mains
5..Gas-mains
6..Ship-yards
7..Farms
8..Hotels
9..Vessels
10..Private houses
11..Telegraph Wires, etc.
12..Shop windows

The schemes of the Republicans, though ambitious, have not been crowned with success, owing largely to the difficulties encountered in bringing them into operation.

Perhaps the most successful method has been the one last mentioned. In London, Glasgow, Birmingham, Sheffield and a number of other towns, the slashing of the plate-glass windows of the shops has been attempted. For this purpose a diamond ring or a glazier's diamond is used. In London, in April last, over 1,000 windows were damaged in this way, and in Glasgow a similar number were spoiled. The loss thus occasioned has run into many thousands of pounds. The work is usually performed in the darkness, and women are suspected to be amongst the culprits.

Shop windows are generally insured against damage by breaking, but the spoiling of the plate glass by scratching is not covered by the insurance policies. The ingenuity of the scheme is therefore apparent. The loss falls directly upon the tradesmen.

As part of the Sinn Fein campaign of reprisals in England the homes of a number of Englishmen serving in the Royal Irish Constabulary were raided recently by armed men in Liverpool and London. Attempts were made to set the houses on fire and in the commotion which arose several people were wounded.

A number of mills, warehouses, shipyards and hotels have been fired in different portions of England. Water-mains and gas-mains have been blown up. Many telephone and telegraph wires have been cut. These outrages have involved considerable loss, and special police precautions have been taken with a view to the prevention of their recrudescence.

AN IRISH VENDETTA

The gravity of the situation in Ireland is in some quarters magnified, and in others it is minimized. In the northern press the rebels are vilified; and in the south of Ireland the Orangemen, "Black and Tans", and the British Government receive their share of abuse. Misrepresentation and bigotry are prevalent. The murder of a number of Protestant farmers in the south has given rise to the opinion that a vendetta against them has commenced corresponding to the persecution and shooting of Roman Catholics in certain sections of Ulster. There is no evidence to show that this is actually the case. It is an over-statement of fact.

The majority of the Irish people are Roman Catholic in faith ; the remainder are Protestants and Ulster is their stronghold. No love is lost between the two classes in that province.

BELFAST BOYCOTT

In the year 1920, when party feeling ran very high in the north of Ireland, Roman Catholic workman were evicted from their homes and their effects burned in portions of the city of Belfast and in the town of Lisburn. This antagonism on the part of the Protestant loyalists was aroused by reason of the wholesale assassinations of police officers and others, which were then being perpetrated. In retaliation the "Irish Republican Government," termed in Gaelic Dail Eireann, ordered what in Ireland is known as a boycott.

THE TERM "BOYCOTT"

The word is peculiarly Irish and signifies an exclusion from all social and commercial intercourse with a view to influencing individual conduct. A reference to the etymology of the word "boycott" will not here be irrelevant.

In the year 1879 the Land League was formed by the late Michael Davitt for the purposes of agitation for the reform of the condition of the Irish tenantry. This league, which was subsequently suppressed, exercised great influence in the country and in parliament. Its hostility was incurred by the land agent of Lord Erne, a landowner in County Mayo. He was prevented from purchasing even the necessaries of life from the people of the district and was hindered from having any intercourse with them. This policy was adopted with the intention of influencing his conduct towards the tenants on the estate. The agent was Charles Cunningham Boycott, and from his surname the term is derived. The same tactics as those just mentioned were extensively employed during the land agitation of the year 1880-1881.

The system of boycott has been embraced by

Sinn Fein as a powerful political weapon. The people generally, outside the northern counties of Ireland, refuse to use Belfast goods or to deal with Belfast Banks, in response to the order of Dail Eireann declaring a boycott of the city. Its trade has suffered accordingly. Belfast, which is the largest city in the country (population about 393,000) and its commercial capital, is, to a considerable extent, dependent upon the rest of the island as a market for many of its goods. Several firms who have been so venturesome as to transmit their merchandise to the south, in defiance of Dail Eireann, have had them destroyed by armed men en route to their intended destination. The withdrawal of numerous southern accounts has appreciably affected the northern Banks.

A similar boycott of certain classes of English goods has also commenced. The intention is to use this agency as a further means to the end of securing the recognition of the so-called "Irish Republic".

EXECUTIONS OF REBELS

In the areas which have been placed under martial law the military authorities are empowered to impose the death sentence on anyone found in possession of arms or otherwise levying war against the King. A number of insurgents from different parts of the country have been executed. The total death sentences, recently carried into effect, amount to 24, as follows:—

Executions in Dublin	10
Executions in Cork	13
Execution in Limerick	1
Total	24

These figures may soon be increased. They exclude the 15 executions which took place in Dublin following the Sinn Fein Rebellion of 1916. These men are considered to have been martyrs by the majority of the Irish people.

Advocates of the principles for which Sinn Fein stands have protested against the executions. They term these murders, and declare that no civilized country shoots its prisoners of war, as it is contrary to the laws of civilized warfare.

The view of the British Government seems to be that the members of the "Irish Republican Army" are not entitled to be treated as soldiers because only armed forces who fulfill certain conditions can avail themselves of the rights prescribed by the laws and customs of war.

The regulations with which, it is alleged, the rebels do not comply are:

1. Arms must be carried openly.
2. A fixed distinctive sign or uniform recognizable at a distance must be worn.
3. Operations must be conducted in accordance with the laws and customs of war.
4. A person responsible for his subordinates must be in command.

The British Government claims that since the Republicans do not observe these conditions they must be treated as armed civilians illegally waging war against the Forces of the Crown—a crime punishable by death.

WAR UNCIVILIZED

Obviously neither side recognizes what to the Christian should be a self-evident truth; viz., that no war is civilized. To call it so is a travesty. War is barbarous. The killing of a fellowman, judged by the Christian precepts, is murder. It is contrary to the teachings of Christ, the Prince of Peace. It is injurious to character and in violent opposition to all the ethics of true Christianity.

In the mighty universe of our great Creator the taking of life is unknown save on this earth. Here it has been originated by Satan, the adversary of God. He seduced our first parents and through them brought death upon the race. In this act Jesus declares him to have been a "murderer". (John 8:44) The spirit of this murderer, Satan, has pervaded the world for over 6,000 years and the result has been the drenching of the aisles of human history with the blood of men. War has been developed to its present diabolical degree amongst those who falsely profess the name of Christ.

THE GLORIOUS FUTURE

It is appropriate to mention in conclusion that the Word of God foretells that the time shall soon come when wars shall cease forever; when every man shall love his neighbor as himself; and when race hatred shall have finally perished from the earth. All the ills from which mankind has suffered during the dark centuries that have elapsed since the innocency and bliss of Eden, shall gradually pass away and then God shall

have a clean universe. Satan shall have been destroyed and mankind resurrected, restored, regenerated and perfected, shall dwell in harmony peace and love, as one united family.

All conversant with the teachings of God's Word can recollect that this stupendous work is that which is to be accomplished in the 1,000-year reign of Christ and His bride, the gospel church. (Revelation 20:4) What a contrast there is between this prophetic view of the future and the calamitous conditions which meet the gaze as we look out upon the troubled world!

LAW—*By John Dawson*

CONCEPT of Law: By law in the widest sense is understood that exact guide, rule or authoritative standard by which a being is moved to action or held back from it. In this sense we speak of law even in reference to both creatures that are incapable of thinking or willing and to inanimate matter. Daily experience teaches that all things are driven by their own nature to assume a determinate, constant attitude. Investigators of the natural sciences hold it to be an established truth that all nature is ruled by universal and constant laws, and that the object of the natural sciences is to search out these laws and to make plain their reciprocal relations in all directions.

All bodies are subject, for instance, to the law of inertia; i. e., they persist in the condition of rest or motion in which they may be until an external cause changes this condition. Kepler discovered the laws according to which the planets move in elliptical orbits around the sun; Newton, the law of gravitation by which all bodies attract in direct proportion to their mass and inversely as to the square of the distance between them. The laws which govern light, heat and electricity are known today. Chemistry, biology and physiology have also their laws. The scientific formulæ in which scholars express these laws are only laws in so far as they state what processes actually take place in the objects under consideration; for law implies a practical rule under which things act.

These scientific formulæ exert of themselves no influence on things; they simply state the condition in which these things are. The laws of nature are nothing but the forces and tendencies to a determinate, constant method of activity implanted by the Creator in the nature of things, or the unvarying, homogeneous activity itself which is the effect of that tendency. The word law is used in this latter sense when it is asserted that a natural law has been changed or suspended by a miracle. For the miracle does not change the nature of things or their constant tendency; the divine power simply prevents the things from producing the natural effect, or uses them as a means to attaining an effect surpassing their natural powers.

The natural tendency to a determinate manner of activity on the part of creatures that have the power neither to think nor to will can be called law for a two-fold reason: first, because it forms the decisive reason and the controlling guide for the activity of such creatures, and consequently as regards irrational creatures fulfills the task which devolves upon law in the strict sense as regards rational beings; and second, because it is the expression and the effect of a rational law-giving will.

"Law is a principle of regulation, and must, like every regulation, be traced back to a thinking and willing being. This thinking and willing being is the Creator and Regulator of all things, God Himself. It may be said that the natural forces and tendencies placed in the nature of creatures, are themselves the law, the permanent expression of the will of the Eternal Overseer who influences creatures and guides them to their appointed ends, not by merely external influences, but by their innate inclinations and impulses."—*Catholic Encyclopedia.*

Considering the creature man in this connection, while man with his wonderful intellect has been enabled to search out and discover those laws of nature through the observation of their operation, it is recognized that he himself is subject to one great law, which no man can either disannul or add to—the law of heredity. It will be conceded that of all the millions of people who have lived upon the earth in the thousands of years of its history, not one individual was ever consulted or asked for an opinion as to whether he would or would not care to come on the earth to live, to make the earth his home.

"Think, in this battered caravanserai, whose portals
are alternate night and day,
How Sultan after Sultan with his pomp, abode his
destined hour, and went his way."
—*Omar Khayyam.*

Under the law of heredity man is helpless. Briefly surveying the history of the human race, it will be noticed how that nations have sprung into existence, have come into predominance and have given place to a new nation possessing greater vigor and virility. National wealth has led to national decay. Luxury has led to corruption, liberty abused has become license. Corruption and license have led to intellectual and moral beggary, evidenced by the fact that the leading intellects of the time are seeking the missing link in the effort to show that their forefathers were monkeys. And so it goes, history repeating itself all the way down; each generation in turn contributing its quota to the general sum of the weaknesses and depravities of the race as a whole, until the generation now living has to carry the burden of the sum of all the ills and failings of the generations which have gone. This is borne out by the madhouses, asylums, gaols, reformatories, poor farms and houses of correction all being full, and crime on the increase.

The difference between the man of today and the man of five or six thousand years ago is this: The latter began the journey full of life and vigor, while the former is finishing the journey weak, worn-out, wretched, broken-down and often depraved with the burden of the generations of struggle, wretchedness and misery.

To this sorry picture must be added another factor — the demand for rights. A celebrated German author once said: "If every man were to claim his rights, this world would be an absolute hell". Strikes, lockouts, and the resulting riots are some of the evidences of this demand for rights. The Irish question is a strong evidence of it, and yet, with all this, that unalterable law of heredity still operates. Every individual on both sides of the controversy is subject to it, and those men in high positions are like the man who had hold of the bull by the tail in a ten-acre field. He hates to hang on; and he knows that if he lets go things will go to pieces.

Here again, another factor enters—the confusion of ideas. Some believe in socialism, some in the League of Nations; some are Catholic, others are Protestant, more are Christian scientists, spiritualists, theosophists —some are this and others that. Why do men believe in these ideas and theories anyway? The reason why men believe in these conflicting and clashing theories and ideas is because they have a hope that their particular theory in *practice* will bring about a better order of things. No sane man is going to pin his faith to some idea or theory which he believes will work injury to himself or those dependent upon him. Not a man lives today who is not looking for better things.

It is a very good thing to believe in something; for as long as a person does believe in something, he has a hope. But the time comes when a man begins to see that his pet theory is not accomplishing what he thought it should, and he begins to lose his hope. What is he going to do? All hope abandon? When a man comes to the point where he has lost all hope and does not believe in anything, he is ready for the gun and the sword.

The law of heredity applies here likewise. Every individual of any shade of belief or unbelief is subject to that inexorable law. While the man of today is carrying the burden of the miseries of the ages, at the same time he has an advantage over the man of six thousand years ago, inasmuch as he has at his disposal the sum of all the knowledge and experience of all the generations of six thousand years. But because of the operation of the law of heredity, he is unable to apply that knowledge and experience to lift himself out of the mire. What is the law of heredity, how does it operate, and what will be the ultimate? While there are thousands of people who do not believe the Bible, yet, Bible or no Bible, evolution or no evolution, atheism or no atheism, the law of heredity is still operative, the demand for rights continues, and the poor old world is at its wit's end as to which of all the idealistic and theoretical confusion it ought to accept as its hope of salvation.

The Scriptures point out definitely what is this law, how it operates, and what the outcome will be. "For I, the Lord thy God, am a *jealous* God, visiting the sins of the fathers upon the children unto the third and fourth generation

of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."—Exodus 20:5, 6.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my *jealousy*." (Zephaniah 3:8) "And except those days should be shortened, no flesh should be saved: but for the elect's sake those days shall be shortened." (Matthew 24:22) "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."—Zephaniah 3:9.

Allopathic—Homepathic—Electric (*Contributed*)

THE following explanations of these terms may help us better to understand the essential differences in three schools of medicine.

The word "allopathic" would imply the mode of cure by producing an opposite state, or condition.

The word "homeopathic" would imply the mode of cure by producing a similar state, or condition.

The word "eclectic" would imply the philosophy, or art of choosing or selecting from among all that which is best.

I will concede that each school has some advantages over the others, and that each appeals to a certain class of minds as being most in accord with his understanding of the laws governing health and diseases and with his experiences in correcting diseased conditions.

The word "allopathic" does not correctly designate regular practitioners of medicine, and they object to it. Yet they do not employ medicines because they produce like effects, but rather because they produce effects opposite to, or counteracting, the effects of the disease. The following expresses a very unobjectionable law in medicine: "The curing of a diseased action by inducing a different kind of action, though not necessarily diseased".

The selection of drugs is made by their action upon both healthy and diseased conditions.

The profession has gotten away from the idea that disease is an entity to be driven out forcefully: or that it is a condition of over-activity, to be treated by depressants and antiphlogistic remedies. And they are not unanimous in the belief that disease is always the result of certain micro-organisms, or bacilli, to be killed by the use of insecticides.

Many hold the belief that the sick person has an impaired life, and that to the extent of his sickness he is approaching death. The prime object of treatment, therefore, is the conservation of life. Recognizing the course of disease as depressant, and every manifestation of disease as an impairment of structure or function; removing the cause is like lifting a load from an over-burdened person. Aiding the restoration of a normal function is a conservation of life. Adding to the ability of the body to bear disease whilst it must last, is looking toward life and health.

THE PROPER REMEDY

While the theory of disease is important, and demands the physician's attention, yet it is not enough for him to know that the patient is sick, and to know the cause of his sickness. His more important duty is to find a remedy that will cure, and to know just how to apply the proper remedy.

The "allopath" believes in medicines and in the power of quantity. He rarely uses remedies singly, but prescribes compounds, mixtures, and formulæ consisting of a number of drugs, one for each phase of the disease. He believes in the drug store, and in writing prescriptions, and he usually orders much larger quantities than are really necessary. He employs large doses, which are frequently objectionable to sight, smell, and taste. Drugs that do not act decidedly he calls inert.

The name "homeopathy" more accurately expresses the character of the school, the law their practice is based upon, their methods of study, and their methods of experimentation: it is that as medicines given to the healthy cause certain symptoms, they will cure diseases showing similar or like symptoms. They claim to be wholly guided by natural law, and that the law of cure is, *"Similia Similibus Curantur"*, "Like is cured by like"; and whenever medicines cure,

whether in large or small dose, or by whomsoever given, the cure is in accordance with this law.

A remedy is given because it has produced like symptoms when being proved. Remedies are tested (proved) upon healthy and diseased conditions, and the symptoms carefully noted; when the symptoms in a number of cases agree, they are deemed indications to follow. The Homeopath believes in a single remedy; and if others are given, they are administered separately and in alternation. He administers minute doses, believing that the curative power of drugs is increased by subdivision—either by (dry) trituration or by (wet) dilution—he believes that remedies may exercise a curative power far beyond their recognized influence, or decided action, and that seemingly inert material may exercise curative action.

THE ECLECTICS

The ordinary meaning attached to the word "eclectic" does not give a fair idea of the school of medicine designated. "To choose" is taken in the sense that one is always choosing according to his varying opinions, without law or other reasons than his own will, whereas the choice of the past has furnished well-established practices, to which the profession is continually adding by choosing from among all that which is thought best, or most appropriate.

The Eclectic gives a remedy because it is indicated by certain well-known symptoms. He has studied the Materia Medica of each school and all that has been written in the past, and has noted the cases where remedies acted well and where the symptoms were named: then he has made experiments to determine the relationship of symptoms with the curative action of remedies, until the indications were defined.

The Eclectic gives remedies for their direct curative influences, and not for any gross or poisonous action. He objects to over-stimulation of any part in order that some organ may benefit thereby. He holds that it is much better practice for physicians to dispense their own remedies, and at the time when they are needed. There is less liability to mistakes, less trouble to the family, besides the saving of valuable time.

These remedies may be selected according to the law of Similia, or by Empiricism, or by their known influence upon function and structure — physiologically, or pathologically. He holds that remedies contain a force which, set free in the body, influences its functions, doing that which is necessary to bring it back to that normal condition called health.

SYMPTOMS

Whatever may be said of "treating symptoms" or "not treating symptoms", all physicians are guided in diagnosis and treatment by the symptoms present, however they use them. Symptoms is the language of disease, which to the physician is as clear as articulate speech in the ordinary expressions of life.

In many things the three schools of medicine agree. The anatomy, the physiology, the chemistry, the art of obstetrics, the art of surgery, and prophylaxis, or preventive medicines, are the same in all; and each insists on a thorough preparation in all of these. The points of difference then, are in Materia Medica, and in the administration of remedies for the cure of disease.

So long as it inheres in man to coerce his fellowman to believe and act as he does, so long will there be sects in medicine, as there are sects in religion. But the time will come, and it is now near at hand, when there will be but one practice of medicine, and but one designation of the followers of the healing art—that of Physician; and all who follow that art will abandon sectarian schools, and become students of the "Great Physician"; and under the tutorship of this teacher and in the school of Christ, sectarian differences both in medicine and in religion, will vanish; and men will become so changed that they will concede freedom of belief and freedom of action to all. This will be in the Golden Age, "when the knowledge of the glory of the Lord will fill the whole earth", when He "shall turn to the people a pure language, that they may all serve him with one consent".—Zephaniah 3:9.

This will be the time when the Good Physician will appear to all the world "with healing in His wings" (Old and New Testament). Greater works will be done than Jesus Himself did, in accordance with His promise. Healings by ordinary processes and by miracle will prevail, as all come back to health and happiness on the human plane.

Prevention of Tuberculosis *By Arthur Elliot Sproul*

IT IS no small matter to cut down the deaths in this city of New York, of men and women between twenty and forty-five years of age, by more than one-quarter of the present heavy total. Yet that is exactly what will have been accomplished when tuberculosis shall be finally stamped out.

Think of it! Think of so many thousands of lives saved!

Some hard facts, now to GOLDEN AGE readers, on "How to Keep Well and Not Get Tuberculosis"—on prevention, in a word, which is always so much better than cure:

1. Fresh Air: Don't work or sleep in rooms where there is no fresh air. Always have at least one window open in your bedroom. The window should be open at the top as well as at the bottom. If possible, walk in the open air every day. Never ride if you can walk. Open the doors and windows of your room several times a day, and let the stale air blow out and the fresh air come in.

2. Food: Eat wholesome and nourishing food. Eat slowly and chew your food well. Don't eat between meals. Drink water freely between and during meals.

3. Clothing: Clothing must be suitable to the seasons. Wear warm underwear in cold weather. The use of a chest protector is harmful. It is of the utmost importance to keep the feet warm as well as dry. Wear rubbers in damp or snowy weather, and woolen stockings in winter.

4. Cleanliness: Keep yourself clean. Take a warm bath with soap at least once a week, and a daily shower if possible. Wash your hands thoroughly before each meal. Brush your teeth twice a day—in the morning and before going to bed.

5. Rest: Take some time to rest during the day. When you get home from work, rest, if only for a few minutes, before eating the evening meal. Get plenty of sleep. Don't hurry. Don't worry. If you have a cough or cold that "hangs on", go to a doctor or to the nearest tuberculosis clinic for examination.

6. A Warning: There is no medicine that cures tuberculosis. All medicines advertised as "cures" are cruel frauds. Don't waste your money or your time on them.

For the good of New York, the New York Tuberculosis Association, 10 East 39th Street, New York, N. Y., will be glad to give additional helpful information to all who may inquire.

Atoms, Electrons and Spirit *By George del Pino (Glasgow)*

IN A recent article in THE GOLDEN AGE it was stated that we do not know what electricity or the electrons are, and that we might never know. It is this that is sought to be fathomed in what follows, together with the relationship between matter and spirit.

Matter is composed of molecules, and these of atoms, and atoms of ions, particles too small to be seen. Electrons are also called ions, which are divided into kat-ions or negative ions, and an-ions, or positive ions. When a substance is decomposed by an electric current in a solution, the kat-ions come from the negative pole, while the an-ions come from the positive pole. In any case electrons, or ions, are the smallest particles of matter so far known.

There is a gradual transition between molecules, atoms and ions, and the forces of each, which become too delicate to be detected. As matter disappears, forces seem to come into play; and since these forces vary in degree and operate in various ways, they must be connected with the matter from which, as in the extraordinary case of radium, they seem to emanate. It may be stated that these various forces must come from one common source, although they vary in their operation. Since force is all that causes motion, the source of these forces is, very likely, a central Reservoir of energy.

Where is this Center or Reservoir of energy? Here reason alone might help; but it is only from the Bible that we can obtain an accurate statement of the source of what is termed nature and energy. These two words are measurably interchangeable; for Nature resolves itself into the operation of laws, much diversified; and since the basis of these laws is motion in some form or degree, and motion is produced by energy, all motion is based on energy, which in a way, is another name for Nature. There is also the manifestation of energy which is called life, producing characteristic motions and phenomena.

THE SOURCE OF ENERGY

The Center of energy, or the Reservoir from which come vivification and motion, including all phenomena, whether of matter, nature or life, is to be found in one Source. This is the source of life or power or energy, to which the Scriptures refer us. The name given to the Center is God; for as the word "God" implies, it has the significance of mightiness in it. The Scriptures further say that God is a spirit. They also say that God had no beginning, whilst they are equally emphatic on the fact that things created had a beginning. The term nature refers to the things created; as the air, trees, animals, stars, etc., as when we exclaim about the wonders or beauties of nature. At the outset there is a differentiation between nature and its Creator.

Man can understand and find out the secrets of nature only by observation and analysis, rather than by pure reasoning. By studying the composition and characteristics of a substance he comes to more or less definite conclusions on his findings. If then we find that matter is composed of molecules, atoms, and ions, we would naturally inquire concerning these ionic forces. As seen foregoing these ionic forces are doubtless derived from the central Reservoir of energy, which center we have seen to be THE God, the Creator of nature. God, we have seen, is a spirit, the highest of spirit beings, a being of the divine order.

Matter and force are the tangible manifestations of the existence of such a spirit of the highest order. He is the only uncreated spirit; for He has created numberless spirit beings and spirit forces, and doubtless spirit substance of lower order than Himself, on the created plane but super-natural—not on the plane which men ordinarily call nature, but yet part of creation though unseen and invisible, as are the impalpable forces of radium and the ions.

OTHER FORCES

But there are other forces than those of the physical laboratory. There are the forces of the sentiments and emotions, which are full of impulse and of power, and which come from ideas or thoughts. God, the great Spirit, is therefore, the center or reservoir not merely of physical power or energy, but of all sensational or emotional power or force, and of the phenomena resulting therefrom. God is a sentient or emotional being of the highest order. Here lies a fundamental difference between the Nature-God of the atheist and God, the Creator, of the theist and believer. While nature is the expression of the power of creation, of itself, as viewed by all observers, God, the Creator, is that personal and living Being from whom flow not only the powers which constitute nature, but those subtler powers manifested in thought, emotion, sentiment, spirit and life. Nature, on the contrary, is the outward manifestation, on one plane—namely, the material—of certain operations of this Great Spirit.

There is a great difference between an inanimate and an animate thing. Although forces enter into the formation of matter, which forces are always in operation, as indicated by a study of various systems of emanating rays, as those of radium and others now dimly seen to flow from all substances in some degree, and these forces are generally invisible to the natural sight, yet the forces that enter into the formation and maintenance of animate, thinking and sentient beings have a marked superiority to the lower orders of forces; for they produce life and its phenomena. Life is the operation both of those forces which are expressed in matter, and of those forces of a higher order which are manifested in thought, sentiment and emotion. The forces may be present in lower or higher degrees. A tree or a plant, investigation shows, has sensation in some degree, but no sentiment, no thought. A dog has sensation, and a measure of sentiment and thought which is called instinct. A man has sensation and a high degree of sentiment, as well as having the power of reasoning in varying degree. All these are evidences of life, of those higher forces which originate in the Creator, God.

A BORDER LAND

From certain investigations it would appear that matter may be something like condensed energy, or a concrete manifestation of energy; for scientific research indicates a border land where matter and energy seem to merge one into the other. But it must not be thought that matter is a part of the intellectual or emotional and higher forms of energy. If matter is, roughly speaking, condensed energy, it represents a form of energy which can most beneficently be exercised, without accompanying

thought- or sentiment-energy, in the condensed or materialized form. God can use His mighty energy in a material way, both for its usefulness and for His glory. In being able to materialize energy He displays both His wisdom and His power. And in creating material things God has in no way limited His power to control the things created. In the abundance of His goodness and greatness, His power was utilized in the formation of many things which redound to His glory and enhance His renown.

So far as all research can ascertain, matter is indestructible. Whenever matter changes—if matter is materialized energy—the component forces are translated from one place or body to another place or body. Thus take place physical and chemical changes. Thus also may occur the changes in connection with spirit beings, which are called materialization and dematerialization, where matter, such as is manifest in the materializations of spiritism, changes its form to some strange kind of matter and then entirely disappears from human ken, perhaps back into material bodies from which it comes, or back into the probably more ethereal substances of the created spirit plane. When a living being dies, the energies on the plane of life, thought, sentiment and emotion are withdrawn, according to the laws of the Creator, and the matter in the form of bodily parts and organs changes its form according to the laws which are called natural, the withdrawals and changes in the higher forces being above the natural and therefore termed super-natural. For in the phenomena of life, thought, sentiment and emotion there is something intangible; forces are not of the material order, and no research by the material senses can grasp them. Thus God can give life and take life away. "The spirit [power] returns to God that gave it."—Eccl. 12:7.

LIFE VERSUS DEATH

It follows that it is within the power of God even to dematerialize material things, to cause their change in form, or to cause them to cease altogether to exist. His promise, however, which as part of His almighty Word, infallible, unalterable, is that He will never dissolve back into nothing the created universe, of which it is said that He made it out of nothing. Many are the words of God that "the earth abideth forever" (Ecclesiastes 1:4) and "the earth shall not be removed forever". (Psalm 104:5) But of the wicked, of those that refuse incorrigibly to conform themselves to their Creator, He says: "All the wicked will he destroy" (Psalm 145:20), and "they shall be as though they had not been".—Obadiah 16.

This great Being, whom we have been considering, this Almighty God, is Jehovah, the great Father or Life-Giver, who has existed from everlasting, and will continue to everlasting, the Embodiment and Fountain of indescribable and illimitable energy, the Source of all blessings, the Giver of every good and perfect thing. It is He who has promised soon to bring to its end that reign of evil which He has for beneficent reasons long tolerated, and to inaugurate in its place the Golden Age.

Why Fear the Truth? *By N. E. Nelson*

YOUR article in the GOLDEN AGE for October 27, "Journalistic Truth Expiring," is a welcome airing of events that are so unjust as almost to make angels weep. There is a reason for all this, and some one is responsible. To me it seems that the crooks in ecclesiasticism are partially at fault. They have infected our schools with teachings of Higher Criticism and Darwinism, thus destroying fear of God and of any punishment for wrong-doing. Meantime THE GOLDEN AGE is fast gaining the reputation of telling the truth on all questions.

For generations these gentlemen have been engaged in the business of suppressing truth; in our day they have united in doing what they could to prevent the teachings of Pastor Russell from receiving a fair hearing. One item they particularly objected to was his stand with the great reformer Luther on the subject of the nature of man, in the light of the Scriptures.

As Wesley's teaching of prayers for the dead was suppressed by the generation of theologians that followed him, so the theologians who followed Luther have suppressed that one of his original ninety-five theses in which he said that the Pope made his pot to boil with such decretals as indulgences and the immortality of the soul.

In Luther's own day, the Roman Church issued the following statement. The quotation is by Caranza, page 412, A. D. 1681:

"Whereas some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with approbation of the Sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of the human body, *as is expressed* in the Canon of Pope Clement the Fifth, but likewise immortal; and we strictly inhibit all from dogmatizing otherwise, and we, decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

Two references to the doctrine of human immortality have been discovered in Luther's works and we present them here.

In his Defence, prop. 27, *"Adversus Execrabilem Antichrist Bullam"*, (Luther's Works, Vol. 2, folio 107, Wittenberg 1562) published in 1520, he said:

"I permit the Pope to make articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body', 'that the soul is immortal', with all those monstrous opinions to be found in the Roman dunghill of decretals".

The other reference to the "Sacred" Council's decree on immortality, is found in Luther's Works, Weimer 1897, Vol. 7, par. IV, page 425. Commenting on the text, "There shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them" (2 Peter 2:1), he said:

"Hence it came that recently at Rome [at the Sacred Council] by a masterly collusion the articles were drawn up, 'That the Soul *was immortal*', for it had been forgotten in the common faith, wherein we all say: *'I believe in Eternal Life'*, ... and many more such brilliant articles, which are very becoming to the Papal church, that she retain dreams of men and doctrines of devils, because she is treading under foot and destroying faith in the doctrine of Christ."

The last quotation above is from Luther in the German where he spoke plainly in addressing the people, but in Latin he is brief by using theological expositions.*

That the key to this discovery of the theory of man's supposed indestructible soul, was the doctrine of the resurrection, is indicated by the words of Tyndale, who, like Luther, was led to discover the same fact, for we hear him say to the Roman doctors: "Ye, in putting them [departed souls] in heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

The doctrine of the resurrection from the sleep of death was clearly appreciated by Luther as well. Luther in commenting on Solomon's words in Ecclesiastes (9:5, 6, 10) "the dead know not anything" etc., remarked: "Another proof that the dead are insensible. Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment."

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*"assertio omnium articulerum M. Lutheri per bullam Leonis X. novissimam damnatorum."

"ADVERSUS EXECRABILEM ANTICHRISTI BULLAM."

"VICESIMUS SEPTIMUS—(Article 27.)

"Certum est, in manu Ecclesiae aut Papae proporsus non esse statuere articulos fidei, imo neo leges morum seu bonorum operum."

"PERMITTO TAMEN, QUOD PAPA CONDAT ARTICULOS SUAE FIDEI ET SUIS FIDELISUS, QUALES SUNT, panem et vinum transsubstantiari in sacramento, Essentiam deineo generare nec generari, 'ANIMAAM—ESSEFORMAM SUBSTANTIALEM CORPORISHHUM ANI' . . . 'ANIMAM ESSE IMMORTALEM', et omnia illa 'INFINITA PORTENTA' in Roma no sterquilinio Decorotum, . . . " (Luther's Works, Weimer 1897, vol. 7, pp. 131 and 132, par. 11)

"Grund und Ursach aller Artikel D. Martin Luthers, so durch roemische Bulle unrechtlick verdammt sind."

"Wieder die Bulle des ANTICHRIST."

"Der Sieben und twentzigsto artickel."

"Es ist gewiss, das ter Bapst gar nitmacht hat noch die kirche zusetzen Artickel des glaubens noch gepot der sitten odder gutter werck."

2 Peter 2:1: "Da her ists nummen, das neulich (Auf dem Lateranconcil, A. D. 1512-17) zu Rom furwar meisterlich beschlossen ist der heiligs Artickel, 'DAS DIE SEELE DES MENSCHEN SEI UNSTERBLICH,' denn es war vorgessen in dem gemeinen glauben, da wir alle sagen:—'ICH GLAUBE an EIN EWIGES LEBEN' . . . und derselben FEINER Artickel viel megr, die aufs allerzieiemlichst wohl anstehen der BEPSTLICHEN kirchen, auf das sie Menschen traeum und TEUFELS LEHRE behalte, die weil sie Christus Lehre und den Glauben mit Fuessen tritt und vertliget." (Luther's Werke, Weimar 1897, Band 7, seite 425, par. LV.)

"Ungefaehr gleichzeitig mit der Lateinschen Erwiederung auf die paepstlich Banbulle begann Luther mit seiner deutschen Schrift ueber denselben Gegenstand, . . . ven dieser deutschen Bearbeitung sagt Luther nicht mur, dass sie 'Planior et sim licor' werde als die lateinsche, sondorn gradezu:—'melior est, quam sit latina' . . . Der Inderschied ist wesentlich darin begreundet, dass die lateinische Schrift sich an die Gelehrten, die deutsche an das Volk wendet. Darum redit Luther hier einfacher, und unterdruckt gewisse theologische Ausuehrungen." (Luther's Works, Weimar 1897, Bd. 7, seite 299 und 300, Par. I und II.)

What is the Spirit of Man? *By J. L. Martin*

THE subject of human spirit has been enveloped in such a haze or fog of metaphysical and religious sophistry that clear and reasonable conceptions are hard to find. Rather than undertake painstaking research and do original thinking, mankind in general accepts the current thinking, which is based on pagan philosophy whose conspicuous exponent was Socrates. We find it reflected in dictionaries. For example, Webster gives four senses that are germane:

"3. Life, or living substance, considered independent of corporeal existence; an intelligence conceived of apart from any physical organization or embodiment.

"4. The intelligent, immaterial, and immortal part of man in distinction from the body in which it resides.

"5. A disembodied soul; the human soul after it has left the body.

"6. Hence, a supernatural apparition; a specter; a ghost."

Dictionaries are supposed to be purveyors of accurate knowledge; but this is not always the case. It should be borne in mind that the work of the lexicographer is to set forth the senses of words which are endorsed by present and past usage; and that he depends on the usage of the learned in their special fields of knowledge. The writer remembers in early years being repeatedly blocked in his quest after knowledge on such words as spirit, soul, hell, purgatory, death, which fate likewise befell thousands of other inquirers. It is the object of this article to supply clues leading to more light.

A clarifying definition of the word spirit as it appertains to man is given in Strong's Hebrew Lexicon; for Hebrew is the original text of the Old Testament. He defines spirit as approximately equivalent to the word, *"rûwach,* wind, by resemblance breath; i. e., sensible exhalation; by resemblance a spirit; but only of a rational being (including its expression and functions); air, anger, blast, breath, mind, courage", etc. It appears that the idea of spirit lacked a distinctive name, and air, wind, and breath are the nearest approximations. They suggest that spirit resulted through the action of breathing, and that it is something intangible, invisible, evanescent, yet possessed of peculiar energy or power. It has been said that the Hebrew language is deficient in its vocabulary, as are also some modern languages.

Turning to the creative account (Genesis 2:7) we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul". Strong defines a soul as "a breathing creature". The implication is that as the result of continuous breathing there is life, sensation, consciousness, energy, and spirit. The reference to the "nostrils" as the channel of breath is self explanatory. If the Creator injected something supernatural into man, as is claimed, He needed no channel. He did anoint or baptize the disciples of Jesus at Pentecost with the holy spirit, and the visible manifestations were seen to rest on their heads. All supernatural gifts of record were not bestowed at birth or even at creation. Being without facts theologians invented a theory. The Creator's work being perfect and His power infinite it becomes us to say that the inanimate body of Adam needed only to be vivified and to have respiration initiated. Faraday discovered that the electricity of the human body attracts the oxygen of the air. Applying this fact to our subject we perceive that the life energy supplied by the Creator may have been electric. As soon as respiration was started, the lungs drew the oxygen through the air cells into contact with the blood, combustion ensued, heat was generated, energy was liberated, the heart began to beat, circulation reached the brain, and life and consciousness were in evidence. On the other hand the lungs expel the gas of combustion to prepare the way of inhalation of more fresh air. Successful resuscitation from drowning agrees with these facts; also asphyxiation from gas. When breathing ceases the body begins to lose vital energy till a point is reached where the lungs have no more power to attract oxygen, and artificial respiration fails.

There is found in the description of the creation no sanction for the prevailing teaching, that spirit in man implies an incorporeal organization, corresponding in members to the physical members of the body, and separable from it at death. That there is such a thing as spirit substance and spirit organization we are bound to believe on Bible authority as appertaining to heavenly beings, whose field of activity com-

prises the universe, who are not limited by the law of gravitation.

On the other hand we know that the billions of mankind, who live and have lived, have derived their substance from the material food of earth—all subject to gravity. Has any philosopher or any scientist ever demonstrated that material earthly substance can be and is transmuted into spirit substance, and as such is become so much more tenuous than air as to defy gravity? Will some bright advocate of spiritism come down from his lofty pedestal of fancy to the basis of matter-of-fact, and demonstrate the origin of spirit substance in man, its development into an organization, its growth into a spirit personality apart from human food, and thus prove to us that man's alleged spirit body can travel at will in space and return to earth to communicate with friends? Will some theologian perform the same feat for his conception of the soul and thus show us that there is an exception to the immutability of God's natural laws? To our mind current theories as to the nature of man's spirit are the most brazen attempts to produce or demonstrate a something out of nothing the world has ever known. Let us have proof that the attenuated constituents of spirit substance do exist on earth. We know that air, seemingly light, is bound to the earth by gravity. To conceive of a spirit having a human body, presupposes a lightness greater than the air, or the possession of powers capable of battling against gravity; and if the latter, inherent energy or access to perennial supplies of the same would be implied; and these as far as known belong only to matter or material substance.

The modern science of phrenology throws much light on the constitution of man, and supplies spiritual clues. While we owe much to the leading exponents of this science, it appears that these men, cradled in prevailing philosophy, never delved deeply enough into the Bible to apprehend contrary teachings; and thus have not enlightened us much on the nature of man's spirit. We will take it for granted that sincere investigators of this science are satisfied that its facts are well grounded. Skepticism touching the teaching that the brain is divided into organs having separate functions is based largely on the fact that observations and deductions are more difficult than with other organs of the body. Is it reasonable to expect that memory, thought, and various feelings should be visualized with a microscope, and be comprehended by standards of measure? It is generally conceded that all intelligence and mental feelings are seated in the brain. Taking for our premises the facts of phrenology that the lobes of the brain and divisions of the same, though having no visible boundaries, do manifest energies or powers as charted, we will seek rightly to interpret them.

Surgical operations have disclosed the manner of action of the brain, and that action may be local and not general. This action consists in short, rapid, vibratory, frictional movements against the smooth inner surface of the skull and certain bony plates, blood pressure increasing the friction in proportion to the will exerted or to the external exciting influences. Just how friction on the gray nervous matter of the brain transmutes the latent energy carried by the blood into manifold mental powers may never be possible to explain. We know that the same blood distributes latent energy to all organs and members of the body and that their actions are widely diverse. Organic structure determines the character of action. We are accustomed to specific names for the diverse actions of the organs of the brain, at least 43 as charted. Now if we will simply associate the word spirit with the effects, products, or manifestations of the organs of the brain we find that it fits well with nearly all of them.

Our contention is that the word spirit applied to man aptly expresses mental or nervous energy and should in usage carry that import. When we once grasp the conception that spirit is force, power produced or developed by any brain organ and radically different from mere physical force of muscle, then we have an understanding that grows very lucid. Then the traditional idea of an inner spirit man must be relegated to the scrap pile of ancient rubbish. Muscle reveals force by moving itself or objects. Brain organs do not move things; but force is revealed in perception objective and subjective, reflection, conception, feelings, etc.; and the manifestations are so much higher than muscle action as the brain is higher in organization.

We further contend that when at complete rest the brain has no spirit at all—much less the body. Spirit energy is spent during action

beyond recall. In all nature power spent never returns to its source. What man would think of recalling the energy or strength spent during a day of toil to use it over again? If he could, the problem of high cost of living would thus be solved. Yet theorists would have us to believe that spirit in man is something that never diminishes or wears out in action, is self-sustaining, having life or energy in itself, possible only with God and those only whom He finds worthy to receive such a favor when transferred to the plane of spirit life. Two men disagree, the spirit of strife and contention arises, followed by the spirit of anger and malice. Time passes, feelings are quiet, and the men become friendly. What has become of the spirit manifested? Gone to sleep? No; it does not exist at all. "Howbeit in malice be as children," wrote Paul; thus recognizing that the spirit of malice is transitory, not abiding, if not nursed or stimulated. Thus it is with the spirit of all mental feelings. All persons easily roused—irritated to resentment and anger—feel a quick surging of the blood to the part of the head just above the back of the ears; thus they have a demonstration that the blood supplies the food to feed the several spirits of passion.

In Scripture we find spirit narrowed down to the organ of the brain producing it. The following phrases are examples: "The spirit of jealousy" (Numbers 5:14), arising from the organ of Conjugality; "haughty spirit" (Proverbs 16:18), from Self-Esteem; "humble spirit", and "poor in spirit", the antithesis, or weakness in Self-Esteem; "patient in spirit" (Ecclesiastes 7:8), from Continuity; "spirit of meekness" (Galatians 6:1), weakness or self-control of Combativeness; "spirit of fear" (2 Timothy 1:7, from Caution; "spirit of knowledge" (Isaiah 11:2), Memory; "spirit of counsel" (Isaiah 11:2), and "spirit of judgment", from Causality; "spirit of wisdom and understanding" (Isaiah 11:2) includes the combined spirits of several organs of the intellect working together. To these can be added the spirit of love in variety, shown by Benevolence, Friendship, Philoprogenitiveness, Conjugality, and Amativeness; the spirit of vanity, from Ambition; the spirit of covetousness and theft, from Acquisitiveness; the spirit of cunning, intrigue, hypocrisy, and lying, from Secretiveness; the spirit of truth and justice, from Conscientiousness; the spirit of stubbornness and fortitude, from Firmness; the spirit of worship and praise, from Veneration; the spirit of invention, from Constructiveness; and still others.

This prepares us to understand this passage: "There is a spirit in man, and the breath of the Almighty [oxygen of the air] giveth them understanding." (Job 32:8) Again, "the spirit of God is in my nostrils". (Job 27:3) Thus "breath of the Almighty" and "spirit of God in my nostrils" are synonymous terms; also, the aggregate of all manifestations of spirit in man are spoken of as a unit or one spirit; and properly so, since individual consciousness is the sum of all feelings and intellectual powers. And when Job said, "The spirit shall return to God who gave it", he was thinking of his mental powers, generated by breath, ceasing by the divine withdrawal of his breath. He reckoned by his faith in God and trust in a future resurrection that God would in due time restore to him a body animated by breath drawn from the great storehouse of the atmosphere, and in new consciousness realize the restoration of his spirit also. Resurrection to the spirit plane of life is promised only to the church class of saints of this gospel age. Indeed, God declares that man can "make" his spirit as follows: "Cast away from you your transgression . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel?" The world has known cases in which strong wills have changed the sour and bitter spirit into a sweet spirit, the contentious and angry spirit into "a meek and quiet spirit", a selfish spirit into a generous, loving spirit.

Such transformations will be common in the next age made golden by the "renewing of.... minds" (spirit), and the general conviction that in no sense whatever did the old evil spirit of man come under the fatherhood of God, but was fathered by Satan in a well known act of temptation which resulted in throwing out of balance the most delicate organization God had made—the brain of man. God has promised to coöperate with man in the work of restoring that original balance of brain and therefore a perfect spirit in the aggregate. For one example: "A new heart will I give you, and a new spirit will I put within you". (Ezekiel 36:26) Again, "Thus saith the Lord, which stretcheth forth the heavens, ...*and formeth the spirit of man within him*". (Zechariah 12:1) Here is a clue

which cannot be mistaken. Whether in the first Adam, or in the true Christian of today, or in the future general "regeneration" (Matthew 19:28), God *forms* the spirit in man. In Adam the brain was formed perfect and with it the perfect spirit; but with the sadly deformed, shriveled brain of man of the present He performs no miracle of instantaneous work, but will form a new spirit in a process of development through the spirit of His Word and *in* "whoever *will*" seek for perfection of spirit.

The traditional teaching that man has a two-fold nature or organization, body and spirit or soul, can be traced back through the mythologies and religions of ancient heathen nations to the time of Nimrod, when the history of man before the flood was becoming a tradition, and a basic fact or truth could be used as a nucleus around which to weave a web of falsehood. That nucleus of truth is recorded in Genesis 6:1-13. Certain ones of "the sons of God", or angels, yielded to temptation, prostituted themselves and the supernatural powers they possessed to effect the hybridization of the human race to such a degree that only Noah and family were found worthy of salvage from the flood. Thus there were real gods on earth; and mythology had a foundation on these original gods. Ancient kings desired to be reverenced and feared as gods; hence, claimed to be descended from them and for deception concealed themselves from the people, and imitated the traditional characters of these gods—ruthless, cruel, polygamous, bestial, etc. The antediluvian hybrids were claimed to be immortal or undying and it was one object of these fallen angels of God to generate a race of men who could not die; hence the pertinence of the object lesson given by God in overwhelming all of them in the flood, also checkmating one of Satan's schemes. Nevertheless unscrupulous men and women in later generations by flattering people that they inherited a strain of blood from these gods and a portion of their spirit or soul, deceived them into thinking that they were never-dying in spirit, that they were still subject to the gods, objects of their wrath if not conformatory and faithful to the established religion, and the recipients of their favors if obedient. Thus nations were enslaved. Undoubtedly it does not occur to the present-day teachers of these traditions, transferred to the Christian religion, that they are in reality claiming for themselves and others to be hybrids and not perfect in their generations as was Noah. (Genesis 6:9) As Christianity grew in influence threatening pagan dogmas, Satan deftly injected the suggestion into the minds of church leaders who were battling against heathenism, that man is really a hybrid of spirit-being and flesh, the spirit coming from God. The suggestion took root in very fertile prepared soil and grew. The gulf separating paganism was gradually bridged. A false peace was effected.

Again Satan's original falsehood prevailed—"Ye shall not surely die; . . . ye shall be as gods". (Genesis 3:4, 5) Coming to the bottom of the matter we perceive that the falsehood calls for credulity to the extent of imagining a spirit organization or personality residing in man, and invisible, even as angels being invisible and having the power clothed themselves with flesh in order to be seen by and have contact with man, whether on good missions as recorded, or for evil purposes likewise recorded. Any person who endorses the traditional dogmas thereby shows that he expects in the future life to be "as the gods" in organization and conditions of life as implied by Satan. "That which is born of the flesh *is flesh*; and that which is born of the spirit *is spirit*," declares the highest authority. (John 3:6) This is the final word and the flat contradiction of theories old and new, including the one so tenaciously held, that in sinning Adam died "a spiritual death" and that his posterity did the same. Our authority allows no room for the assumption, nor allows that man inherits in any way a spirit that cannot die. We know that man being flesh does die; and God having sentenced him to die, "counts," "reckons" him as already "dead in trespasses and sins", even as a judge after sentencing a criminal to death regards him as dead.

It has been assumed that Paul recognized an inherent spirit when he said, "I delight in the law of God after the inward man". (Romans 7:22) He spoke of the "new creature" (2 Corinthians 5:17) formed in the mind or heart by the influences of God's spirit and word, and existing as the nucleus or germ of the actual complete creature or organism of spirit he expected to be in the resurrection. He "calls those things that be not as though they were," as God also did.—Romans 4:17.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What is the difference in the Bible use of the two Greek words Hades and Gehenna?*

Ans.: *Hades* is used to indicate the first or Adamic death condition, and *Gehenna* is used to indicate the second death condition.

2. *Why do we say Adamic death?*

Ans.: Because it is the death that was brought into the world by Adam's disobedience. See Romans 5:12; 1 Corinthians 15:21, 22.

3. *What is to happen to all that die in Adam?*

Ans.: All of them are to be awakened from death and come forth to a resurrection. See 1 Corinthians 15:21, 22; John 5:28, 29.

4. *What would have happened to all, if God had not given His only begotten Son to die for Adam and the human race?*

Ans.: They would have "perished"; that is, they would always have remained dead. See John 3:16; Romans 6:23.

5. *Why is the word "sleep" used so many times to indicate the Adamic death condition?*

Ans.: Because all that are in that condition are unconscious—they "know not anything". (Ecclesiastes 9:5) and will be awakened from that sleep.

6. *Will those who pass into the second death condition be awakened?*

Ans.: No; for "all the wicked [after full knowledge and trial—1 Timothy 2:4] will he destroy". (Psalm 145:20) Their "punishment"—death, destruction—will be "everlasting". See Matthew 25:41, 46.

7. *Is there any Hebrew word used in the Old Testament to indicate the second death condition?*

Ans.: No. The only word used in the Old Testament to indicate the death condition is *Sheol*, from which condition all will be awakened.

8. *What nation was destroyed because it was so wicked?*

Ans.: Sodom. See Genesis 19:23-25.

9. *Their punishment was death; but was it to be an everlasting punishment; that is, the second death?*

Ans.: No. They are to "return to their former estate" (Ezekiel 16:53, 55) and they will have a better chance; it will be "more tolerable" for them than for other cities that were not destroyed. See Matthew 10:15.

10. *Will there be a period of time when all the willfully wicked will be destroyed forever?*

Ans.: Yes. It is called "the day of judgment and perdition of ungodly men".—2 Peter 3:7.

11. *How long a period of time will it be?*

Ans.: A thousand years.

12. *Besides being a day of perdition, or everlasting destruction what else is it called?*

Ans.: It is called "the judgment day"; because all are to have a full, fair trial before they are judged worthy or unworthy of everlasting life. "God hath appointed a day [thousand-year day] in the which he will [in the future] judge the world in righteousness." (Acts 17:31) See also Matthew 25:31-46 and Revelation 11:17, 18.

13. *At what time will a great many die the second death—be destroyed as unworthy of everlasting life?*

Ans.: At the end of the thousand-year judgment day. See Revelation 20:7-9.

14. *Will any die the second death during the thousand-year judgment day?*

Ans.: Yes. "The child shall die an hundred years old." (Isaiah 65:20) That is to say, that any one that still remains a child—has made no progress for a hundred years—"shall be destroyed from among the people". (Acts 3:22, 23) "The sinner being an hundred years old shall be accursed" (judged unworthy of everlasting life).—Isaiah 65:20.

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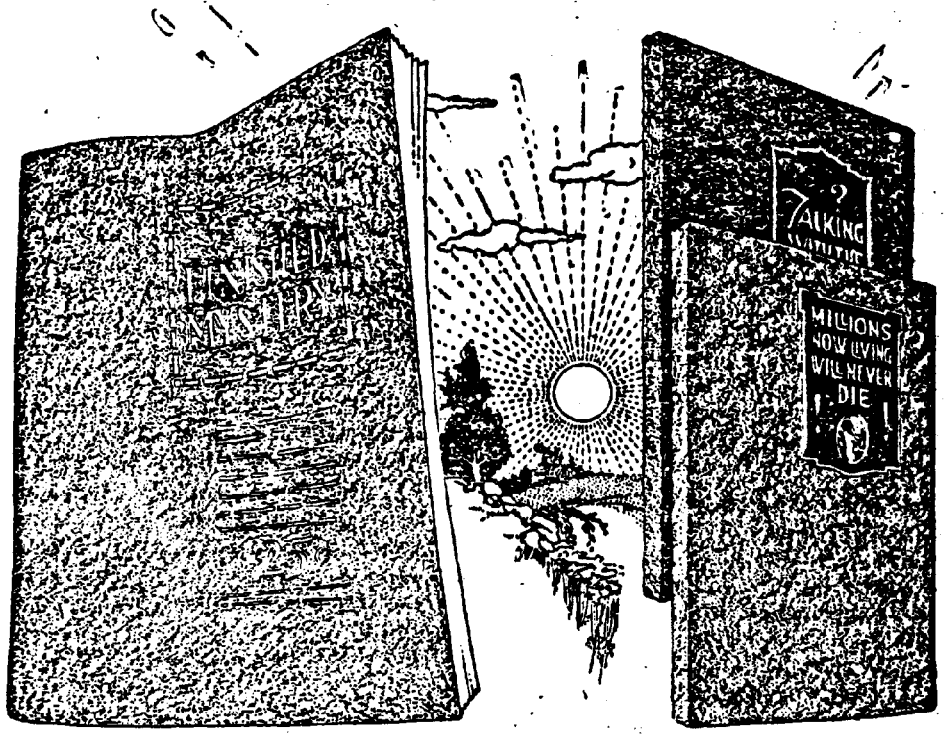

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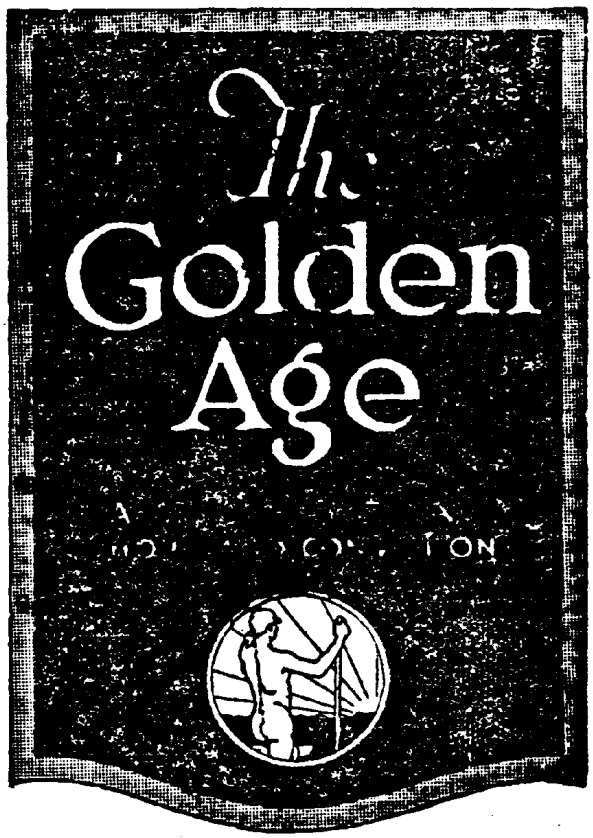

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Everlasting Life on Earth *By Newton T. Hartshorn*

Physical Proof That Man's Life Has Been Grossly Abnormal, With Correlative Evidence That Millions Now Living Will Never Die

PRELIMINARY STATEMENT

BENJAMIN FRANKLIN, the discoverer of electricity, stated:

"The rapid progress of true science occasions my sometimes regretting that I was born so soon. It is impossible to imagine the heights to which may be carried, in a thousand years, the power of man over matter.

"Agriculture may diminish its labor, and double its produce.

"All diseases may, by sure means, be prevented and cured, *not excepting that of old age*, and our lives lengthened, at pleasure, even beyond the antediluvian standard.

"Oh, that moral science were in a fair way to improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity!"

The foregoing statement of Franklin was a prophetic inspiration based on statements in the Bible and his knowledge of physical phenomena; and we are now near the time of the fulfillment of his forecast.

SYNOPSIS

The following is a presentation of some of the outstanding facts that prove that present human life is grossly unnatural—abnormal life, due to the unfinished state of the planet on which we live and to other devitalizing influences incident to the creative process going on:

That man's physical powers, mental faculties, moral perceptions and judgment are either dormant, relatively dead, or so warped by his physical imperfection that he is incapable of sound reasoning and successful government.

That man has formulated the false theory that a selfish scramble for personal comfort, by which the weaker is crowded to the wall by the stronger, is true civilization; and that the government which man has based on this false theory, now threatens to collapse under the weight of its defects, as the complicated problems of increasing population multiply, and completely to destroy the whole system, falsely called civilization, under an evil spiritual administration.

That this, in the creative process, is merely the working of divine economy, which utilizes all things, in attaining its end, perfection; and that when the end of one stage of the process comes, an advanced stage in the process takes its place: and that we are now at the end of one stage and the beginning of a new one.

That the earth is now nearing completion, and that a physical condition nearer perfect is about to produce a human physical condition nearer perfect and in the end absolutely perfect. Perfect — normal — human life, perfect mental faculties, moral perceptions and judgment are due to follow. Real civilization and a righteous government will then prevail, through the administration of divine power, when physical and moral perfection will go hand in hand.

This presentation is confined mainly to a consideration of man's physical life as distinguished from his mental and moral being.

The theory that man was created to be a spiritual being is not supported by any Biblical statement.

The Christian church is an order created entirely independent of the human race, though selected from it; hence its name "new creation".

The special doctrines of the Christian church, as presented by Jesus, its founder, have no application to the human race as such, but only to a special few who are called out to form a new administrative order, a new creation, entirely distinct from the human creation. Strangely enough, the rationale of the Christian church has been entirely misunderstood by most people.

A critical examination of Biblical statement shows that the human race was created to remain a human race to all eternity, instead of, as most people believe, eventually to become spirit beings.

While it is true that the Bible teaches that mankind cannot have normal life or continued life without recognizing and obeying Christ's commands, yet but very few are accepted as real members of His administrative body, the Christian church. They only, with a relatively few other human beings, will become spirit beings; all others will remain human, with fleshly bodies as we now see them. There is no condemnation of them because they would not respond to the invitation to become members of the Christian church. They only miss an inconceivably high honor and life on the divine plane: the same in a limited sense, as if the President of the United States should offer a citizen a position in his cabinet and the citizen declined. He would not lose his rights as a private citizen, though he would lose the high honor of being a cabinet officer. He would be obliged to obey the laws enforced by the chief executive and the officials of the administration, but no more. If, however, he accepted the position of cabinet officer and on account of disloyalty to the President was forced to resign, he would be disgraced; and if disloyal to the United States he might be imprisoned or even executed. That is the position in which there have been billions of nominal church members who did accept the offer of a position in the cabinet of Jesus Christ, the kingdom of heaven, but proved disloyal. No Biblical statement indicates that they will be eternally tormented, but they are liable to become extinct in death if their offense was willfully criminal.

The reason why the rationale of the Christian church has come to be misunderstood is that nearly all have erroneously concluded that its special doctrines were binding upon all, whereas they were mandatory only upon those who answered the call, accepting the offer of a position in the administrative body of Jesus Christ. Billions answered the call. They wanted the high honor; but very few, however, have fulfilled the conditions. "Every tree that bringeth not forth good fruit is hewn down and *cast into the fire*. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father."—Matthew 7:19-21.

Only those who are faithful to Christ's teaching, even until and unto death, can have this high honor. The invariable conditions are that they must suffer, as He suffered, contempt, scorn, hatred, ostracism, persecution and death—if need be, even a violent death—even burning at the stake or crucifixion, as He suffered on account of His loyalty to Christian Truth. Jesus said these were the *invariable* conditions; and all down the gospel age these have been the *invariable* experiences of *true* Christians because they were loyal. Most of the members of the great, popular, fashionable Christian churches have answered the call, but would not pay the price—would not fulfill the conditions. They have been disloyal *nominal* Christians—"tares" dominating these nominal Christian church systems; and the loyal Christians were obliged to flee out of them, and were persecuted and tortured for doing so. The process still continues.

These so-called Christian church systems either joined with, became a part of, unchristian governments, or indirectly backing up and supporting them, have endorsed and helped to support the lust for empire and wars of these unchristian governments, killing millions of people, thus grossly disobeying the teachings of Christ.

These great so-called Christian church systems could have entirely prevented these wars, had they been ready to suffer unto death rather than violate Christian principle and engage in war. But in most cases they have even been prominent, through their clergy, in making the wars popular and in urging the people to war.

A final analysis of Biblical statement and a study of the signs of the times, as forecasted by Jesus, show that the new creation, the true Christian church, is now about complete and

that the time has come for the new administration of Jesus Christ to take office. The kingdom of heaven is being instituted, and the preparatory work of cleaning away the old evil administration of human affairs, including nominal Christian organizations, *"cast into the fire,"* is now going on.

The prevailing idea is that the kingdom of heaven is a far-off, mysterious something that has nothing to do with the practical human affairs; whereas, it is clearly shown, when we critically analyze Biblical statement, that it has *all* to do with practical human affairs: that its first work is to restore and help the human race back to that perfection lost by Adam: that mankind are to have eternal life right here on earth as indicated in our Lord's prayer: "May thy kingdom come and thy will be done on *earth* as it is done in heaven".

Let us now proceed to examine what God's will is on earth regarding the human race and the physical conditions on which it depends for its life, as indicated by the laws that govern the physical world.

THE ARGUMENT

Any student of the rocks, strata, and fossils of the earth knows that it has been for long ages, and continues to be, in the process of creation; that it is not quite complete, though nearing completion, being now nearly at the end of the ice age and at the beginning of the final stage of completion. Under the incomplete conditions that have prevailed, normal life has been impossible. This must be self-evident to all who study, and reason upon the matter; for to attain to perfect vegetable and animal, including human, physical life, perfect physical *conditions* must prevail.

Have we any standard by which to compare? If not, how can we arrive at a reliable conclusion as to what a perfect earth is? Who has ever seen a perfect earth?

Geologists know that there was a time when neither vegetable nor animal life was possible upon the earth, and it is possible to trace the earth's development up to the time when it was possible for vegetable and animal life to exist upon the earth, also its development by stages up to its present condition. And by physical law, which governs all material life and matter, we can determine the final stage of its completion, the approximate time when it will be complete, and the effect of that completion on vegetable and animal life, including human life.

For instance, we know that in the arctic regions where there is a vast area covered with ice all the year around, there was once tropical vegetation upon which animals fed that were larger than any now living, and that there are coal seams in the polar regions that ages ago could have been laid down only from great forests of vegetation. This proves that in the process of earth's creation, there has been a period when part of it has been as perfect as it all will be when completed.

This proves also that the plan or process of planetary creation involves long periods of seeming reaction or retrogression, followed in turn by long periods again of still further advancement nearer perfection. This seems to be the law of planetary creation—now advancing, now retreating and then advancing again; and all life upon the earth has followed this creative law. In fact, it seems to be a law of all creation so far, whether physical or spiritual, animate or inanimate.

The ice-caps in the polar regions not only determine the conditions of all vegetable and animal life there, but are literal refrigerators of the whole earth, keeping life upon it in a semi-dormant, refrigerated condition in which there has been no substantial progress since the deluge which resulted in the glacial age, excepting the slight improvement, relatively speaking, by the decrease of the ice area in the arctic regions, as the ice has slowly subsided.

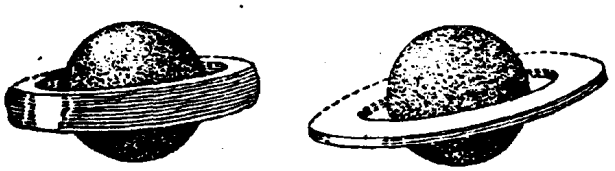
The cause of this recurring action and reaction is clearly understood by those collative students who study the deductions of specialists in astronomy, geology and biology.

Astronomers agree that the other planets in our solar system, taken in connection with what geologists find in the earth, illustrate in their various stages of completion the law by which all planets are formed. So we do have a sample by which to make comparisons, and we know the various stages and conditions that this earth has passed through and the cause of its retrogression, the condition when life became possible, and its general history down to the time when human historic record began to give us the details and when a portion of the earth was perfect.

Excepting the record of the planets we see and the record in earth strata and fossils, the Bible is the earliest record we have; and while some scholars, including most modern theologians, do not accept it as authority in physical science, Kant, the greatest authority of modern scholars in philosophy and physical science, and Virchow, the father of modern pathology, and many other first-rank scholars in physical science do accept its authority as final, of course rejecting the known interpolations. Every planet in its molten stage throws off gaseous vapors of various weight and density. These held off by the great heat of the core gain, by friction with its envelop, a revolution of their own. The lightest gas, hydrogen, rises highest or farthest from the main body, nitrogen and oxygen next; and so on. As the planet cools, its rings fall gradually to it, the oxygen and hydrogen last. Some special features may be peculiar to each planet, but this feature must prevail in all that belong to the planetary class.

The planet at first may be but a body of gas gradually obeying the law of cohesion and friction, gradually solidifying to a liquid molten mass through long periods of time.

Saturn, for instance, is only one-eighth the weight per volume of the earth, and must be semi-gaseous. Its ring, or combination of rings, is shaped like a wheel about the planet, 172,600 miles in diameter, extending 48,065 miles on each side of it, which is the hub around which the ring revolves; and this ring just outside the planet is 2,000 miles thick. The ring or wheel always revolves in the same plane as does the planet,



A B

and always faces the sun. When seen edgewise it looks like A, and when seen partly sidewise like B. Hence all planets, while in their ring stage, are in thick darkness at their equator, the darkness covering a belt 2,000 miles wide, more or less, according to the size of the planet. God, speaking to Job (38:4, 9), accurately describes it: "Where wast thou when I laid the foundations of the earth? . . . when I made the cloud the garment thereof and thick darkness a swaddling band for it?"

That was thousands of years before any telescopes were made, or any human being could know by observation that planets have rings.

As neither vegetable nor animal life could exist in a wide area of constant, thick darkness, there could be no life on a belt 2,000 miles wide on a planet the size of Saturn, while in its ring stage. But outside of that belt of thick darkness, after the planet had cooled, normal sunlight and vital physical conditions would be perfect, until the ring began to collapse, and for thousands of years gradually spread out toward the poles.

Before the ring spread entirely to the poles, there must have prevailed in the north a physical condition perfect beyond anything man has since known. We know this to be so; for vegetation grew with astonishing vigor. Mammoths larger than elephants are found in the arctic ice with semi-tropical plants undigested in their stomachs.

The physical conditions in the far north must have been ideal before the ring of vapor spread out over it and shut out the sunlight. For hundreds of years it must have been the only spot on earth which had the clear light of the sun every day in the year and its vitalizing, oxygenizing rays for development of perfect physical life and the perfect fruits and vegetables to sustain that life.

The human race has never since known any condition approaching that ideal, which is accurately described in Genesis 2:8, 9: "And the LORD God planted a garden eastward in Eden and there he put the man whom he had formed; and out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden and the tree of knowledge of good and evil".

Never any thing like this since! Burbank, however, is beginning to produce marvels, but not up to that quality.

Even under the devitalizing condition that prevails, various herbs, vegetables and fruits have their peculiar distinctive effect upon those who partake of them. The thirty-second solution of the decoction of a certain herb will throw a person into spasms, and the thirty-second solution of the decoction of another herb will recover that person from the spasm.

We will later further explain why the physical condition on the earth changed, so that never since could such perfection prevail; but we will later clearly demonstrate that we are again nearing physical conditions when that perfection will prevail, not temporarily as then but permanently, in the near future when the Northern Hemisphere will be completed.

Adam disobeyed; and God drove him out of the garden lest he eat of the tree of life and live forever (in disobedience). Neither eternal life nor eternal torment for man is shown here. It was real kindness to drive Adam away from that eternal life-giving food. Though the penalty for disobedience was death, God had a most amazing plan for restitution of Adam and his posterity to life, through the crucifixion of His only begotten, beloved Son Jesus, a ransom of all mankind from the grave—an object lesson to all eternity to all creation of the sublime love of the Father and the Son for the human race, a love higher than any created being could conceive. God's love and mercy had a double feature. He clearly designed to people the planets with happy, independent, free moral agents, and not automatic machines; and Adam and his posterity were put through a creative process, an experience, that would make them not only lovingly loyal but intelligently obedient, yet free moral agents. "And the LORD God said, Behold, the man has become as one of us, to know good and evil: and lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth from the Garden of Eden, to till the ground from which he was taken."

This Edenic physical paradise — a perfect physical condition where for hundreds of years in the constant life-giving sunlight eternal life-giving fruits had come to perfect maturity—soon was over-spread by the thick cloud of vapor from the ring of mixed hydrogen and oxygen shutting out the sun, and eventually the garden was wholly obliterated by vast deposits of snow that settled into glacial ice. Conditions on the earth now gradually became reversed. The ring in settling down and spreading out had become thinner. The sun and moon could be dimly seen through the veil of vapor over the equatorial regions, and the climatic conditions toward the equator became more favorable for vegetable and animal life than the regions in the north, where for half the year the indirect rays of the sun and the thick cloud resulted in a twilight condition, and vegetable and animal life began to lose their perfection.

The accompanying illustration shows the earth before the ring had spread entirely over it. The conditions into which Adam and Eve were now driven had never been productive, but entirely dark and barren for long ages. Now, however, by the light like that in a dense forest or on a cloudy day, vegetation began to appear; but men were obliged to work diligently to get a living. This is accurately shown in Genesis 3:17-19: "Cursed is the ground for thy sake.... Thorns and thistles shall it bear to thee, and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread." That has been the experience of the human race, in general, ever since; in fact, sometimes even worse.

Do not misconstrue the statement that the ground was cursed — disfavored — for Adam and Eve's sake. The earth was created especially for the human race, and the whole of its creative process was arranged to suit their creative process, their instruction, testing, training and disciplining to be free moral agents, every man a miniature king (in the earth) patterned after the great Ruler of the universe.

"The heaven, even the heavens, are the LORD's, but the earth hath he given to the children of men."—Psalm 115:16.

The Lord timed the creation of Adam when the reactionary physical changes on the incompleted planet would devitalize him, causing his death, eventually. In that sense, for his sake, the ground was cursed, unfavorable.

This pre-arrangement, specially ordered in Adam's case, was a part of the great creative plan relatively just now beginning to be put into operation, of which the creation of the planets for the special abode of the new, unique species — man — is a contributing feature; and man's fall, its cause and its remedy, demonstrate the infinite foresight in every minute detail of the divine mind in preparing an effective object-lesson for the instruction in loyal love and obedience, of human beings yet to be created on the billions of planets. We may be

sure that by wireless they will converse from planet to planet, rehearse the wondrous story.

The timing of Adam's creation just when the spreading of the ring of vapor to the far north over the Garden of Eden fulfilled the LORD'S mandate driving Adam out of the Garden, forcing him on account of the darkness to migrate toward the equator, where it was sufficiently light, but relatively barren and unproductive of normal life-supporting food.

A surprise is in store for mankind — the beginning of the restoration of Edenic conditions and the resurrection of Adam and all of his race. Burbank's discoveries are only a slight hint of what is coming in life-giving fruits and vegetables. This we will demonstrate conclusively further on.

The light shining through the cloud-ring had permitted a growth similar to that in a dense forest, where some light penetrates, but not enough to permit fruits and vegetables to mature. Hence we see by the foregoing narrative in Genesis that Adam and Eve were obliged to scratch very hard for a living—quite a humiliating change for them. They were not in a dense forest, but on semi-barren land. This fully accords with the known physical facts.

Dating from the time when the ring spread and settled over all the earth, the first stage in the reactionary period lasted 1,656 years; during this stage the vital conditions were such that man lived nearly 1,000 years notwithstanding the poor food and lack of clear, vitalizing sunlight. The second stage of the entire reactionary period of 6,000 years began with the complete collapse to earth of the ring in a cloudburst of snow. This, south of the 42nd parallel in the Northern Hemisphere and north of the 42nd parallel in the Southern Hemisphere, melted by the heat of the sun as it fell, or soon after it fell, causing the deluge and the glacial ice-caps in the polar regions. These ice-caps, though ever since slowly subsiding, covered at first approximately 11,000,000 square miles of the earth's land surface, but now subsided to approximately 7,000,000 square miles, all but about 700,000 of which are on the antarctic continent.

The area of ice in the arctic regions is diminishing rapidly; and when it is all gone the Northern Hemisphere will be completed. Then, for the first time in 6,000 years, reaction will cease, and advance will again begin, a gradual but permanent return to the physical conditions in the Garden of Eden all over the earth instead of in one spot.

The second and final stage of the 4,344 years of the 6,000 year period of reaction was accompanied with far greater destruction than the first stage, notwithstanding that the fall of the ring had permitted the clear light of the sun to vitalize all life on the whole earth more than ever before, except on a narrow belt in the north.

The vast ice-fields immediately placed everything on earth in cold storage. All of New England and to the north pole and most of Europe to the north pole were covered with ice hundreds of feet thick. All vegetable and animal life near the ice was devitalized almost to the point of extinction, retaining only a bare existence, practically a hibernating state of all vegetable and animal life, stupified and benumbed by a condition grossly abnormal on the planet. Normal life has been impossible; and what we have known as life has been but a faint conception, a nightmare, in comparison with normal life.

On the North American continent, the belt of greatest vitality was in Guatamala, 1,500 miles south of this; but the changes were so sudden and extreme that everything was stunted. When the north wind blew from the vast expanse of ice in the north, everything was chilled through, if not frosted, as far south as Central America; and when the south wind blew from the equator, relatively near, everything wilted with heat.

The changes must have been so sudden and extreme that only the strongest could endure. This accounts for the cave dwellers in Europe. Caves were the ideal residences then; for in them the extremes of sudden change were modified. Somewhat similar meteorological conditions still prevail, but we have become inured to them, and they grow less extreme as the area of ice diminishes.

Nine-tenths of the area of the ice in the arctic region has subsided; and when nine-tenths of the ice in the refrigerator is gone, the remainder goes quickly. It is not normal for ice to form or to remain on the planet, except on the loftiest mountains. This is demonstrated by the fact that it is steadily subsiding as normal conditions slowly assert themselves.

There is scarcely any human record of the period just subsequent to maximum glaciation —only a brief reference in the Bible, and a few rude sketches in the caves.

Except near the equator human beings were so benumbed that all they could think of, or do, was to get barely food enough to keep life within them. They degenerated like the wild animals. Vegetables and fruits of the temperate zone must have become nearly extinct. The caves indicate the desperate struggle for a bare existence. There the debris of animals, bones and rubbish of fossils collected in successive layers without being cleared out. Evidently at that time mankind lived in part on the frozen carcasses of the animals that were ejected from the terminal moraines of the glaciers.

Under the extremely devitalizing change brought about by the Deluge and its sequence, the glacial age, in the close of which we are now living, human life was shortened from nearly one thousand years to sixty or seventy at the most. But in addition to the vast devitalizing ice-fields, another devitalizing agent began to operate just after the Deluge, and in the regions free from ice brought upon mankind all kinds of germ diseases, which did not prevail in the antediluvian age. Colds, catarrh, tuberculosis, fevers, diphtheria, smallpox, cancer and scores of other germ diseases appeared, attacking man and the vegetables and fruits upon which he subsisted. All these diseases are the agents of death, fermentation and putrefaction that have possibly been spread from decaying vegetable and animal matter, and have fouled the atmosphere with a new devitalizing agent since the Deluge—nitrogen gas.

The unburied bodies of trillions of land fowl, animals and men that perished at that time, I think, without a doubt filled the atmosphere with a greater proportion of this gas, a new element originating from decaying animal matter since the earth became filled with animals and men that have expired. This gas apparently first began to accumulate to any injurious degree just after the Deluge. Its enormous increase in volume ever since, through the decay of dead animals and men, has loaded the atmosphere with a non-life-supporting, if not a positively disease-carrying medium, the result of a vicious round of birth and death, ever spreading death to food-bearing vegetation for man and animals and to animals and men, reducing by nearly eight-tenths the relative volume of oxygen, the agent in the air which, breathed into the lungs, purifies the blood. This superabundance of nitrogen thus reduces the power of men and animals to throw off disease.

Whether this gas is the direct medium of conveyance of disease germs is not fully determined. See footnote.*

Even when animal matter is buried in the ground, however deep, most of it turns to nitrogen gas and escapes through the earth into the atmosphere. Hence this new cumulative element, since death of animals and men began, has come to be the great factor of death, and its removal is a vital necessity to the preservation of life.

The recent influenza plague all over the world must have had a cause that was conveyed in the atmosphere; and it is logical to conclude that it was the result of the great number of animals and men left dead and unburied during the war.

In old thickly settled countries most of the physical, life-giving element in the soil has, by constant cropping, been drawn from it.

Countless trillions of insects, birds, animals and mankind, as before stated, have matured from earth's products and have died, decayed and mostly evaporated into nitrogen gas, a vast volume of which has accumulated in the atmosphere as the ages have passed. It is the very essence, the extract, of the vital substance or quality of animal matter extracted from the earth and stored in the air. As above stated, we all know that these vital elements have in some places been drained so completely from the soil that it is worn out and will not produce food for man or beast. Hence another factor tends to shorten human life—diminishing nutriment in food products.

If this process of birth and growth and death and decay—the constant extracting of the vital element from the earth, and through vegetable and fruit food production the transferring of it

*Some kinds of bacteria thrive in nitrogen gas, and other kinds thrive in oxygen gas. We might infer from this that as oxygen purifies the blood, bacteria in oxygen destroy bacteria in nitrogen. I consulted the Dean of the Harvard Medical School on this subject, who said that it was not yet determined whether nitrogen gas is the medium of the conveyance of disease germs.

to insects, birds, animals, and mankind, and at their death the transferring of it to the atmosphere in the shape of nitrogen gas—continued, it would only be a question of time, with increase of population, until all life-giving quality for food for birds, animals, and men would be extracted from the earth, and man would become extinct, through lack of nourishing, life-giving food and because of an ever decreasing percentage of oxygen taken into his lungs, to purify his blood. Any one must see that this would be inevitable; for the factors of extinction would work from both the air and the soil.

We are now at a culminating point similar to the Deluge. Under the confusion caused by the World War and the breakup of orderly economic conditions, the lack of industrial occupation and remuneration for the masses, great social and political excitement will for some time still further increase the death rate, a vicious round of birth, death and decay.

The time has come when some fundamental change and remedy is imperative, if the human race is to survive. I will later show the remedy.

Still another factor of demoralization, distress and death, the most perplexing and aggravating of all, has for 6,000 years contributed to make man's life a living death—Satan and his angels.

We are all more or less familiar with their history; but because they cannot be seen with the physical eye most people doubt their existence. But judged by the devilish things some people do, it is self-evident that an unseen influence is putting them up to do things that an average horse, dog, or pig, or even a monkey, would be ashamed to do. Instead of evoluting they have devoluted.

Evil spirits work by constant suggestion on the human mind, and a constant dropping of water will wear away even a stone.

Jesus said that Satan was the prince (ruler) of this world, this age — this social, political, economic and religious world.

The thought no doubt enters your mind, "If all this is true why did God create man before the earth was completed and oblige him to undergo such terrible hardships and live an unnatural, abnormal life, tempted and fooled by an unseen devil? Surely that does not look like wisdom, love, justice or mercy."

If you understood God's plan you would see the marvelous wisdom and love of all this and its justice and mercy also.

The Divine Mind knows perfectly the law of cause and effect; for He created all things to operate by that law. He saw the whole process from beginning to end before He created the world. "Known unto God are all his works from the beginning of the world." (Acts 15:18) As before stated, and it is well worth repeating, God wanted free moral agents, beings, angels and men, that would not be mere automatic machines, but beings that would of their own volition do the right thing. Only training and experience would create such characters. Evidently there was no precedent that could be used as an object lesson.

God foresaw that Lucifer—"Morning Star"—the great angel who had been put in charge over man, would become ambitious, conceited, and would plan to have a kingdom all his own, making Adam and Eve and their descendents his servants. They had no experience. Lucifer, now named Satan, was more subtle and powerful than they; moreover, he was invisible to them, and could, and can still, control men unless they are the on watch and resist him. But as most people do not believe that there is any such being they cannot be on the watch for him, and so are easily misled.

God, knowing what Satan and Adam and Eve would do, created Adam and Eve in that relatively short period of time, between the stages of the earth's development when the conditions on a small part of it were normal—complete—perfect; otherwise Adam could not have known what he lost by disobedience; his experience would not have been perfect. As soon as Adam disobeyed, the Creator drove him out of the completed spot, where the fruit of the orchards was perfect, and would sustain life as long as he ate of it; and the next stage in the creation of the earth followed, with its devitalizing reaction, which carried out the sentence of death on Adam and Eve and their posterity.

But God's plan then was, and is now, to restore Adam and all of his posterity to life, giving them their first chance, after having had experience and a fair trial under perfect conditions with no invisible devil to tempt them. Then if they disobey, having had experience and an object lesson, they will be annihilated in the

second death. The proof of this is given later.

Jesus said that the hour is coming when all that are in the graves shall come forth. (John 5:28) The atmosphere is filled with nitrogen, from which their bodies can be instantly created, as this gas is the essence of animal matter.

Here on this planet, we may assume, is the first peopling of a planet, and all of this story of man's fall and recovery. The dreadful consequences of disobedience will be an object lesson to all eternity, a lesson so vivid and impressive to the people hereafter to be created, and to angels also, that no more will there be disobedience. Furthermore, the amazing love shown by the Father and the Son in all this transaction will prevent any desire to disobey or any ambition to rule except by divine direction. We do not know, but reason would conclude that no other planet will be peopled until it is fully completed.

The planet Mars is in its glacial age, as its polar ice-caps are plainly visible; and we may assume that it will be the next planet to be peopled, when its ice-caps are all melted. There is scarcely any question but that, when it is peopled, conversation between Mars and this earth will, by wireless, readily take place.

We may assume that every solar system has, or will have, as many planets as our solar system; and as three billion suns have been counted, there will be twenty or more billion planets to be peopled.

Is there any doubt whatever that, under the terrible physical conditions which have prevailed and in which man as well as all animal and vegetable life has existed in a benumbed state — barely clinging to life for a few years — this life is grossly abnormal, a mere fraction of what it will be in length, vigor and perfection, when all these devitalizing conditions have passed away and for the first time the entire earth will be complete and perfect?

During this long period of 6,000 years the creative process on earth has rendered conditions terrible by comparison and literally almost beyond man's strength to endure. This surely was bad enough; but Satan has made it still more of a hell, a living death to the mass of people.

As we look back, the picture is very dark, and bids fair to be darker still; and if we did not know that just ahead of us the dark night of sin, sorrow, death and destruction is to give place to the glorious light of a new day, we might well tremble with fear.

No doubt the next few years, the climax of anarchy, the disintegrating of the present social, political, economic, and religious world we have known, will be the greatest time of trouble ever known. Jesus, forecasting it, said (Matthew 24:22): "Except those days should be shortened there should no flesh be saved".

In a letter to me from the editor of the *Literary Digest*, which I have quoted in another article, but which is so pertinent that it will bear repeating in this connection, he said: "Civilization is in the awful throes of a rebirth, and this stupendous upheaval will in all probability change your life and the life of every living man and woman about you".

As before stated, Jesus (referring to the present time) said that Satan was the prince (the ruler) of this world. He said (John 12:31): "Now is the judgment of this world: now shall the prince [Satan] of this world be cast out"; and the present condition of wars, contention, destruction, crime and misery is the climax of the trouble engendered in casting him out.

Satan's rule at best has been devilish. Who has been satisfied with it? Possibly a few of the favored ones. Who wants to perpetuate that rule? No doubt in the next few years the disturbance and confusion incident to the work of casting him out will be awfully distressing. But cheer up! It is always darkest just before day.

What is the process of casting him out? He is like his dupes—give him plenty of rope and he will hang himself. He has made an awful mess of things, and all that is needed is to turn on the light and let men see the mess. Jesus explained the process (Matthew 25:25): "If Satan cast out Satan he is divided against himself. How then shall his kingdom stand?"

The destructive quality of hate, the logical sequence of selfishness, the predominating feature of Satan's character, as shown by his ambition to have a kingdom all his own, separate from God's kingdom, has hypnotized all his dupes. This selfish desire, this lust for world empire, culminated in the World War.

The Kaiser and the English imperialists fought for world dominion and dragged all the world into the fight. All the nations had their

own little selfish plans. Satan's kingdom is tearing itself down. Cohesion is gone, incipient anarchy prevails.

A great light, as at the first advent of our Lord, is shining in the darkness. Like lightning it is flashing; and still more like the early light of a new day it steadily dawns. Only a few, however, recognize its source. This light is showing up Satan's lies, his character, and the character of his dupes. They are spiritually blind; they cannot see this light. "And the light shineth in darkness and the darkness comprehended it not."—John 1:5.

Satan and his dupes do not realize that this light is showing them up in their true colors. "And then shall that wicked [one] be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming."—2 Thessalonians 2:8.

Men have not realized the astounding import of the light which during the past forty-five years has shone into the minds of men like Russell, Edison, Marconi and thousands of others in religious truth, electrical science, physical science, sociology, economics, chemistry, world politics, etc.

Satan and his dupes have been taken by surprise. Satan has chuckled, saying to himself, "I can use these miracles to strengthen my kingdom". The selfish profiteer chuckles: "I can make millions, aye billions, out of these miracles". But the light has kept on shining, flooding all the dark places in men's minds. Gradually the fog of ignorance and superstition is lifting. Men have been inspired to read, study and think for themselves as never before. Men cannot so readily be held in slavery. The benumbing effect of the ice age is yielding—the physical and the spiritual go hand in hand.

Sanitary conditions are improving, medical and surgical skill also. Satan is gradually coming to the conclusion that something unusual is threatening his kingdom—he has been taken by surprise. Thief-like, the light has come into his house, his kingdom. He hates the light; he is the great imperialist, he wants his dupes, except a few whom he has made his cabinet officials, to be kept in ignorance, especially the masses—his slaves—but the light keeps on flooding the dark places.

Satan tries to control all of the newspapers and fill them with lies; but the people see the trick, start new papers and write new books. He corners the print paper, and so the light goes on, and the fight also. He might as well try to keep back the ocean tide with a broom.

Imperial Satan, the imp, riding on the backs of the people and for 6,000 years, vampire-like, sucking the life of mankind; the ring about the earth, that devitalized mankind for 1,656 years and finally drowned all but Noah and his family; the ice-caps, which nearly finished man again, putting him into cold storage—all are either gone or at the point of going.

But what about the vast deposit of nitrogen gas in the atmosphere, that threatens to annihilate the human race, after having survived all these cataclysms? The great light now shining in men's mind also is equal to this new menace. Divine economy is always equal to the necessity; and this menace, this devitalizing agent, nitrogen in the air, is the richest fertilizer known and is being transformed from a menace into the greatest temporal blessing, reinvigorating, vitalizing and restoring man to the perfect physical condition that existed in the garden of Eden—a completed planet, the first one, as far as we know, to be finished and peopled in all the universe; in reality the real beginning of creation now. This is no dream of fancy—no figure of speech. It is a literal, self-evident fact, an amazing reality. Through the extraction of this nitrogen from the atmosphere and its distribution in the soil, every acre of land, even the sandy desert of Sahara, irrigated, can be made to blossom as the rose literally, producing fruits and food more vitalizing and life-sustaining for vegetation and for man than was ever dreamed of even by Burbank, the wizard in agriculture, as Edison is the wizard in electrical science.

Edison says that we are only on the threshold of the development of electrical science. This new light that is coming into men's minds is sure to destroy completely all selfish monopolies, including that of verbal communication. The United States Government is already preparing a plan for wireless communication on the postal system plan, that will for a few cents be accessible to all. This new light that is shining into men's minds has shown them, and is continuing to show them, new laws that govern matter, so that new inventions are multiplying that rival the greatest miracles ever performed.

Nothing seems impossible any longer. The latest invention reported is the helicopter, an airplane that rises or descends vertically, can mount to a great height in a few seconds, is not affected by wind or weather, and is capable of standing still in the air.

For instance, as reported, it will be possible at Boston to go above the friction of the envelop of the earth as it rolls around at the rate of 1,000 miles an hour, remain stationary and in twelve hours come down in China, take supper, and, after a good night's sleep above the clouds, take breakfast the next morning in Boston. This seems impossible, all this long-distance travel with very little expenditure of motive power; but stranger things are being done. Railroads, trolleys, and autos will be old junk. Also the evil system, "Satan's kingdom", misnamed "Christendom", "Christian Civilization" (so-called) will be "old junk".

Through this same great light comes another discovery of fabulous qualities of energy—radium has been found.

Those who have experimented with it claim that it prolongs the life of the fruit-fly, which is very brief, to 700 times its normal length. If it has the same effect on mankind, even under present conditions, it would prolong the lives of some persons 49,000 years and some even 70,000 years.

To return to the consideration of nitrogen gas, its pressure in the atmosphere is plus 11½ pounds to the square inch, its volume has increased to 7.9 percent of the atmosphere and to 77 percent of its weight; it is incapable of supporting life, hence it is dead air in the lungs. Over every square acre of land and water there are 33,880 gross tons of this gas. It is only slightly soluble in water, hence heavy rains do not clear it from the atmosphere.

As stated, from a devitalizing element in the air that threatens the destruction of the human race, nitrogen is being transformed into the most invigorating, life-sustaining element through stimulation of vegetable growth, that man has ever found, restoring him to the physical perfection that was available in the garden of Eden through the medium of perfect fruits and grains, matured, of eternal life-giving quality. How wonderful is divine economy! One hundred thousand tons of this nitrogen is available for every acre of land; and it being the very essence, the extract of animal matter, the fifty billions of human beings that have died could be created out of it, besides the soil being reinvigorated for their support.

Heretofore, the expense of extracting nitrogen from the air for commercial fertilizer has been prohibitive. But a new invention has overcome the difficulty, and a plant in Germany is successfully operating with a force of 8,000 men. A plant is now operating in Sweden, and the United States Government is building one costing millions.

It is not reasonable to expect that eternal life-giving fruit will mature and eternal-life physical conditions will prevail immediately. All things follow natural law.

In creative perfection we see that divine economy admits no mushroom growth. All lasting quality is of slow development. The century plant blooms only once in a long period of time. Slowly, slowly, the creative processes unfold.

As the earth and all creation respond to the divine will and the divine purpose, we enter the new epoch in the divine plan with slow and steady motion, responding to the new order.

When restitution to Edenic conditions commences, or we might say that when earth becomes one great Edenic paradise, as was first contemplated, human life, we must conclude, will be prolonged through the natural agencies before mentioned. This is self-evident.

It requires a thousand years for the mighty Sequoia tree to mature, and we may be sure that the tree of life (the perfect work of the Christ) that bears eternal life-giving fruit will require that length of time to mature and bear fruit. (Possibly by the end of the Millenium a food will have been discovered which will perfectly meet the needs of the human body, and so, with God's blessing, sustain life forever.)

While the Northern Hemisphere of the earth is nearing the completion that is to follow the entire disappearance of the ice from the arctic regions, six or more million square miles of ice still remain on the antarctic continent; and while its effect will be negligible in the Northern Hemisphere on account of its being isolated by such a wide expanse of water and the warm temperature of the equatorial waters, yet it must have some effect on vital conditions here.

The extremely low temperature there is moderating, but we may expect that the ice may

still persist for perhaps a thousand years more.

Human life lasted in the antediluvian age for nearly 1,000 years; and in the completion of earth to the Edenic conditions first contemplated we can readily see that as we gradually near perfection of physical conditions, all other conditions of life will correspond and, as Benjamin Franklin predicted, man's life will extend a thousand years.

Under the conditions of life in the past, the vicious and the incorrigible did not live out half of their allotted time. This law of cause and effect will of course continue to operate, if no other law cuts off their life.

But there is to be no more cloud-ring or deluge or ice. Steady advance toward perfection is now the order.

The vicious and the incorrigible will die out quickly. Jesus said of the time now nearly due that there would be no more marriages, no more bearing of children. He said that people would be as the angels in that respect, but He did not say that men and women would be spirit beings like the angels.—Matthew 22:30.

It is a logical conclusion that after 1,000 years have expired, under perfect normal physical conditions, the vicious, the wicked and the incorrigible will all then be extinct and out of the way. The righteous will then live forever. Men and women, and all physical conditions, will be perfect—normal.

According to the record we have of the length of human life before the Deluge, even under the imperfect physical conditions, where the sunlight did not have its full invigorating effect, men lived almost 1,000 years. But now under the more perfect physical conditions which will ensue after the ice is all gone from the arctic region and we may reasonably expect it within fifty years if not before; after the volume of nitrogen in the air be diminished, giving a greater percentage of oxygen in the lungs to purify the blood, and the nitrogen restored to the soil to stimulate its virgin quality of animal life-giving food, great increase of medical knowledge and skill, the application of radium and other life-prolonging agencies, mankind with increasing purity of thought, word and action will live forever — the normal life of man. So we may logically say that millions now living will never die.

"And I saw a new heaven [a new religious condition] and a new earth [a new social, political and economic condition]; for the first heaven and the first earth had passed away."

"Behold, the tabernacle of God is with men, and he will dwell with them; and they shall be his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes and THERE SHALL BE NO MORE DEATH; for the former things are passed away.

"Behold, I make all things new." "But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolators, and all liars, shall have their part in the lake of fire and brimstone which is the *second death* [extinction]."—Revelation 21:5, 8.

Direct Marketing and Trading

By John Mulholland (Toledo)

YE SHALL know the truth and the truth shall make you free."

How can this nation remain free, if the people allow "The Food Combine" to monopolize the means of marketing the people's food supply and to collect tribute from rich and poor alike?

A system of direct marketing and trading between producers and consumers everywhere should be established without delay, to take the place of the present worn-out, privately-owned and manipulated markets.

Such a system is provided in the Producers and Consumers' Direct Marketing and Trading International Federation, of which the writer is president.

The All-American Farmer-Labor Congress, at its national convention in Cleveland, on Lincoln's birthday, February 12, 1921, unanimously indorsed this plan. This carries with it the active coöperation of the great American labor and farmer movement.

The word coöperation has in the past been interpreted too narrowly by some. It does not always mean coöperative stores, though it includes them. It means the working together of all groups opposed to private monopoly of the means of marketing the people's necessities.

TRAFFIC IN FOOD SHOULD BE UNHAMPERED

It must be plain that God never designed that a few selfish individuals should, through the use of money and manipulation, get control of the food supply of the innumerable human beings of the race which He created.

Products of farm, garden and orchard are necessary to sustain human life on the earth. Without them the human race would perish from the earth. Food is just as necessary in one season as another. This being so, food is worth just as much in June as in January. A standard price should be fixed to be enforced, subject to official changes, the year round. This would abolish gambling and profiteering.

We believe that the Almighty, the Father and Creator of mankind, never meant that a few men through the organization of a food combine, should be able to starve humanity at will. For a time God has permitted many such things for a purpose—to separate the gold from the dross, to refine and purify some of the sons of men. In His own due time He will abolish all such injustices, and establish "thy kingdom come" right here on earth. That time seems to be at the doors—right now, when He will set up His kingdom. The present time of unrest and trouble is just the darkness before the dawn.

We believe that these wars and rumors of wars, and of earthquakes and famine, are indications of the birth and beginning of a new world—the Golden Age. Read your Bible; it tells all about that new era!

There are millions of people — the forlorn, and forsaken, widows and orphans—that go to bed hungry every night; and this occurs in every nation, including this boasted "Christian" nation. We should find out what is the matter with the world, and with this country.

MARKETING SYSTEM WOULD HELP

The American people can initiate any legislation they see fit, and can in the different states pass the necessary marketing laws to establish direct marketing and trading between producers and consumers in all parts of the country.

No matter what their beliefs or their politics, the people agree that the cost of living is too high, and that they should get together in a nonpartisan way and free themselves from this great injustice. It is high time that the people took counsel together as a matter of self-protection, to safeguard themselves against further manipulation and profiteering in food.

A new marketing system, owned and operated by the people themselves, in each municipality, to supplant the present privately-owned system, cannot be worked out on a postal card. It needs time and space properly to outline this people's movement before the public.

The high cost of living can be reduced to what it ought to be under the existing laws of the Republic. It can be done by the following plan, which will establish a new, direct marketing and trading system, based on justice to all and for all.

The plan contemplates public ownership of the means of transportation, and public ownership of markets and cold storage houses, thus providing for direct marketing, trading, and coöperative buying and selling, all safeguarded by a public banking system. This will solve the living-cost problem, and protect the people from further exploitation.

The present system of marketing the people's food supply all over the land has led to speculation, gambling, manipulation and profiteering. It has led to the use of short weights and measures, packages, crates and baskets. It buys from the farmer by weight, but resells to the consumer by packages and baskets, which often cost a substantial fraction of the selling price.

THE PLAN

There should be, for public protection against profiteers, direct marketing and coöperative buying and selling between the producers and the consumers. There should be a new marketing system based on the plan of public ownership of markets and cold storage houses, in each and every municipality.

The markets should be joint, general retail markets, connected with the cold-storage plants, ice plants, creameries and bakeries. All should be under one roof. These combination markets should be operated at cost, and not for profit, in behalf of all the people, producers and consumers alike.

The markets should be erected in community and social centers for the benefit of the localities in which they are established. They should contain large and small public forum halls, where

anything in any way affecting the welfare of the people may be freely discussed.

The joint market and storage plants may be used as a base of supplies and a center of operation for all the existing coöperative societies, wholesale and retail, country or city. The markets can give the societies all kinds of marketing facilities, for receiving supplies and distributing them to their members. They will furnish the best kind of icing and refrigeration privileges at cost. Such markets would not in any way interfere with the present plans of operation or financing of any existing or future cooperative societies.

The markets will act as clearing places for the municipality in matters of public welfare. Everything used in common should be paid for in common by all the people. These markets should be erected and maintained at public expense, the same as a police force, fire department, street lighting, sewers, sidewalks, roads and bridges. These are maintained at public expense, and not one of them is nearly so important as the control of the food supply has become in every city and town of the nation.

Each market should be built near and connected with steam, electric and truck lines of transportation.

From these great public plants traveling stores for the public can be sent out. These will be on enclosed motor trucks, big enough to carry groceries, meats and supplies direct to the homes. They can be sent along certain streets each day. The people can come out to buy and as they leave these "Self-Serve Coöperative Stores," can pay the driver for what they take. Deliveries would be made on a self-serve, cash-and-carry, one-man-store plan, with cost of all expensive overhead charges cut out—reducing the high cost of living to the bone.

These markets can be maintained from the rents of the stalls and stands, and the space set aside for the coöperative societies, without a cent of cost to the municipalities. The municipalities only lend their credit for the issuing of the bonds to raise the funds for the first cost of building the plant. The revenue from the market will pay off the bonds when due.

PROPOSED LAWS

The following two paragraphs are taken from the proposed market laws of Toledo, Ohio. They show that the people have it in their own hands to change and abolish the present worn-out marketing system, whenever they get together to do it:

"The people, in whom all power abides when initiating legislation, or legislating for themselves, are supreme over all other governmental powers. The President of the United States, the Congress and the Courts must all bow to the will of the people when expressed in a law initiated and created by them.

"Be it enacted by the people of Toledo, Ohio: . . .

"Initiating direct legislation by the electors of the municipality, amending the charter of the city of Toledo, Ohio, creating a department of municipal markets and cold-storage houses, to be owned, maintained and operated at cost by the city as public markets of the City of Toledo, providing for the nomination and election of a market manager, fixing compensation for his services and how the revenues are to be obtained and disbursed, and the doing of all things needful for the establishment and maintenance by the City of Four (1) Municipal Joint Retail Markets, to be located in the east end, west end, north and south ends of Toledo, respectively, and authorizing and directing the finance director of the City of Toledo to issue one million ($1,000,000) dollars in twenty-year municipal bonds, to be used for the establishment of such municipal markets and directing the mayor and the finance director to issue and properly sign and sell such market bonds."

There are twenty-one states, Ohio included, which have the initiative and referendum laws at the present time, so the people in these states can initiate any kind of market law they may desire. All that is necessary is for the people to organize and circulate the petitions putting the new market law on the ballot by petition.

The plan is to have each municipality acting for itself, by petition legislation take a vote of the people on the establishment of the joint markets and cold storage houses, and a market manager to be elected by the people, with rules and regulations for the government of these markets.

The cost of the markets would be about $200,000 each, for which municipal bonds would be voted at such election. The bonds would be made payable in twenty years, in twenty annual payments, or $10,000 a year with interest.

To illustrate, in a city of 200,000 people, it would cost the people one dollar apiece, and they would have twenty years to pay the dollar. That dollar payment would be divided into twenty annual payments of only five cents per year per person. For only five cents a year

paid into the public-market sinking-fund the people of the city could have one of these markets. There could be four markets, one in each section of the city, for twenty cents per year per person—all operated, at cost and not for profit, in behalf of all the people of the city, and saving hundreds of dollars for each family. What if they cost $400,000 each? That would be only ten cents a year per person.

Under this system of self-taxation, there would be no rents charged for stalls, stands, or coöperative stores. Under our other plan just enough rent would be charged to pay into the joint-market sinking-fund enough money to retire the bonds when due and pay the interest on them. The people would choose the plan to work under.

PUBLIC OWNERSHIP OF TRANSPORTATION

The plan of public ownership of the means of transportation, as advocated by the Railroad Brotherhoods, will reduce the cost of the necessities of life and their transporting and marketing. Public ownership of railroads will give free intercourse among the states, cities, towns and villages, and will remove manipulation and gambling in railroad securities. Railroads operated and owned by the people, would be operated at cost and not for profit, in behalf of the nation, and would bring a blessing to the entire country.

Then when a producer hauls his products to the nearest railway point, he will place them in the charge of the station agent, who will be a public servant.

The producer will ship his produce directly to the public joint-markets and cold storage warehouses, consigned to the market-master at Chicago, Cleveland, New York, Toledo, or elsewhere. The farmer when shipping to these publicly owned markets will know that the city is back of the markets and that he will be paid for his products.

Everything sold in these markets, from eggs to oranges, will be sold by weight. The cows producing the milk will be properly inspected by the veterinary surgeons of the respective municipalities.

The products will be hauled to market by railroad men who also will be public servants. From the time the products leave the farm until they are sold over the counter at the markets, they will never leave the custody of servants of the public. It will be impossible for any gambling, manipulation, or profiteering in the people's food supply to exist. The cost of living can be reduced about fifty percent; for statistics show that about half the cost of living goes to unnecessary middlemen for handling or for keeping books on the people's food supply.

The prices paid by these publicly owned markets for products should be calculated on some equitable basis, such as the value of farm lands in the several states or districts, cost of seeds, planting, labor and overhead expense to the producer—things which should always be considered in fixing prices. Without food the human race will die; as life itself depends on products of the farm, the latter are worth to human beings the same every day in the year. In fairness to producer and consumer, prices should be fixed by public commissions, elected by the states when other state officials are elected, and supervised by a Federal Food Price Commission.

PUBLIC BANKS

In each market may be established a branch of the Public Bank. When the products are sold the market master, elected by the people of the community, will deposit the money to the credit of the producer who has shipped in his products. This keeps the people's money out of the hands of men who would corner it. Public bulletins would reach the producers frequently, telling where produce is needed, and what markets are fully supplied. In these free and unmanipulated markets the producer and the consumer can meet face to face, and freely trade with one another without the interference of middlemen.

SOME PLAN IS NECESSARY

Private ownership of the means of marketing the people's food supply has broken down, as everyone knows. It has led to monopoly and profiteering. To protect the people's interests public ownership must take its place without delay.

The plan here advocated is legal, under the present laws of the republic. Now the people must be brought up to date, so that they will think and live in terms of the twentieth century. Young men are needed. The old men, who through past-age methods got the people into the World War—and if the people don't look out

this class will get them into more wars—have to be retired to private life, or somehow put into the rear for the good of the country, so that the people can get from where they are to where they ought to be as a nation whose face is turned toward "the dawn of the new day".

This is and should be a people's nonpartisan movement. No one of the common people especially will want to be left out; each will want to have his place and part. All interests should be represented. All groups of the people everywhere in the United State should coöperate to the end that the people of the nation may at the earliest date possible, through the means of public ownership, direct marketing, trading, coöperative buying and selling, take over the means of distributing the people's necessities of life.

REAL MEN WANTED

We are reminded of Holland's great poem:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill,
Men whom the spoils of office do not buy,
Men who possess opinions and a will,
Men who have honor, men who will not lie,
Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Tall men, sun-crowned men, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo, Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

"Thy kingdom come; thy will be done on earth as it is in heaven"—the prayer we learned at mother's knee — is the call of the hour. Service for others has been demonstrated to bring the greatest happiness in the world. "One touch of humanity's call makes all the world kin." A tear or a sob from a woman or a little child in distress, gives a tug at the heart-strings of the world; and all weep in a common sympathy.

We are dealing with a new world—a shaken, impoverished, exhausted, torn, embittered, suffering, weeping, sorrowing world, smitten down by selfishness, greed and injustice. To help bind up the world's wounds, to cure this sickness, to have a part in placing hope for despair in human hearts, to help lift some of the burdens off the backs of the poor, the forlorn and forsaken, the widow and the orphan, to help wipe away the tears, so that happiness may have some place in their lives, to see this happiness reflected in their faces, ought to be reward enough for any man in this life. To help bring this about is the aim of this movement.

Through this plan the people can get together and by so doing save themselves much serious trouble in the future.

Why should right be ever on the scaffold, while wrong is on the throne?

MAMMON WORSHIP BEING SET UP

"Choose ye this day whom ye will serve"—God or Mammon! He who is not for the people is against them.

There is evidence on every hand that the worship of "the money god" is being set up in the United States of America. The newspapers are full of it.

Babylon and Rome fell and went down to the dust when they worshiped false gods. The American people should see that they do not fall the same way.

United States Controller of the Currency, Williams, announced that "the steel trust has made such enormous profits in the past few years that it could have paid its working men and officials double the wages it paid them, and then made over one hundred million dollars", while our country was in the war, as was claimed, for humanity's sake.

The press announced in February the organization of a new iron and steel corporation to take in all manufacturers of iron and steel everywhere in the world. When one thinks what the steel trust has done to America, what does this new giant mean to us? Just this—the worship of "the money god" is being set up.

"The Beef Trust and Food Combine", through interlocking directorates and other schemes, control some seven hundred concerns—banks, cold storage houses, warehouses, packing plants, stockyards, railroads, terminal railroads and facilities, and many other things too numerous to mention—including hundreds of delicatessen stores in the large cities secretly financed by the food trust to control distribution of food down to the ultimate consumer.

When meat got so high priced that common people could not afford to buy it, and the great war might have been lost because of this, the

Government ordered the Federal Trade Commission to investigate this trust. The Commission worked over a year on it, and did not get half through with the investigation; but they found one of the greatest trusts on earth. "The Commissioners prepared a chart, showing and giving the names of the banks and other concerns in the combine."

On February 28, 1921, the newspapers announced, "High Court knocks out act to punish profiteers — Lever Control Law squashed". Think of it! This law was used in 1919 to deprive the miners of our country of rights guaranteed them under the Constitution of the United States. Under this law the Government spent hundreds of millions of dollars of the people's tax money investigating and securing evidence against the profiteers, the food combine and the coal trust. An army of men was engaged in the work.

On February 26, 1921, the press had announced that 226 coal operators and workers had been indicted by the Government under the Anti-Trust Law. Only forty-eight hours after the announcement of the indictments the High Court, with a wave of its hand, abolished the Lever Law, and released the indicted millionaires from their peril. It was claimed at the time the law was passed that it was to protect the people's interests.

The taking over of the railroads during the war and leaving the management of them in the hands of the very men who in the past had trifled, gambled, and speculated in them, was wrong, especially after hundreds of millions of dollars of the public money had been put into them for improvements. The crowning crime was the turning of the roads back to the same manipulators under a Government guarantee of six percent on all real and watered stock. This is trifling with the American people's patience.

NEW STANDARDS NEEDED

What this nation needs is a new standard of life, socially, economically, financially, politically, morally and religiously. The American people must put God into their program, their business life, their everyday life and their home life.

If the people are to get proper protection, they must protect themselves through some such plan as that outlined here. This will break the stranglehold of the trusts.

The dawn of a new day is at hand. The man with the hoe has broken the silence of the centuries. He is demanding his proper share of the wealth he produces. This means the ushering in of a new social order—a new standard of life. It can all come under the present laws and by the use of existing and lawful means.

America and her people cannot continue to live under the present deplorable conditions and retain their self-respect. When self-respect is gone, the descent of a nation is rapid.

Governments everywhere in the world reflect the people they represent. The United States Government reflects its people. If it should go on the rocks, the catastrophe would be the people's own fault. The people can have a better government when they themselves get better and become more worthy.

The people must not fool themselves about this. If there were to be no change from the present deplorable conditions, this life would not be worth living.

Get right with God. His is the only power that can save, reconstruct and rebuild this wronged, bleeding, weeping, wounded, dying world.

Let the people get together under God before it is too late to save themselves and their country, that this civilization may not pass from the world, as have other civilizations that have persisted in disobeying God's laws.

"In God we trust." No one else is worth while.

The World War was the climax, and marked the collapse of man-made things and institutions.

The establishment of a new marketing system is the people's business. The common people must themselves see to the distribution of their food. It is because they have not done so in the past that they now have the high cost of existence.

[THE GOLDEN AGE would say that any of its readers desiring to know more about this system may communicate with the author of this article, who is president of the Producers and Consumers' Direct Marketing and Trading International Federation, 11 21st Street, Toledo, Ohio. Mr. Mulholland suggests that farmer, labor and other publications representing the people reproduce this article]

Peace, or Destruction *By John Buckley*

RELIGIOUS people believe that war is unchristian, and that a way should be found to stop wars. Military men say that wars will continue until such time as they become so deadly that they must stop or the race perish.

In 1905 Professor Montgomery, of the State of California, demonstrated successfully a glider of his invention. Patents are now pending in Washington that will make it possible to control and direct gliders of this description from any elevated position against an enemy's position. From a point beyond the reach of the heaviest projectiles, and from a point of perfect safety, explosives could be delivered in New York in carload lots. One thousand pounds of high explosives delivered at the Woolworth Building or the Singer Building would reduce it to a heap of twisted iron and stone. Gas bombs that need not even strike the mark would kill even the rats in New York cellars and sewers. Thus, they say, will war be.

The next war will demonstrate, they say, that no surface vessel can go to sea or take any part in battle. Yet we must continue to build capital ships and to make heavy guns. The reason why is plain. Billions of dollars are invested in shipyards, foundries, arsenals and ammunition plants, and in the manufacture of war material; and until a way is found to utilize the labor of the unemployed it would be folly to undertake disarmament. To do so would only create a condition for civil war.

How long will it be before a man will come forward who has the courage to make the situation understood? And how long would it be before they crucified him?

Texas Cotton Contracts *By I. B. Alford*

I HAVE just read, with much interest, your probe at the farm problem, and am truly glad that the One Periodical which must be regarded by all as being entirely independent in all that it says, has begun to give publicity to the great injustice under which producers of farm products are being forced to sell their products at such heavy losses.

There is, however, one item in your article referring to the Farm Bureau, which I desire to notice briefly; to-wit, your mention of this organization with apparent approval. My purpose is to call your attention to certain details of this organization in regard to their proposed plan of selling cotton; as I am of the opinion that you probably have not had occasion to investigate their marketing contract for cotton, a copy of it is herewith enclosed.

I need not remind you of the great amount of propaganda now given publicity by the subsidized press, tending to cover up the real issues involved.

It seems to have been the purpose, when the Farm Bureau was organized in certain states in the Middle West, to serve the farmers faithfully and efficiently, especially along legislative and economic lines. Recently, however, this organization has made its advent into the State of Texas, where cotton is the great money-crop of our farmers. On investigation of the contract by means of which this association proposes to market cotton, it appears manifestly certain that little or no relief to farmers may be expected from it, while the possibilities for harm are without limit or restrictions.

I desire to call your attention to the influences behind this movement in Texas. The first and most potent factor is the Public Press, especially the big dailies, all of which are indorsing the Farm Bureau and practically all of which refuse to publish articles criticizing and exposing the cotton contract of this association; second, State Bankers Association of Texas; third, the Chambers of Commerce, which are in each county heaquarters of the Farm Bureau; and fourth (by acquiescence), practically all cotton buyers and merchants. These influences, no doubt, have been secured because the Farm Bureau promises not to disturb the existing order of trade.

The deplorable conditions relative to the price of cotton are the result of the shameful manner in which the price of cotton is made by the Cotton Exchanges, which are chartered

by the National Government. These Exchanges have for fifty years been determining the price of cotton. The members of the Exchanges produce no cotton, seldom buy or sell any, and spin no cotton; yet they are permitted to price cotton. This they do by a system of gambling—betting on futures. With Exchanges operating, the price of cotton must fluctuate from day to day; else there would be no inducement to gamble in the game. There can be no stability to the price of cotton so long as it is controlled by gamblers. This is the system that prices cotton at the present time; this is the system that permits speculators and profiteers to get into the game and to handle cotton at their discretion, while at the same time the millions of producers of cotton have no voice in the pricing of their products. Results: Cotton has enriched every nation and people who have come in contact with it except the producers, whom it has impoverished.

A rational system for selling cotton must insist that cotton be disposed of according to the universally recognized rule of business, viz.: standardize and properly label the cotton bale at the gin, where it is put into commercial form, pool this cotton, then sell it collectively by an agency selected and controlled by the cotton growers. The price must be made, based upon the average cost of production, with something added for profit. Relation must be established between the cotton-grower, who pools the cotton, and the cotton-spinner, who spins the cotton. This can be done on the plan as above stated, of standardizing, pooling and guaranteeing contracts. With this done, the cotton-grower will be able to receive a profitable price for cotton, having it based upon cost of production; and at the same time the spinner will be able to buy cotton on a more stable and satisfactory basis than he now does. With the cotton standardized, growers can easily know what service their agents are giving, which is not the case where agents may cover up bad sales by undergrading. Undergrading cotton for the purpose of overselling the market is too often now the practice of farmers' agents. If, in behalf of the consuming public, the Government ever feels compelled to investigate the factors governing the price of life's necessities, true conditions can be found if we begin at the beginning, with the cost of producing the raw material, and build our industries upon this foundation.

Now, to return to the theme of the Farm Bureau. Recently one of the officials and directors of the Marketing Department for Cotton in this association in Texas, made the statement to cotton buyers, at a State meeting in Galveston, that the Farm Bureau does not propose to interfere with the present system of selling cotton (the gamblers' system), that there will be only another cotton merchant in the field. I now desire to call attention to the specific items in the enclosed cotton contract. You will observe that there is nothing in this contract guaranteeing that relationship will be established, or even seriously attempted to be established, between cotton-growers and spinners. It does not promise to get the cost of production, to say nothing of profit, on cotton. It does not recognize cost of production as a basis for determining the farmers' prosperity. It does not agree to hold cotton for any price which may be necessary to sustain its production. The leaders do not believe in farmers putting any price upon their produce. It binds the farmers in an irrevocable contract for a period of five years, to sell to this association cotton immediately after ginning, regardless of price at that time, while the association proposes to pay for this cotton whatever amount they feel that they can afford to pay for it, at the then existing market conditions.

In the event the farmers shall find themselves discriminated against and desire to change these conditions, or should undertake to withhold from a further pool of their cotton, this contract imposes a penalty of five cents per pound, or approximately $25 per bale, against growers on all cotton withheld by them, should they fail to carry out this part of the contract, even though in equity they might be justified in withholding further from the pool. In the event the farmers should find it necessary to appeal to the courts for aid, or recovery of actual damages sustained by them, the contract requires them to pay all cost of litigation, including witness fees, traveling expenses and necessary attorney's fees. At the same time this association, which requires so much of the farmers, recognizes no more obligation to them, according to this contract, than to the general

public. As they can have no control over it after it goes into the speculator's hands, the speculators, or buyers, constitute the "public" they are to protect. But who will protect the consumers against the middleman's greed? If farmers *should* make large profits, it would, at least, have the virtue of stimulating production, but for all the profits to go to middlemen acts as a two-edged sword, decreasing both production and consumption. In other words the alleged servants of the farmer, instead of rendering efficient service, by selling cotton at a price which will sustain its production on a basis of actual cost of same, appropriate to themselves the right to sell it *at their discretion at any time, anywhere and at any price which they themselves deem proper.*

My motive in calling your attention to these details, is that you may put these facts before the readers of THE GOLDEN AGE. If I have rendered any service in thus calling attention to the manifestly unfair system by which it is proposed to perpetuate the present plan of selling cotton under the prices made by the Exchanges, instead of selling cotton as all other products are sold, on a basis of investment in same, I shall feel amply rewarded. I shall be pleased for you to study the enclosed contract, and make whatever comment you may deem advisable.

Dogs Past and Present *By H. E. Coffey*

THE dog and the wolf doubtless had a common ancestry, since crosses between the two animals have the ability to reproduce their kind. However, in speaking of the dog in this article, we do not associate him with the wolf.

The dog has ever been a valuable servant and companion to man. Ancient man used the dog as a protection against fierce beasts and as a means of procuring game before gunpowder was invented. Today the dog still renders valuable service in warfare against cunning animals, such as the fox, the wolf and small animals which prey upon poultry. He is also of much value in aiding the hunter to procure game and in trailing animals that have been trapped. Perhaps his service as watch-dog is best appreciated by housewives and timid folk, and least appreciated by trespassing burglars.

The tendency of the dog is to specialize; and thus various breeds have been developed. Some of these breeds are valuable chiefly in catching deer and large game; others for catching birds; and a breed trained for any specific game loses its value if permitted to pursue other than the game for which it has been trained. Some breeds of dogs, such as the St. Bernard, have a remarkably well developed instinct; and others, like the bloodhound, have very keen organs of smell, rivaling those of other beasts. Man, with his degraded intellectual and perceptive powers often attributes to the dog the power to reason. This is not to be wondered at when it is known that man and dog formed very close attachment for each other in pioneer days and earlier; but scientific investigation proves that the dog is governed entirely by instincts which are often highly developed.

The dog, like man, often develops undesirable and faulty habits. One of the most undesirable traits he may develop is that of preying upon domesticated animals, in particular the sheep. Sheep-killing dogs are a nuisance much dreaded by the shepherd, who often places poisoned bait for such dogs, since rarely a dog-owner acknowledges his dog at fault unless the beast is caught in the act. Thus innocent and valuable dogs are often destroyed, and the anger of their owners aroused, in many instances terminating in feuds and manslaughter. Some man may have a dog which develops the habit of robbing hens' nests, and despite his wife's protest will persist in keeping the dog at the expense of his poultry yard. After maturity dogs can rarely be trained to habits either good or bad; and from this fact has come the proverb, "It is hard to teach an old dog new tricks".

Among the ancient Egyptians the dog was an object of veneration. This accounts for the name "dog-star" which they applied to the star Sirius, also an object of worship. The learned Pythagoras taught that at death the soul of man entered into various animals, the dog in particular; and for this reason a dog was often held to the mouth of a dying man in order to catch his departing spirit. In Ethiopia the dog was worshiped as a god.

The Hebrews, however, held the dog in disesteem. He was thought to symbolize the gen-

tiles — outcasts. In prophetic language Isaiah refers to a class existing in our day, a class of men held in high esteem by Christendom's rulers. He says: "His watchmen are blind: they are all ignorant, they are all dumb dogs[D–Ds, Reverends, Very Reverends, Most Reverends, and Doctors of Divinity]; they cannot bark; dreaming, talking in their sleep [margin], lying down [lazy], loving slumber [ease]. Yea, they are greedy dogs which can never have enough: and they are shepherds that cannot understand: they all look to their own way [welfare], every one for his gain, from his own quarter [denomination]." "They shall gather to themselves teachers having itching ears [for praise of men]; and they shall turn their ears from the truth and shall be turned unto fables." "The priests thereof teach for hire, and the prophets thereof divine for money." (Isaiah 56:10, 11; 2 Timothy 4:3, 4; Micah 3:11; see also Philippians 3:2) All intelligent minds should be able to discern the appropriateness of the prophetic application.

What's the Use?

WONDERFUL and progressive, from the viewpoint of the scientist, were the results described by Oscar Riddle, of Carnegie Institute, before the American Association for the Advancement of Science. He had been seeing what he could do in developing the physiological processes of birds. Males responded to the tortures faster than females. Birds were subjected to oxygen pressure, and developed into monsters. The result reminds one of the surgical operation which is a success, but the patient dies; for all the birds died, the males outliving the females. If the process could be developed, and the birds not die, it might be possible to induce artificial development, determining sex in advance. If, if, if—and no tangible or valuable result.

Flies and rabbits came in for the attention of other scientists. Salamanders were fed cattle brains, by Dr. E. Ehlenhuth, of Rockefeller Institute, New York, and grew three times their normal size. Only cold-blooded creatures responded to this diet; anyway, if the experiments did succeed, there would be a shortage in cattle brains which might be used to feed the scientific mind!

One scientist earned a degree of Doctor of Philosophy—Ph. D.—by making certain experiments. When questioned about what good they might be for humanity, he said he did not know that they would be of any practical good. This degree is a sample of the utility of the "research" on whose basis universities award degrees.

"Waste of time and money," comments even the reactionary Los Angeles *Times*. "And millions are devoted to such useless 'scientific' piffle while sickness increases." The Bible says that the wisdom of man is foolishness, and we quite agree with it.

Clerical Exclusiveness

By A. J. Keen (England)

MINISTERS of religion often express a desire to make the acquaintance of the working man. If they are serious and intend to do this, they must put off their identity; that is, they must mingle with the workers, dress in unclerical clothes and be unknown as ministers of religion.

Let them take train journeys and get into conversations with the men going to and from work. Their profession unsuspected, they can take part in the discussions going on. In the event of their church being harshly criticized, they would have an opportunity of defending it. Dressed as clergy, they will never have the chance, as their attire will lock up the confidences of the men till another occasion.

We are much troubled here by the behavior, the dress, the name prefixes and affixes of the clergy, especially the Roman and the Episcopal, who can never fraternize thus with the common people. Your clergy are probably the same kind.

Optimism vs. Pessimism *By W. L. Pelle*

AN OPTIMIST is one who can rejoice when he sees the snow falling, knowing that it is good for the wheat crop. A Pessimist is one who grumbles and complains when he sees the snow, because he is afraid he will get his shoes muddy when the snow melts.

The Pessimist is the one who is afraid to pluck a rose for fear of getting a thorn in his finger; while the Optimist on the other hand admires the beauty and delicate perfume so much that he overlooks the pricking of the thorn.

The Optimist, when he slips on a banana peel and goes sprawling on the sidewalk, can laugh at himself because he has furnished some merriment for the fellow across the street; while the Pessimist, who comes along a moment later, and slipping on the same peeling, utters a thousand curses against the Optimist because he forgot to kick the peeling into the gutter.

The Optimist will always admire a beautiful picture; but if there is a fly-speck on it, the Pessimist will be sure to see it. The Pessimist always sees the dark side of the storm cloud, while the Optimist considers the sunshine beyond.

The Optimist smiles when the chiropractor gives him an "adjustment", knowing that it will benefit him later; but the Pessimist thinks so much of the little pain he may have had that he spends his time telling others how rough the chiropractor was.

The Pessimist doesn't know how to smile; the Optimist knows not how to frown.

The Optimist won't be discouraged; the Pessimist won't be encouraged.

You can't be an Optimist with "misty optics"; you can't be a Pessimist without being a pest. Be an Optimist!

Racial Characteristics *By Richard Crossley*

OF LATE I have been doing considerable reading along the lines of the national characteristics of various peoples, and have deduced the following as indicating predominant traits in the peoples named: Negroes, religious and superstitious, inclined toward spirit worship; Russians and Slavs, dull and barbarous; French, fickle, frivolous, ardent and logical; Japanese, brave and enterprising; Spanish, proud, intolerant and superstitious; Italians, musical, excitable, inclined toward violence; Bengalese, cowardly and subtle; Afghans, fanatical, fierce and treacherous; Chinese, abnormally clever and abnormally stupid; Fingoes, braggart and timid; Zulus, brave and honest.

It appears from my studies that one race has great artistic tendencies, and another has none at all; one has considerable capacity for civilization, another has less; the Irish have one kind of temperament, the Scotch another. The United States seems to be the melting pot of the world. Why is this inequality among people so dominant?

[Climate, education, environment and prenatal influence are four of the dominant factors responsible for present differences of color, temperament and characteristics. Facilities for transportation have an important bearing also, as does also the fertility of the soil. As the earth approaches perfection, the climate becomes equable, education is widespread, interchange of thought, of goods and of persons becomes easy and the fertility of the soil improves, there will be a consequent lifting up of humanity wherever the original God-likeness has broken down. Most of all this will be accomplished by the power of earth's new Ruler and the agencies of perfect government He will then have at work in every corner of the earth]

Read at Meetings

I NOT only read each issue of THE GOLDEN AGE, but have read articles from your magazine to our members at our meetings, and found them interesting, and very instructive as well.

CHARLES L. SWIFT,
Business Manager and Financial Secretary of Pattern Makers' Association, of Pittsburgh, Pa., and vicinity. (400 members)

New Thought and Hinduism

By O. L. Rosenkrans, Jr.

NEW THOUGHT is identifiable with Hinduism on the broad basis of the fact that all heathen religions contain an esoteric (inner circle) philosophy, the knowledge of which was anciently confined to the priesthood and sedulously concealed from the multitude of ignorant and superstitious worshipers. In India this once entirely esoteric philosophy first appears to have become popularized to some extent and to have spread among the masses. From India it was carried in recent years to western lands and adapted to Occidental habits of thought as New Thought. There seems to be no room for doubt that both Theosophy and Christian Science are derived directly from Hindu sources.

The Hindu philosophy of existence is based on the *Upanishads*, which are classified into six *Sastras*, and variously interpreted by three schools of thought: the *Sankhya*, the *Vedanta*, and the *Nyaya*. The Nyaya teaches that the chief end of man is deliverance from pain. This is attained by total cessation from all action, good or bad. Perfectly simple.

The Sankhya school declares that matter is self-existent and eternal — which our Western scientists also taught as an axiom until recent radio-activity studies convinced them that the elements are not immutable and that there is a leakage of energy which cannot be accounted for. This Indian theory further teaches that the soul is distinct from matter, and is also eternal. (Practically all heathen creeds embody the devil's first lie) When the soul attains true knowledge it is liberated from matter and from pain. (This smacks strongly of "Science and Health", with its "development of spiritual understanding" and the self-cure of disease) The same Sankhya school declares the existence of God unproved. How strongly this agrees with the average opinion of scientific men!

The philosophy of the Vedanta school is embodied in the "Vedanta Sara" treatise, which maintains that "the whole universe is God". (This is the "God mind" of Mrs. Eddy) "God is existence, knowledge and joy." Ignorance makes the soul imagine that it is different from God, that it is a distinct entity. To show how closely these oriental ideas are copied in modern healing cults we quote from page 184 of "Christian Healing":

"The purpose of this lesson is therefore to take as a workable principle the proposition that any ideal for the body or mind or the spiritual life, may be firmly held and steadily insisted upon, until it becomes a reality in the realm of things. To do this, we must first attain to the state of consciousness with the Absolute life. Let us accept fully and without question, the corollary that whatever belongs to the Divine nature is inherently in us, ready to move up to full expression just as soon as we attain divine consciousness."

The first half is true; the last half seductive.

Ignorance, say the Vedantists, "projects the appearance of an external world". (Or, as Mrs. Eddy would say, lack of "spiritual understanding" and "wrong thinking" cause the soul to accept the "false testimony of matter") Everything except God has only a seeming existence. (Mrs. Eddy again with her spiritual "oneness with God" and the "illusion" of the "carnal senses") When He who is the First and the Last is discerned, one's own acts are annihilated. Meditation without distinction of subject and object is the highest attainment of thought. (Concentration or semi-trance for the admission of spirit control) It is considered a high attainment to say: "I am God"; but the consummation is reached when thought exists without object—when you allow *something else* to use you as a medium for its thoughts! Indeed that seems to be the ultimate purpose of New Thought: spirit control.

Christ's teachings alone among religions inculcate real unselfishness. Buddhism ostensibly teaches it, but so exaggerates and perverts the meaning of it that it becomes preposterous. Hinduism incarnates selfishness as the rule of life, and New Thought tacitly accepts this rule. The Atman, or doctrine of self, teaches that there is one great pan-self present in all human minds; and that man, if he be awake to his supposed privileges, discovers his unity with this real or supreme self. In so doing he can justify his selfishness by reflecting that whatever he wills to do must be right, since he is part of God's will. This is a very subtile deception, containing a powerful appeal to certain instinctive human desires. Most human beings retain a latent sense of duty toward fellow creatures, a certain realization that the law, "Thou shalt love thy neighbor as thyself," is just and

proper. But Buddhism explains benevolence as conferring benefits on dissociated fragments of one's self. So it justifies selfishness, calling altruism enlightened selfishness. This is Mrs. Eddy almost verbatim; and all New Thought justifies selfishness and declares the unity of our selfhood with that of God.

The denominations of Christendom today teach Hinduism rather than the gospel of Christ; though in so doing they ought to include unexpurgated studies of Hindu mythology, art, ceremonial and social customs, and laws.

Most heathen religions have their "holy trinities"; Babylon had its Anu, Ea, and Bel; Egypt its Osiris, Isis, and Horus; so the Vedic triad was Agni, Vayu, and Surya—fire, air, and sun; and later Hinduism had its Brahma, Vishnu, and Siva, or the Creator, Preserver, and Destroyer.

In the Puranas sacred books Vishnu is the most important deity of one sect. According to the doctrine of Avatara, Vishnu from time to time, through the ages, descends to earth and is incarnated in a human life. Krishna was one of these Avatars. He came to live on earth for the "preservation of righteousness and destruction of wickedness". Buddha, on the contrary, say the Hindus, lived to promote the overthrow of religion and to lead humanity to destruction. Krishna's life was one of unmitigated lasciviousness, which his worshipers have thought well to emulate, according to his example; and they have commemorated these things in obscene pictures. Yet this is the god whose latest Avatar certain Theosophists pretended to discover in a Hindu boy whom they brought to the United States a few years ago to be educated for his mission of the new Messiah!

Not only in the Krishna myth but throughout, Hinduism is polluted with unspeakable depravity. Indeed the Hindu's moral sense appears to be atrophied; for, arguing that God is the source of every sin, he feels no sense of personal guilt, except in the case of ceremonial defilement, or in the infraction of some one of the myriad religious rites.

The Hindu really worships self in considering himself to be a detached part of God. In so doing he is, of course, bowing before the devil's master idea. That personage became puffed up with pride and considered himself worthy to determine his own course because he fancied himself to be on an equality with God. Like Mrs. Eddy the Hindu believes that matter is a reflection of thought, and he says: "Where there is faith there is God". If you have faith in a stone, then, it becomes God, veritably. So, having a superabundance of faith, he lavishes it upon three hundred and thirty million gods. His religion inspires and sanctions the most cruel and revolting customs. It is saturated with snake worship and all which that implies. Its keynote is *despair*. Yet from this, and its offshoot Buddhism, springs that pernicious system of error, New Thought, which in one form or another is virtually the religion of the present day.

The modern European applications of these ideas lead on toward spiritism. The celebrated Maeterlinck has published a lot of profound flummery about od, the "liquid of life," that magnetic vital fluid that is said to emanate from men and mice in uninterrupted waves; and not from animals only, but from vegetables and minerals. According to this theory, "holy water" is efficacious because it is water mesmerized by a priest possessed of psychic powers, who charges the water with curative suggestions. It is obvious where this twaddle leads to—even though there may be the weakest shimmer of truth in the odyllic theory.

These theories gently pave the way for spiritism; for it is alleged that the seven hundred authentic apparitions recorded by the Society for Psychical Research are merely "odyllic manifestations from beyond the grave". This is the Maeterlinck philosophy.

New Thought prepares the mind for spiritism. It also, by encouraging intense selfishness and "incarnating" the human will (that is, by letting the desires of the flesh be the determining factor in the life), leads to universal jealousy, suspicion, and hatred; and eventually to anarchy. Myriads of people are short-sighted and never count the cost, but consult only the temporary and immediate gain. Flamboyant promises of "success", of "get what you want", of "power of will", and all the rest of their bespangled but morbid companions, are made to a curious, ambitious, and befuddled world, which does not realize that the greatest power on earth among men is not the power of the will but the power of *honesty*. Absolute frankness of purpose and life is more potent than all

the false psychology and semi-voodooism which could be crammed into a lifetime.

But to those who think differently New Thought appeals. They do not realize that in nature there are certain well defined laws which keep the world in order, standing as walls to separate the things of intrinsically different functions, and that if these are broken down the result is chaos. This latter-day world is undermining its own mentality. Divine law limits man's activities according to a just appreciation of his capacities and welfare. It appreciates the fact that his meddling with certain occult mysteries will prove disastrous to him; but disregarding this law, man is being permitted willfully to break down those walls which might protect him. It seems alluring to be admitted to the fellowship of those superhuman intelligences that urgently invite it. But they admit man not once as a guest of honor, but always as a victim. In former times these powers to work mischief were limited; but now they are being allowed to entangle themselves in a net of their own weaving, from which they cannot extricate themselves, or be extricated, save by divine power. Surely, in spite of all its boasted inventions, in spite of all its scientific wonders, the world of today is a terrible place to live in—not an unsafe place for the Lord's people in view of divine power, but an undesirable place from the standpoint of human happiness. It has become too complicated and too fantastic. The insidious enemy has bewildered human understanding with subtile sophistries and ingenious delusions. He has undermined the human will, while persuading humanity that its own will is God. As for the Lord's people in the midst of this hubbub, they properly take heed to the command: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls".—Jeremiah 6:16.

Blessed hope! That we shall enjoy rest and peace and purity and sanity and honest brotherly love not only now in the midst of this turmoil, but fully when our glorious Master and King assumes His great power and reigns. This rest and peace and understanding will then come to fill all the earth. Where else is there any hope? What has Science, or New Thought, or Theosophy, or Hinduism in any form, to offer to those who have no hope—the vice-wrecked, the crippled, the blind, the incurably diseased, the spawn of the fetid slums, the bereaved parent or child? How can anyone reject the reasonable terms of the gospel to pin a faith in the vague and nightmare uncertainties of spiritism, with its proven lies and impositions, its weird and preposterous shadow-world, its malicious and spiteful influences, its shuddery possibilities? On the one hand is the vision of a sane, decorous world, wherein exists justice, peace, and safety. On the other an Omorka abyss, peopled with irrational dreams and monstrosities. Should not any one fear death, if it meant a plunge into this frightful unknown, populated with gibing, unrepentant evil spirits, and distinguished even more by conscious pains and terrors?

New Thought and Spiritism promise nothing really tangible in the way of hope and consolation. Only the message of present truth, Bible truth dispensationally understood and applied, does that.

NEW THOUGHT

I am glad that there are people who boldly take issue with New Thought. In the "Finished Mystery" I discovered some very illuminating ideas with reference to this—ideas with which I thoroughly coincide.

For many years I have suspected that our marvelous latter-day civilization would terminate in an appalling cataclysm, although until recently I was not aware that there was Scriptural warrant for such an opinion. The ethics of the New Era have appealed to me as fallacies; and the popular exultation in the new freedom from the trammels of world-old standards of morality, as fatuous self-deception. While preaching evolution and altruism, the world has been fostering actual degeneracy and the most egregious selfishness. Contrary to the prevailing optimistic views I seemed to observe that corruption was creeping over the world. All seemed to be afflicted with an insidious, malignant malady—a disease, not of the flesh, but of the spirit. This disease had toxic qualities, which stimulated and intoxicated while it poisoned, deluding the virtuous with a spurious reinvigoration of vitality while undermining their mental and moral stamina. It was impossible to have confidence in the world's future, with the world under this spell. It confounded

faith and made a mockery of hope, laying open to suspicion every profession of goodness as being either self-delusion or hypocrisy.

I think today that practically every one has accepted the teaching of New Thought in some form. It is the travesty of the Holy Spirit, founded on the esoteric philosophy of Hinduism, which has been adapted to Occidental prejudices and popularized to become the forerunner of Spiritism, for which it prepares the mind and the heart. Nevertheless, in spite of its antagonism to the truth, it has unintentionally served the truth by disproving the contentions of higher critics and skeptical scientists that the supernatural is an absurdity. In revising their theories to admit "psychic law" the scientists and the higher critics have been driven to concessions which render untenable their whole position with regard to the Bible. "Psychic law" obviously cannot furnish a plausible explanation for many of the Bible miracles; but if it is conceded that part of them are possible, it becomes illogical to dispute the rest merely because the laws governing them are not yet understood.

Apparently all systems of belief which conflict with the Scriptures are based on common fundamental errors. The sober scientist and the heathen mystic express the same ideas in different phraseology. The materialist argues that there are "only two actualities in the universe"—force and matter. In fact, he asserts that radium discoveries, by disclosing matter to be a form of force, prove that there is only one. Between this view and that of the Sankhya philosophy of Hinduism there is a very close analogy; for the latter declares that the universe is composed of two materials, akasa and prana. Akasa is the all-pervading essence out of which matter is formed. Prana is the infinite, omnipresent power that transforms akasa into the material universe. Say the Hindus: "Gravitation, magnetism, thought, nerve-force, physical power—all are manifestations of prana. At the end of every cycle of existence all matter resolves again into the original akasa, and all powers melt back into prana, existing as potential, instead of active, energy until the universe is recreated."

The lure of New Thought is in its promise of super-human powers. I fancy every one has dreamed of flying through the air and exulting in the possession of this power which no one else had. The Hindu yogi pretends that it is perfectly feasible to acquire this power, and not only this, but the ability to walk unharmed on knife-blades, to flash light from his body, hear with the unaided ear sounds many miles away, to enter corpses and animate them, to take possession of living bodies and make them do his will, to read the mind, and to see spirit beings. He claims that not only can he cure his own physical disorders by the power of his will and indefinitely prolong his life, but that he is able to make over the texture of his body—reconstruct it in such a form as pleases him. The Rajayoga system, which like Buddhism is a development of the Sankhya philosophy, is the source from which New Thought has drawn most of its alleged knowledge of psychic laws. Is it any wonder that people, especially those of natural mediocre capacities, should be tempted by the promise of such extraordinary powers?

Rajayoga teaches the cultivation of pranayama, or control of prana, whereby the yogi expects to acquire unlimited control over the forces of nature, until he is able at will to swerve the planets from their orbits and to check the proper motions of the stars. It is strange that with so many aspiring yogis in existence our stellar map has remained unchanged throughout the ages, exclusive of apparent changes due to the precession of the equinoxes; for within recorded history there is no mention of any audacious yogi ever succeeding in dimming the coppery glare of Arcturus or in checking for an instant its three-hundred-mile-a-second rush through space. Nevertheless, Rajayoga claims to teach how this may be done: for it credits its super-adepts with such a plenitude of pranayama, and in consequence such rapid vibrations, that their influence is irresistible, so that distant multitudes, entirely unaware of the yogi's existence, will quite unconsciously obey his will. Very ingenious and plausible is the reasoning in the mystic philosophy of the Hindus, and easy enough for the tolerant investigator to be beguiled into its web; for it elaborates a system based on pretended laws of nature which modern science cannot deny may have a foundation in fact. The Rajayoga purports to put magic on a scientific basis, transmitting it to the prosaic Occident in the form of New Thought.

To some minds New Thought appeals as a process of evolution, embodying soul evolution. The principle of evolution is an ancient concept, especially discernable in Taoism, the doctrine of Lao Sze, the "Old One". Likewise it is a feature of the Sankhya philosophy, which explains a cycle of evolution whereby matter is evolved from soul and resolved into soul again. Like some Western scientists, the Sankhya school decides that God is "an unnecessary hypothesis", declaring nature to be "the material and efficient cause of the universe". It supposes three sets of materials in nature. The highest manifestation of nature is Mahat, or "universal intelligence". Each human mind is part of the cosmic intelligence. Buddhi, or intellect, is the individual Mahat. The mind function is to collect and carry impressions to the intellect, and the latter determines upon them. Chitta, the "mind-stuff", is the engine which draws prana from the surroundings, and manufactures it into various vital forces. Buddhi is the finest state of existence of the materials.

The next stage is egoism. Next is the Tanmatras, which cannot be seen, but only inferred. The Tanmatras combine, become grosser, and produce the universe. Every day we constantly throw out good and evil Tanmatras, which are visible only to the acute perceptions of yogis. Churches and temples are holy because of the good Tanmatras of worshipers which linger there. Buddhi, or intellect, is the first manifestation of nature, from which all other manifestations proceed. Perception comes through the eyes, which carry it to the Indriyas, or sense-organs. These transmit it to Manas, the mind, which conveys it to Buddhi, the determinative faculty. The latter passes it on to Purusa, the soul, which receives it and gives it back. Purusa is immaterial, immortal, and infinite in number. It is immutable; but in Buddhi nature first appears as imperceptible matter, gradually growing grosser through various stages until it arrives at its grossest stage of actual, tangible matter.

The Hindus say: "Mind is the instrument in the hands of the soul, with which the soul catches external objects". Mrs. Eddy plagiarized this thought when she asserted that matter is a reflection of mind, or spirit. But she rather followed the Vedanta school, which declares that Para Brahm, the Supreme Being, (the "God Mind" of Christian Science, the "absolutely totalized consciousness of the universe" of Emmanuelism, the "God within us" of Pantheism, in general) is the only verity; and all else is Maya, or illusion. But Mrs. Eddy harmonizes with the Sankhya doctrine in its dogma that the Purusa, or soul, is free, being merely joined to the body through ignorance. The "idea of a body is ignorance"; the soul is potentially divine; the goal of a yogi is to free it, through "psychic control", from the limitations of normal existence. His instrument is the practice of Samadhi, or perfect concentration, whereby he achieves Pranayama, or control of the forces of nature.

New Thought tacitly instructs its votaries that the supreme duty of man is the cultivation of the will. Its unconfessed thought is that the will is predatory, growing at the expense of other wills. One of its fascinating rewards is telepathy. The yogi cultivates Samyama, or perfect control of the mental powers, whereby he is able to "know anything in the universe": and to read the mind like an open book—still reiterating the ancient promise, "Your minds shall be opened, and ye shall be as gods, knowing good and evil".

The whole tendency of these teachings is to inspire a presumptuous sense of equality with the Deity, and a denial of sin. Says the yogi: "Silly fools tell you that you are sinners. It is downright rascality to say so. You are all God. Is not the whole universe you?" That is the point they wish to emphasize—that sin is an obsession, that evil is non-existent. Mrs. Eddy cordially endorses this assumption. Once you accept, the conscience is lulled to rest, all your latent selfishness is justified, and your "suppressed impulses" are allowed free expression. What does it matter what peccadillos the flesh is guilty of, since the flesh is merely a shadow? How can one's acts injure another's shadow? If the whole universe is you, have you not a right to do as you please with your own? Why should you waste sympathy on another's woes, when you realize that the suffering is self-imposed, resulting from a train of "wrong thinking" (as Mrs. Eddy calls it)?

Very subtle are their arguments, and subversive of moral sense, though difficult to refute with the unaided human reason; for if you

admit the premise that there is no inflexible standard of right and wrong, your judgment is snared, and the imagination may be convinced of anything. I think that the Almighty, realizing the limited capacity of our little brains, must have formulated simple, beneficent rules for our guidance in the affairs of life. He did not explain the underlying reasons for these laws, because He knew our little finite understandings could not grasp them. But we, in our arrogance and our presumptuous conceit, repudiate His code, and so expose ourselves to cope unassisted with the wiles of intelligences far more subtile and vastly better informed concerning the mysteries of nature than we ourselves, and whose sole purpose is to bewilder us and to bring us to ruin.

New Thought is intrinsically insincere. Unctuously it reiterates virtuous platitudes, prating of humanitarianism, temperance, reverence, benevolence, charity, honesty, mercy, good will to all. Then it teaches you how to ignore all the virtues, in fact, how to infringe the rights of others and to persuade yourself that you are benefiting them. It counsels altruism, explaining that it is "enlightened selfishness", shows you how to make selfishness the road to salvation. The yogi deprecates hypnotism or faith-healing as very pernicious, and immediately discloses a means whereby you can obtain absolute control over another's being. Most New Thought cults instruct you how to cure ill-health and to correct bad habits in others "without their knowledge", by influencing their wills. Consoling yourself with the reflection that it is "for their good", you are taught to encroach on the most sacred rights of others and to cultivate a meddlesome and mischievous attitude toward your fellows. All this leads to a spirit of mutual annoyance, intolerance, distrust, suspicion, antipathy and, eventually, hatred. The goal is universal anarchy.

We used to wonder at the credulity of our forefathers and of the heathen with their belief in ghosts and devils. Now we find influences at work that upset the false security of our materialism. All about us, though yet unrecognized, are the invisible hosts of malignancy, striving as throughout the ages to instill every evil thought into our consciousness. Possessing some inkling of the Divine Plan, these evil intelligences suggested monstrous imitations of its various features. Even the mysterious symbolism of "the bride of Christ", they apparently travestied grossly in the Hindu doctrine of Matthura, or "perfect love". This, according to them, is the highest stage of love, when the whole being is shaken in frenzy with inexpressible love of the Deity. The Bhakta, or devotee, voluntarily foregoes his hope of Nirvana, preferring to remain a separate entity through interminable cycles of existence rather than reunite with the Absolute. As a separate entity he can experience indefinitely that love which recognizes all humanity as women, and Para Brahm, the One Man in existence, as his husband. So the Bhakta does not try to elude the law of Karma, which visits on one life the accumulated good and evil acts of previous lives, but which the Hindus claim affects the material welfare only, but cannot destroy the glory of the Purusa, or soul, which cannot be acted upon by anything.

Another New Thought analogy to Hinduism is the conception of Christ as merely a great spiritual or "psychic" leader. The Yogis claim to possess a peculiar knowledge, or light, called Dharma Megha, "the cloud of virtue". They say that all the great prophets of antiquity had discovered this "foundation of knowledge within themselves", which the Buddhists call the "state of Buddha", the "condition of infinite knowledge, infinite as the sea"—a state of peace, calmness and perfect purity. They claim that Jesus attained this condition, and became the Christ; and that all men may likewise attain it after they arrive at the state of Vairagyam, of renunciation—non-attachment to the attractions of the senses, when it becomes apparent that life is disillusionment, that no one succeeds in fulfilling his desires, that pleasure and pain are equally distributed and inseparable, and that love decays and is really selfish. The purpose of the whole of nature is for the soul to gain experience, so that it may be reabsorbed into Atman, or Infinite Self, of which it is a detached fragment. This is much like saying that a man runs a race so that he can return to where he started from.

The author of Hinduism and New Thought must work through the human will. But Jehovah can demonstrate His Truth in direct opposition to human wills, prejudices and predilections, without human agency.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *In Hebrews* 10:26, 27, *it says: "If we sin willfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries". Then what must one have before he can be "devoured"—utterly destroyed in the second death?*

Ans.: "The knowledge of the truth."

2. *What is meant by "the truth"?*

Ans.: It means the Lord's word and plan, pure and simple. "Thy word is truth." (John 17:17) See also John 8:31, 32.

3. *If we twist the Scriptures—the Word—to make it agree with what we teach, would that be "the truth"?*

Ans.: Not at all.

4. *From what Greek word is "knowledge"* (*Hebrews* 10:26, 27) *translated, and what does it mean?*

Ans.: It is translated from *epignosis*, and means a full knowledge.

5. *What class alone, during the Gospel age, have received a full knowledge of the truth and will pass into the second death "if they sin willfully"?*

Ans.: "The church of the firstborn which are written [enrolled] in heaven."—Hebrews 12:23.

6. *How was this shown in type, or picture, when the children of Israel were to pass out of Egypt and make a start for Canaan, the promised land of rest and peace?*

Ans.: It was shown by the fact that only "the firstborn" were in danger of death. See Exodus 12:29.

7. *Did the firstborn that died in Egypt at that time, die the second death?*

Ans.: No, for they had no knowledge of "the truth" whatever. This class simply pictures those who would be in danger of the second death during the gospel age. Those under the blood did not die. See Exodus 12:7, 13.

8. *How many were there to be of the true church class?*

Ans.: 144,000. See Revelation 7:3, 4; 14:1-5.

9. *What does it mean* (*Revelation* 14:1) *that they have "his* [*Christ's*] *Father's name written in their foreheads"?*

Ans.: The forehead indicates where we know things; consequently it means they have a full knowledge of the Father's glorious character—His justice, love, wisdom and power—all working in perfect harmony.

10. *How can we fully understand God's character—His "name"?*

Ans.: Only by having a clear understanding of His wonderful plan of the ages. We cannot see God, so we must know Him entirely by what He is to do for mankind.

11. *What does it mean* (*Revelation* 14:3, *first part*): *"They sung as it were a new song"?*

Ans.: It means the message they proclaim is not really a new message, for it was in the Bible all the time, but it seemed new to others because they had never heard or understood it before.

12. *What does it mean* (*Revelation* 14:3, *last part*): *"No man could learn that song but the hundred and forty and four thousand"?*

Ans.: None but the 144,000 fully understand it.

13. *Then would there be many that would have a full knowledge of the truth during the gospel age and die the second death if they sin willfully?*

Ans.: No.

14. *Are the world of mankind, during the reign of Christ, to have a full knowledge of the truth, to know God's real and wonderful character?*

Ans.: Yes. "For the earth shall be filled with the knowledge of the glory of the Lord [Jehovah] as the waters cover the sea." (Habakkuk 2:14) See also Jeremiah 31:34. The dead are to be called forth (John 5:28, 29), "be saved [from the death condition] and come unto the knowledge [*epignosis*, full knowledge] of the truth". (1 Timothy 2:4) For that reason all that come forth from the death condition at that time will be subject to the second death if they then sin willfully.

GRADATIM

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

We rise by the things that are under our feet,
By what we have mastered of good and of gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

—*J. G. Holland.*

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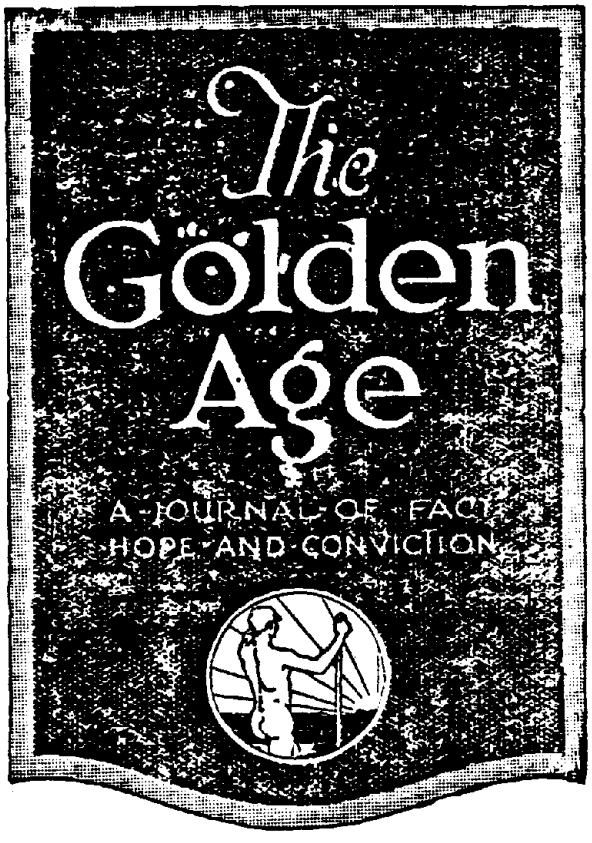

Judge Rutherford answers Mr. Henry Morgenthau's Attack on Zionism

R E Weber
Oakland Md
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Is Zionism a Stupendous Fallacy? *By J. F. Rutherford*

MR. HENRY MORGENTHAU, in an article recently contributed to *World's Work*, says: "Zionism is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals."

These statements are rather sweeping and extravagant. The real question at issue is, Shall we accept Mr. Morgenthau as final authority? or shall we accept the inspired testimony of the prophets of Jehovah who spoke with authority? Probably Mr. Morgenthau is wiser than those prophets. I sincerely doubt it, however.

Many persons for a time will be influenced by Mr. Morgenthau's apparently strong argument; but the evidence dispassionately examined will prove that Mr. Morgenthau is wrong, his argument unsound, and that he is without faith in the promises made to his forefathers. That his readers might be impressed with his competency and the value of his testimony, Mr. Morgenthau opens his statement by emphasizing the fact that he is an American of fifty-five years' residence, a director of the Educational Alliance and of Mt. Sinai Hospital, president of the Bronx House and the Free Synagogue, has traveled on speaking tours throughout America and Canada, is thoroughly familiar with the American Jews, was American ambassador to Turkey, came officially in contact with Jews from all parts of the Near East, was head of President Wilson's commission sent to investigate the pogroms in Poland, etc.; and then says: *"I speak as a Jew"*.

The *Literary Digest* for July 30, 1921, reproduces a photograph of Mr. Morgenthau and Dr. [illegible] described as "the wonder rabbi" and the "most distinguished Jewish leader in Poland", who agrees with Mr. Morgenthau that there is no hope in Zionism.

Of course a rabbi who does not believe his own Scriptures is indeed a wonder. But the student of divine prophecy, in view of the extravagant statements of such wise men, cannot avoid recalling the words of God's holy prophet written concerning this very time: "The wisdom of their *wise men* shall perish, and the understanding of their prudent men shall be hid".—Isaiah 29:14.

I will not take issue with Mr. Morgenthau as to his distinguished service as an American citizen; but I am compelled to call in question his assertion that he is a Jew, in the true sense of the word.

Not every man is a Jew because he is one outwardly—born of Jewish parentage. Abraham was the father of the Jews, the father of the faithful. A man to be a Jew must have the faith of Abraham. He must have an abiding confidence and faith in the promises that God made to Abraham and to his offspring. If *ever* Mr. Morgenthau *was* a Jew, he shows he has ceased to be one.

Quoting him: "They [Jews] may continue, if they will, a practice of our common faith which invites martyrdom, and which makes the continuance of oppression a certainty. I have found a better way (and when I say *I*, it is to speak collectively as one of a great body of American Jews of like mind). . . . We have fought our

EDITORIAL NOTE

THE *World's Work* magazine for July published an article by Mr. Henry Morgenthau against Zionism. Judge Rutherford, President of the International Bible Students Association, was requested to reply to Mr. Morgenthau. THE GOLDEN AGE publishes this reply, which we believe will be encouraging and helpful to those descendants of Abraham who are looking forward to the restoration of Israel in Palestine.

way through to liberty, equality, and fraternity. We have found rest for our souls." In other words, having become weary of Jehovah's program for the ultimate blessing of the Jews as a people, Mr. Morgenthau has withdrawn from God's way and accepted another and to him a better way. Upon his own statement, therefore, *he is disqualified to speak with authority for orthodox Jews.*

Below are set forth some pertinent statements which Jehovah made through His inspired prophets concerning the regathering and rebuilding of the Jews in Palestine. Let the reader judge for himself whether he desires to accept the wisdom of those men who spoke as the mouthpieces of God, or whether he desires to be guided by the superior (?) wisdom of Mr. Morgenthau and "the wonder rabbi". Probably these modern "wise men" possess a superior vision to Jehovah's prophets; and if so, it is a pity they had not lived in the early days of the Jewish people and thus saved that people a great deal of unnecessary inconvenience and suffering.

JEHOVAH'S PROMISES

God's original statement to Abraham (Abram) was: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing".—Genesis 12:1, 2.

Abraham journeyed to the land of Canaan (Palestine); and while there, Jehovah said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee."—Genesis 13:14-17.

Again Jehovah said to Abraham: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God".—Genesis 17:8.

It will be observed that these promises relate to the *land* of Palestine. Nothing is said about establishing Jehovah's kingdom in the "soul of man", as Mr. Morganthau would have us construe these statements. While it is true that Abraham dwelt for a time in the land of Canaan, the land was held by other people and he did not own a foot of it, except that which he bought near Hebron in which to bury his dead.

Not only did Jehovah make the promise, but He bound it with His oath. (Genesis 22:16-18) If we have faith in God, then we must believe that this promise will be carried out; for through the prophet He says: "I am the Lord; I change not"; and again: "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it".—Malachi 3:6; Isaiah 55:11.

Jehovah renewed these promises from time to time to Abraham's descendants; viz., Isaac, Jacob, the twelve patriarchs, and their offspring. He organized Israel into a nation and dealt with that nation for centuries, to the exclusion of all other nations. While God at all times had some true and faithful prophets and witnesses in the earth, there arose in Israel many false prophets and "wise men", who led the people in the wrong way. Jehovah sent to them Jeremiah His prophet, who said unto the Israelites, speaking as for Jehovah: "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal." (Jeremiah 23:25-27) Some of the modern "wise men" would make the Jews now believe that they have found their ideals in the various nations of the earth—those nations which even a blind man can see are tottering on their last legs.

Because the Jews as a nation at times followed after false teachers and turned away from Jehovah, God through His prophet Amos said to them: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of earth; therefore

I will punish you for all your iniquities".—Amos 3:1, 2.

Jehovah has manifested His favor to the Jews who reposed confidence in His promises; and it may be expected that He will continue to do so. Such have looked forward to a time when they should be established as a people and a nation under a wise and just Ruler, their Messiah, who would deliver them, and through them bring blessings to others.

Wicked rulers of Israel having predominated, a climax was reached during the reign of Zedekiah, to whom Jehovah said: "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it[to]him."(Ezekiel 21:25-27) Here is a positive statement that God would no longer permit them to have an organized nation in the earth as His special people until a time future, at which time He would raise up one whose right it is to rule, and who will rule and bless the people. From then until now the faithful Jews have been looking forward to the coming of that mighty One of whom Moses wrote: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken".—Deuteronomy 18:15.

At the same time Jehovah permitted the gentile nations of earth to establish a universal kingdom under Nebuchadnezzar; and through the Prophet Daniel Jehovah outlined the history of the world—the rise and fall of empires—until the "time of the end" of those kingdoms. The gentile dominion was to continue for a period of 2,520 years (Leviticus 26:18, 21, 24, 28; Daniel 4:16, 23, 25, 32); and having begun in 606 B. C., it would necessarily end in 1914 A. D., which date marks the beginning of the World War and the beginning of the disintegration of gentile kingdoms of earth.

Prophecy is history written in advance. God through His Prophet Daniel foreshadowed the history of the gentile nations down to the end of gentile rule and to the time for the beginning of the return of His favor to the Jews. The statement is unequivocal, that the overthrow of the Jews as a nation and the permission of gentile governments to hold sway would be only until God's purposes were fulfilled at the "time of the end" of gentile dominion. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel 12:1) The gentile nations have reached the superlative degree of selfishness and wrong-doing; hence we might expect God's promise to be fulfilled at approximately the present time.

God's further declaration by the Prophet Daniel was that He will set up His kingdom and assume authority again, and that such will take place "in the days of these kings", at which time gentile kingdoms shall be dashed to pieces, saying: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever".(Daniel 2:44) Here is a positive statement that God's kingdom shall not be left to other people, but that His kingdom shall dash in pieces the others and shall stand forever.

It must be admitted that these prophecies have not as yet been completely fulfilled; and if we are to believe the words of Jehovah, we must believe that He purposes to set up a kingdom and to restore His people, and through them to bless all the families of the earth. Not many, however, will manifest real faith in the promises of God. It will be only those who possess full faith and confidence in the words of Jehovah that will be the special recipients of God's blessing.

The period of gentile dominion having legally ended in 1914, according to the prophecies, exactly on time we saw the nations beginning to be broken to pieces. Austria is broken up; the Balkans are broken; Germany and Russia as kingdoms are gone; and other nations are in a state of rapid disintegration. All these things synchronize with the return of the Jews to Palestine and the beginning of the rebuilding of that country as their homeland, exactly as foretold by the prophets.

ISRAEL'S "DOUBLE"

God positively stated through the mouth of several of His prophets that the period of Israel's suffering would be exactly the same length of time as the period during which He bestowed His special favor upon that nation. That the Jews had Jehovah's special favor for a long period of time, every one will admit who knows anything about the facts. That the Jews have been mercilessly persecuted for many centuries past, all will admit. It is interesting to compare the facts with the following prophecies showing the outworking of this "double".

Through the Prophet Jeremiah Jehovah said to Israel: "Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the *land of the north*, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin *double;* because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things."—Jeremiah 16: 11-18.

The word "double" here, as every Hebrew scholar knows, means a duplication in time; i. e., if the Jews had God's favor for a specific number of years, they would have His disfavor for a like number of years, at the end of which latter period there would be a return of God's favor indicated in some way.

Every Jewish historian without an exception agrees that on the fifteenth day of Nisan, 73 A. D., the last stronghold of Palestine fell and the Jews were completely expelled from that land. It is also agreed that this trouble, culminating in 73 A. D., began exactly forty years before. In other phrase, the period of disfavor upon Israel began forty years before 73 A. D.; to wit, 33 A. D. Counting back, then, from 33 A. D. to the date of the organization of that nation at the death of Jacob, a period of exactly 1,845 years is spanned, which 1,845 years mark the duration of God's favor toward Israel. This period, according to the prophet, *must be doubled.*

A.D. 33, the beginning of the trouble upon the Jewish nation, plus 1,845 years, brings us to 1878 A. D., the year during which there should be found something to mark the beginning of the return of God's favor to Israel. It was in that very year that the Berlin Congress convened, being called by the prime minister of Great Britain, Lord Beaconsfield, a Jew, who presided over the gathering and dictated its conclusions. As a result of that conference, a treaty was arranged whereby guarantee was given by the Turkish government that certain civil and religious liberties would be accorded the Jews in Palestine which they had not enjoyed from the time they were driven out. I quote from the *Jewish Encyclopedia,* a recognized authority:

"Russia, at war with Turkey, was successful, and by the treaty of San Stephano practically effaced Turkey from Europe. Lord Beaconsfield, a Jew, came into power in 1874. As Premier of Great Britain, Beaconsfield sent the English fleet into the Dardanelles and brought Indian troops to Malta and made a demonstration against Russia. She yielded and agreed to a discussion of the whole affair at Berlin. Accordingly, from June 13 to July 13, 1878, the Berlin Congress was held. Beaconsfield compelled Russia to greatly modify her treaty. Turkey was enfranchised and made independent, but *upon condition that civil and religious rights be granted to the Jews.* This had an important bearing on the history of the Jews."

ZIONISM

In 1897 Zionism was organized, and continued to gather strength. Since the first indication of the return of God's favor to the Jew was in 1878, according to the "double" we must add

forty years to 1878, which brings us to the year 1918, at which time it might be expected that some climax would be reached in the return of divine favor to the Jew. And so we do find it.

In the spring of 1918, acting under authority from the British empire, Dr. Chaim Weizmann and his colleagues arrived in Jerusalem and opened the Zionist office and began the work of establishing a homeland in Palestine for the Jews. It marked a time of rejoicing for the real Jews throughout the world. Note now how appropriate to this time are the prophet's words: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [appointed time] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isaiah 40:1, 2.

It was about this same time in the beginning of 1918 that the leading nations of the earth, including the British empire, the United States, and others, expressed a willingness for the Jews to establish a homeland in Palestine; and since 1918 the construction has been progressing. From 1918 forward the Jews who have faith in the prophecies have increased in zeal for the rebuilding of Palestine. Those who claim to be Jews and have an interest in Zionism, and yet *have not faith in God's promises* through the prophets, and who for that reason are not real Jews, have been slacking their hand; and their zeal and ardor for Zionism has been cooling off since 1918. The division between the two classes had to come. It has come.

Mr. Morgenthau says: "The Jews of France have found France to be their Zion. The Jews of England have found England to be their Zion. We Jews of America have found America to be our Zion." In other words, these gentile kingdoms, now in process of disintegration, have a plan superior to Jehovah's plan, which gentile plan Mr. Morgenthau and his sympathizers have adopted—another proof that he and they are no longer Jews.

In the same chapter in which God speaks through His prophet to comfort Israel, He says concerning the insignificance of the gentile nations: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.... All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?"—Isaiah 40:15, 17, 18.

Truly Israel's "double" has ended; and the day of her comfort is at hand. From this time forward all Jews who manifest faith in Jehovah's promises made through the prophets will be the recipients of His favor. Jews will do well to put their faith in God, and not to be misled by the seductive speech of men who extol the virtues of the nations of earth that are now going to pieces.

PROPHECY'S FULFILLMENT BEGINNING

When in 1897 Mr. Theodor Herzl, with a handful of delegates at Basle, Switzerland, organized Zionism, he announced the purpose as follows: "Zionism aims to create a publicly secured, legally assured home for the Jewish people in Palestine".

Is this a pipe dream? Is this a will-o'-the-wisp? as Mr. Morgenthau states. Or was Jehovah mistaken when He spoke concerning the regathering of the Jews to Palestine? saying: "Behold, I will bring them from the *north country,* and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."—Jeremiah 31:8-12.

In due time God raised up Theodor Herzl to begin to stir up in the minds of Jews a desire to return to Palestine; and gradually, from 1897, Zionism has been growing. The Jews who have come to stay and rebuild Palestine, as the

prophet said they would, have come from the "north country", which is Russia, the country lying north of Palestine. Russia has been the domicile of the orthodox Jews for centuries, and there they have been oppressed; and from that country the greatest number will return and rebuild Palestine. It is not to be expected that many of the natural descendants of Abraham will go from America, Great Britain, France, and Italy to Palestine; for the majority have become satisfied with their selfish pursuits in the lands where they reside, and have lost sight of the promises made to Abraham and to the nation of Israel through the prophets. Just as Jehovah's prophets foretold, He has permitted the Jews in Russia and thereabouts to be persecuted and driven out, that they might seek the land of Palestine as their home.

Zionism, like all other movements among men, has had among its active members some politicians, who have desired to use it insofar as possible to get favor amongst men. The politicians will have to disappear, and soon will disappear from Zionism. Its success will depend entirely upon an adherence to the prophecies of God; for it is not man's plan but God's program to reëstablish the Jews in Palestine. Let the Jews once make up their minds that Jehovah will rebuild Palestine, let them believe what He says, and follow His advice; and they will receive a blessing. Some, however, may wish to follow and will follow the wisdom of present-day "wise men" and 'wonder rabbis', who speak as though they were Jews. But these will not be the ones who will rebuild the Holy Land. They will not be the ones to receive God's favor.

Mr. Morgenthau says these promises have no reference to the *land* of Palestine. Let those who have faith in the promises of God determine whether they will follow his wisdom or the words of Jehovah through his prophet: "I will set mine eyes upon them for good, and I will bring them again to this *land;* and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."—Jeremiah 24: 6, 7.

To those who return to the Lord with their whole heart is the promise that they shall be planted firmly in Palestine and not plucked up. Through His Prophet Amos the Lord Jehovah said to Israel: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: and I will bring back the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their *land,* and they shall no more be pulled up out of their *land* which I have given them, saith the Lord thy God."—Amos 9: 11, 14, 15.

Any one who has visited Palestine in recent years knows that this prophecy is now actually in course of fulfillment. In 1920 I visited a number of Jewish colonies, where they are improving the waste lands, planting vineyards, making great quantities of wine, planting gardens, and otherwise improving the country.

That God intends that the Jews shall again inhabit this land and build their homes there. He plainly states through His prophet, saying: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat their fruit. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and the work of their hands shall not my elect wear out. They shall not toil in vain, nor bring forth unto an early death: for the seed of the blessed of the Lord are they, and their offspring with them."—Isaiah 65: 21-23, *Leeser.*

It is a fact well known to those who have visited Palestine recently that in Jaffa, Tel Aviv, Haifa, and many other parts of the country, the Jews are building houses of stone, cement blocks, with tile roofs—good, permanent dwelling places. This is being done in fulfillment of prophecy.

While in Palestine, I learned from Dr. Arthur Ruppin and Dr. I. Levy, two distinguished and faithful Zionists working to rebuild Palestine, that during 1920 hundreds of thousands of olive and eucalyptus trees were planted in that land in the afforestation scheme; and that in 1921 a far greater program of planting has progressed.—Isaiah 41: 19, 20.

Again through His prophet Jehovah said: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high-

way; gather out the stones". (Isaiah 62:10) No one will attempt to dispute the fact that the Jews are building a system of highways throughout Palestine by gathering out the stones, crushing them, rolling them with steam-rollers, and thus preparing splendid roads for travel throughout the land.

WILL THE LAND SUPPORT A LARGE POPULATION?

Mr. Morgenthau answers in the negative. He says: "It has a lean and niggard soil. . . . The streams are few and small, entirely insufficient for the great irrigation systems that would be necessary for the general cultivation of the land." Again Mr. Morgenthau shows his lack of faith in Jehovah. He who was able to feed the children of Israel in the wilderness, and who caused Moses to smite the rock and bring forth an abundance of water for them, is able to make the land of Palestine habitable for His people when He wants them regathered there. Through His prophet He has said: "I will open on the naked mountain-peaks rivers, and in the midst of valleys fountains; I will change the wilderness into a pool of water, and the dry land into springs of water".—Isaiah 41:18, *Leeser*.

Again the prophet of God announces that the desert land will be made to produce abundantly. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God". "And the parched ground shall become a pool, and the thirsty land springs of water; in the habitations of dragons, where each lay, shall be grass with reeds and rushes."—Isa. 35:1, 2, 7.

Much of the land of Palestine is already fertile and productive, and needs only to be properly cultivated. Particularly is this true of the plains of Sharon, the region of Galilee, the valley of the Jordan, and the vicinity of Hebron. But the Lord has even promised to make the desert blossom as the rose, and that the desolate shall become inhabited, saying, "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the nations that are left round about you shall know that I the Lord build the ruined places, and plant that that was was desolate: I the Lord have spoken it, and I will do it."—Ezekiel 36:34-36.

Some may be inclined to think that Jehovah's prophets were wrong when they wrote these words, and that Mr. Morgenthau and the 'wonder rabbis' are right. But those who have the faith of Abraham will prefer to take heed to the words of Abraham's God.

God's dealing with Israel for centuries was designed to establish their faith and confidence in Him. He performed many miracles just as wonderful as making the land of Palestine fertile and productive; and He is abundantly able to perform these and even greater miracles in His own good time. As a matter of fact, the pulverized limestone of Palestine would make an excellent fertilizer, which would enrich much of the soil that is not now tillable. True Jews have not forgotten the fertility of the soil of Palestine when Caleb and others went to spy out the land. God's expressed purpose is that Palestine shall again be a land flowing with milk and honey, as it was in the days of old. The strength of the Lord will be manifested in behalf of those who trust implicitly in Him, and who trust not in men or man-made power.—Psalm 33:13-19; Proverbs 21:31.

If, as Mr. Morgenthau says, these prophecies are symbolic expressions and intended to lead men to find their ideals in gentile governments, then Jehovah has selected a very imperfect class of people through which to make manifest His ideals. Nations that have just engaged in the slaughter of millions of men, and who even now are studying every conceivable means of destroying the population by wholesale, are not the ones who are manifesting the spirit of God, nor among whom His kingdom is established.

THE BALFOUR DECLARATION

Mr. Morgenthau speaks of the Balfour Declaration as "a shrewd and cunning delusion". I heartily concur that the English government has had no idea of giving the Jew exclusive control of Palestine. It is in keeping with the policy of the British empire to state one thing and mean another. Her diplomats are past masters of that art. The truth is, the British empire is

responsible for the formation of the League of Nations, and caused that League to grant to her a mandate over Palestine, and this for her own selfish interests. The British empire maintains an army in Palestine, not for the benefit of the Jew or the Mohammedan, but for British protection of the Suez Canal and Egypt.

Mr. Morgenthau states that Britain will never consent to exclusively Jewish control of Palestine; and that is conceded. But he fails to reckon that the British will have to deal with the Lord Jehovah and not with the Jews alone. The British empire is tottering now at every corner, and her existence is only a matter of a few years at most. When the Lord is ready to establish His kingdom in Palestine it will be fully established; and the Jews will be the chief ones in it, the British notwithstanding.

Furthermore, Mr. Morgenthau speaks of the Protestants and Catholics—Roman and Greek—Mohammedans, and others, who will insist on having a portion of Palestine and who will never consent to the Jews holding it. And to this I also agree. But in spite of them, the Lord's kingdom will be established there, and the Jews will dwell permanently there.

CONSPIRACY AGAINST THE JEWS

I charge that there is now a conspiracy amongst religionists, Catholics and Protestants and Mohammedans, to crush the Jew in Palestine. While being entertained in the home of a wealthy Syrian in Palestine last year, he said to me: "I wish to tell you that we have an organization in which the Greek and Roman Catholic churches, the Church of England, and the Mohammedans have united in a solemn compact, and in due time will act together to drive the Jew out of Palestine". A short time thereafter a series of articles appeared in the *Morning Post* of London, strongly corroborating the above statement.

Furthermore, the British empire is cognizant of this conspiracy, and looks upon it with silent approval, hoping it may serve as a pretext to oust the Jew when the time seems opportune for exclusive British occupancy of Palestine. God foreknew and foretold just such a conspiracy. Jehovah fought the battles of Israel in times of old—for instance, directing Captain Joshua in his great victories. He has promised that He will again manifest His power in behalf of those who put their trust in Him. The professional politicians, the big financiers, and the apostate religionists, who form this conspiracy and who are really the *kings* or ruling factors of the earth, have taken counsel together for the purpose of controlling the earth according to their own ideas. And how does Jehovah regard this conspiracy? His prophet answers: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure."—Psalm 2: 2-5.

Jehovah will permit this conspiracy to progress until every Zionist and every Jew whose faith is weak will become discouraged. But those who continue steadfastly trusting Jehovah and His promises made through His holy prophets will in due season see the manifestation of God's power and be the recipients of His favor. Nations, peoples, religionists, and others, will gather together to drive the Jews out of Palestine, and will attempt to do it. And "then shall the Lord go forth, and fight against those nations as when He fought in the day of battle".—Zechariah 14: 1-3.

Again Mr. Morgenthau says: "What hope is there for Palestine, as an industrial nation, in competition with America, Great Britain, and Germany?" Palestine will not be in competition with these nations. Palestine will be ruled by the Lord through His own chosen ones.

Of the increase of that promised government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isaiah 9: 6, 7) Then "out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2: 3, 4.

Palestine will not be much of an agricultural

and manufacturing country. It will be more particularly the country of administration of the affairs of the world. The gentile times have ended. The kings of earth have had their day. The remaining kingdoms are going to pieces. Shortly God's kingdom will be established, His *favor return to the Jews* regathered in Palestine, and the Lord Himself, through His chosen ones, will rule the earth.

It is true that the British government is now playing double with the Zionists. I concur with Mr. Morgenthau that the British government is now "coddling the aspirations of the Jew". But keep this in mind, that God has promised to establish His kingdom again in Palestine as of old; and in His sight the British empire is no more than a drop in a b u c k e t, as He states through His prophet.—Isaiah 40:15.

SUMMARY

Summing up the whole situation, then, no real Jew, i. e., one who believes in the promises made to the fathers in Israel and to Israel through the prophets, can oppose the rebuilding of Palestine by the Jews now. God's promise to Abraham positively is that he and *his seed after him shall have the land.* The granting clause in the promise made by Jehovah concerning the land is: "I will give unto thee, and to *thy seed after thee,* the land wherein thou art a stranger, all the land of Canaan, *for an everlasting possession*". (Genesis 17:8) I submit that this granting clause vests in the descendants of Abraham the fee simple title to the land of Palestine; and God having made this promise, it must be fulfilled. His word cannot return unto Him void. (Isaiah 55:11) When His due time comes to fulfill it, the Jews will have Palestine, regardless of all the opposition of gentiles—Catholics, Protestants, Mohammedans, and whosoever may attempt to oppose.

Israel's "double" has been fulfilled. The time has come for the Jews to return to Palestine, and they are returning, and fulfilling prophecy —all of which proves that Zionism, or the securing of a home for the Jewish people in Palestine, is NOT "a stupendous fallacy", but a mighty reality. There is no reason to suppose that God has reversed His plan, has repudiated His ancient prophets, and has given Mr. Morgenthau authority to speak in His name. Does the fact that Mr. Morgenthau is a successful speculator in Bronx real estate, or that he was the equally successful publicity manager for Woodrow Wilson in the 1916 campaign, qualify him to speak in the name of Almighty God?

However little basis of fact there may be in Mr. Morgenthau's article, and none at all to support it in the Scriptures, as we have proven, yet the article has literary merit, and Mr. Morgenthau deserves credit for wisdom in the selection of a writer having fine command of English.

I am not a Jew. I am a Christian. I champion the cause of the Jews because the Scriptures and the extraneous facts show that God's favor is returning to them; and whom the Lord favors, I gladly support.

All Christians would do well to watch the providences of the Lord and follow where He leads. The real Jews of the world who have money could not now put it to better use than to help to rebuild Palestine — not that Jehovah needs assistance, but by thus doing they will manifest a faith in Him and in His promises which will result in blessing to those who have such faith. Faith in Him and a humble submission to His will is what is pleasing to Jehovah. Those who put their trust in man-made power, whose god is gold, and who rely on the power of a selfish nation, are not the happy ones of earth. "Happy is the nation whose God is Jehovah, the people whom he hath chosen for himself as a heritage."—Psalm 33:12.

It will require some real miracles to open the eyes of understanding of some of the "wise men" of the world who have turned away from God's promises; but it is to be hoped that, with the complete e s t a b l i s h m e n t of Jehovah's rule through His chosen people, many who have wandered away will return to the faith of their fathers and receive a rich blessing at the hand of the Lord.

Whether Dr. Weizman and his colleagues know it or not, the Lord seems to be using them in the further fulfillment of prophecy, and to keep the minds of the Jews turned toward the Holy Land until His due time to exercise His power and demonstrate to all mankind that His favor has fully returned to the Jew, and that His kingdom is now to be established.

Let no Jew be discouraged. Remember the words of the Prophet David, who said: "Trust

in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."(Psalm 37:3-5) It has been the faith of the Jew in the promises of Jehovah that has caused him to remain a Jew and not become absorbed by other peoples and nationalities. The day of his deliverance is at hand. The time for the fulfillment of the words of the prophets has come. Therefore let the Jews look up and take courage. To them the prophet now says: "Arise, give light, for thy light is come; and the glory of the Lord is shining forth over thee".—Isaiah 60:1, *Leeser*.

Self-Interest Dangerous *By R. H. Barber*

ALL thinking men agree that the world is entering upon a new era; and that old methods, customs, forms, etc., in matters of government, finance, law, science and religion, are doomed, and must sooner or later give way to new ideas, better adapted to the times and more satisfactory to the people.

The demand for a new order of things is insistent, and the need is great: but prejudice and self-interest are now, as always, opposed to innovation, and resorting to repressive measures to hinder the birth of the new order. This short-sighted policy can, at most, only delay the deliverance and increase the patient's anguish.

The French Republic was born in the terrible travail of the French Revolution, precipitated by an effort of the privileged classes to perpetuate the old, antiquated order and to hinder the birth of the new. Likewise, the American Revolution was simply an effort to throw off old bondages and emerge into a new freedom.

This was true of the Civil War of '61 to '65; and it was equally true of the great Protestant Reformation of the sixteenth century, which was an effort to burst the bands of a religious intolerance and thralldom. The history of past ages is replete with similar illustrations.

All these are now universally recognized as forward steps in the march of progress, and should inculcate the great lesson that no policy of repression, suppression, oppression or intolerance can succeed either in thwarting the divine purpose that righteousness and **truth** shall ultimately prevail or in hindering the operation of divine law.

Nevertheless, the majority are slow to learn the lesson; and in the dawning of the New Day, now at hand, we find the wealthy, the autocratic, the rulers, civil and religious, the leaders in education, science, art, literature, medicine and religion, opposed to the new order, and using the same old methods to hinder its advent.

However, this opposition is vain, as all history testifies, and can result only in the inevitable explosion, in which these great ones will suffer most, as the majority of the theories for which they are contending will be relegated to the scrap heap, and they will be forever discredited. Let us try to make our thought clear.

Ever since the beginning of the experiment of American Democracy, in 1776, there have been increasing demands for more democratic forms of government in all the nations of earth. The people were simply asking for the right to a share in the making of government and laws, and to say what kind of government they wanted and who should rule them.

The demands were just, and indicative of the spirit of real progress; but they boded no good to the privileged classes — the kings, queens, kaisers and czars. Slowly and grudgingly, the autocratic, plutocratic and aristocratic rulers have been compelled to grant democratic innovations, until quite recently it seemed as if they would lose all power, and a shrewd scheme was devised to enable them to keep what little power they had left and, if possible, to increase that power over the masses and to hinder effectually any further progress toward democracy.

This scheme was, that all the governments band themselves together as a "League of Nations", to perpetuate their own existence, on the principle that "in union there is strength". If this scheme should succeed, whatever remaining autocratic power earth's kinglets possess would be preserved to them for a brief season, and their toppling thrones bolstered up until other birthpangs, which sooner or later must

come, and which doubtless will usher in the new order, world-wide and stupendously grand.

To hinder the birth further, drastic and repressive laws, subversive of civil and religious liberty, are proposed. Such laws will only add fuel to the flame, increase the confusion, multiply the difficulties and augment the army of the discontented. The mainspring of this opposition is selfishness; and the result will be to delay, for a short time only, the advent of true democracy—"government of the people, by the people, and for the people".

Again, in the field of invention this same short-sighted policy of suppression has been pursued: and many inventions which would have been great blessings have been quietly bought up by private interests, and put away into oblivion, lest their use might reduce the profits of some corporation.

For instance: a few months ago, a substitute for gasoline was announced and widely advertised. Suddenly, all discussion of the matter ceased: and the public is wondering whether the formula was bought up and pigeonholed in order that Standard Oil profits might not be interfered with, as the substitute could be produced much cheaper than gasoline.

Again, the electric locomotive is a proven success; yet the dear public must eat smoke, and pick cinders out of their eyes, because private interests would lose some of their dividends on their much watered stock if these engines came into general use.

This same policy of repression has been followed by the medical profession. Through their powerful medical and pharmaceutical associations, legislatures have been influenced to make laws, ostensibly to prevent the public from being imposed on by quacks, but really to hinder the development of Osteopathy, Chiropractic, Dietetics, Physical Culture, etc., methods which aim at the relief of physical suffering by removing the causes without the use of surgery.

All these have long *proven* their value as *aids* in alleviating sickness, disease, etc.: yet, in many states, the law has made it a misdemeanor to treat patients in any of these laudable ways. But the public is rapidly losing faith in the old-school family doctor; for they are making a mental note of an item appearing in the public press not long ago, that only twenty-nine per cent of the diagnoses made in the Massachusetts state hospitals, during a year, were correct.

They have learned also that great numbers of surgical operations have been made for troubles that did not exist; but the patient had to come down with the cash just the same. The public notice, still further, an apparent collusion on the part of the medical profession with the druggists and hospitals in the work of fleecing the lambs. They also note the lack of assurance on the part of the doctors—the doubt, the hesitancy, the tendency to experiment—until they are fully convinced that a doctor's profession is correctly called "practising" medicine.

These facts, together with their persistent opposition to the newer methods of combatting disease, are only bringing the doctors into more and more disrepute. How much better for all concerned had the physician been the first to seize upon and to use the *"good"* in Osteopathy, Chiropractic, Dietetics, and Physical Culture, adding to it the great fund of real knowledge he already possessed and giving the patient the benefit of his increased knowledge, thus gaining the confidence of a public willing to confide.

In the field of religion also, we note the same spirit of intolerance and prejudice manifest on a large scale. It is a well-known fact that very few church people believe their own church creed, and that many doctrines hoary with age have been *proven* to be unscriptural. Many clergymen acknowledge this fact. Nevertheless, if any one dares to exalt the truth and expose the error he will at once become the target of a cruel and malicious attack at the hands of the clergy, who as a class are more intolerant of criticism, and more unsparing and vituperative in their replies to it, than any other class of people on earth.

Among clergymen one would at least expect the spirit of charity, especially in discussing religious topics. But they carry their opposition to the increasing light of the dawning new day to the extreme of denying to others the same religious liberty which they claim for themselves, and are foremost among those who are asking for legislation nullifying our constitutional rights of free speech and religious liberty, so dear to every American heart, and purchased at so great a cost of blood and suffering by our forefathers.

What leads them to be so vindictive in their opposition to the teachings of those who dis-

agree with them? Do they fear that their own teachings will not square with the teachings of the Bible? Or is it because "the darkness hateth the light"? Surely if they are right they have nothing to fear; and if wrong they should, of all persons on earth, desire to be set right, and should fearlessly invite honest criticism.

It is evident in many cases that they cannot answer their critics, and so take refuge in evasive answers, and resort to persecution to silence their questioners. But as the light of this new day grows brighter and brighter (Proverbs 4:18; 2 Peter 1:19) the people are rapidly coming to see that the position of the clergy is untenable; that they know very little about the Bible, and that they are not preaching its precepts. Hence the people are rapidly losing confidence in these teachers who are trying to defend themselves by hiding behind special laws and privileges and by inciting class prejudice and hatred.

Why can the clergy not learn the lesson which all history teaches, that persecution always reacts on the persecutor, and that history will record their name as one held in shame and contempt? Why can they not see also that the names of those who have been foremost in instituting civil, religious, social and moral reforms, in the face of persecution, ofttimes even unto death, are now blazoned on the pages of history as earth's *real* heroes, patriots and benefactors? Self-interest and prejudice blind them most effectually to the oft-repeated lessons of history.

Happy indeed will be that man who recognizes the onward march of progress, who realizes that the old is passing away and the new is coming in, and who, humbling his heart, falls into line with the new day and its new light.

Happy also will be that nation and that people who, profiting by the experience of past ages, will appoint commissions whose duty it will be honestly to investigate all new theories of government, law, science, religion, invention —everything which has for its aim progress or reform—culling therefrom that which has real merit, the state becoming the owner of all patents, copyrights and privileges, and using these for the mutual benefit and blessing of all its citizens, and not permitting them to inure to the benefit of private interests. What blessings would accrue to that nation; what wealth; what efficiency! This would be real progressiveness. Such a nation would soon outstrip all others.

But we may expect the privileged classes to oppose the new order, as long as private ownership of patents, copyrights, charters and special privileges continue to benefit them directly, by enriching the few and impoverishing the many.

Is there any prospect that such a time will come when selfishness shall cease to be the dominating influence in men's lives, "when each man shall love his neighbor, justice give to each and all"? There is just such a hope, long-lost, and forgotten by the majority. It is found in the Golden Age, even now dawning, when "peace on earth, good will toward man" shall prevail.

Well has the poet written:

"The night is spent, the morning ray
Comes ushering in the glorious day,
The promised time of rest.
Hark! 'Tis the trumpet sounding clear;
Its joyful notes burst on the ear,
Proclaiming tidings blest."

Where Labor and Capital Should Meet

By Dr. John A. Van Valzah, Ph. G.

THE writer does not wish to be classed as against labor on the one hand or as against capital on the other, but just, as it were, a good mixer—one capable of showing where the weak points of both are, of directing the discard, making use of the strong only; for no sane thinker will deny that both sides possess strong points.

The conditions in the world today are as if two giants were locked in deadly strife that will continue to the bitter end, culminating in the utter destruction of both, with the remainder of the world going down in the fall.

We would like to ask our readers, Have capital and labor gone mad? And if so, what is the remedy? All the world is governed by cause and effect. Tariff, the much-mooted question, a political horse that has been ridden to death, again rises and substantially resolves itself as the basis upon which the trade-tides of the world must rise or fall. In plain words, changes are constantly in demand to keep the tariff

from becoming prohibitive. Today's world conditions are practically due to failure in making these changes.

Every transaction in the world may be considered under the head of tariff. High tariff is alike prohibitive, be it enacted at our ports of entry or our railroads or our labor unions or what not. The moment a tariff overreaches a creative mark it becomes prohibitive, and stagnation results, such as we now are undergoing and suffering from. A scientific, reasonable tariff on imports, on railroads, or by labor immediately becomes a source of revenue, a public asset. Going beyond reason kills the asset, kills the prosperity of the country, of the railroads and of labor or anything subject thereto. How about our Government today, our railroads, our unemployed?

The railroads applied to our Government, and Congress relieved them by extracting hundreds of millions from our Treasury. But who will relieve the Treasury? And unless there is a change, that question must be answered sooner than you anticipate. If Honorable Robert M. LaFollette's recent speech in the United States Senate were read by our entire country, confidence in our present administration would not last over night. And yet we have the only government on earth whose prosperity can in the twinkling of an eye be made greater even than in war time. This will be made evident if you peruse this article to the finish.

Today there is a combined effort upon the part of capital to break the labor unions, and upon the trades-unions to maintain their position. Both seem to overlook the hardships which they are thus forcing upon an innocent public. But the limit is drawing near. Within the past week a banker informed me that one hundred thousand dollars in savings had been withdrawn during the past month from his bank alone! If this continues long, what will be the inevitable result?

The war made us prosperous, as the large amounts placed in savings institutions affirm. The homes of our people were brightened as never before. New furniture replaced old, and all classes had a taste of real, decent living. Many indulged in luxuries; and having for the first time in life really lived, they will fight to the last ditch to so continue. Due to this fact alone we are inclined to the position which labor is taking in their fight today. But they are doomed to defeat and disappointment as surely as the morrow's sun shall rise, unless they together with the rest of the world adjust their tariff to conform once more to sanity in economic living.

This, however, does not justify the manufacturers in their tactics. We will acknowledge that after many months of shut-downs they are beginning to make a noticeable impression. But how far-reaching, how terrible, the consequences through these methods!

Today the savings of millions are exhausted. Furniture that but once, and that for a short time only, they were permitted to enjoy, is fast following the savings, sold at a pittance that wrings the very heart's blood from those who are obliged to sell (better say, to give away) in order to keep the wolf from the door but for a short period longer. Homes are beginning to topple. Scarcely a day passes but we read of suicides from loss of home. Just beyond the pale of human endurance is revolution. And why take a chance? What can possibly be gained by pursuing this course? If a man owned a fine, spirited horse that refused to stand for the whip, would we consider that man sane or insane if he were to put that horse into the stable and starve him down until he had not enough 'pep' left to notice the whip? Of what value would he be at that stage of the game? Now just add to the horse's case the fact that human beings have minds, and this is the sum total: You, in plain words, are creating countless numbers of reds, radicals, anarchists, etc. One sensible, or rather safe, act under these circumstances still remains: Either carry your system to the point of extermination or else change your tactics before it is too late.

Now suppose we glance at the labor side—the unions, if you please. What are you doing for the benefit of your members? Teaching them to place and hold their services at a tariff that is prohibitive. As a result in this great country everything is going to the bow-wows! Millions of homes are needed; countless millions more need repairs; and your prohibitive tariff prevents both! Do you fully realize that a day lost to your followers is never regained; that there is a time, as the poet said, which taken at its flood leads on to happiness, but which neglected, the remainder of life will be passed in hardships?

Don't you think that it is time to drop your insane desire to get something for nothing, when you are not only not getting it, but are losing everything you have saved? Workmen, can you not see that your leaders are living on the fat of the land, while you will soon be like Nebuchadnezzar, compelled to feed, if feed at all, upon the grass of the fields? Do you realize whom you are squeezing out? If you continue your present course, soon there will remain only yourselves and the rich; and every time you raise your wage they will raise your rent and the cost of living. Independence is yet within your reach, your very grasp, if you will but accept it by applying the remedy.

THE REMEDY

The building-trades unions should immediately drop down to pre-war prices, subject to a sane advance or lowering as natural resources will from time to time permit. Here is where the true value of union can be proven to friends and foes alike, if in the hands of honest, competent leaders.

What will be the result? Not an idle workman in the United States. As a result of practically a five-year standstill our country but awaits a sane period of live and let live.

Do not blame the capitalists any more than yourselves. Meet them half-way and see what happens! The common citizen is yet a power, and ever your friend, if you act worthy of his friendship. Crush him out—and just now you are on the right road to do it—and then watch what will happen to you.

Act now; and the old United States will again become "the land of the free and the home of the brave". Fail, and it will drift into the home of the knave and the land of the slave.

If merchants do not immediately conform to your actions, start chains of coöperative stores; and they will either starve or else become your employés. But first give them a chance.

Now what should the rich do? First, absolutely put the common carriers, or transportation, back on pre-war tariffs. This would be getting steam into the engine of progress. Then send an immediate collective order throughout our country that on next Monday morning every whistle in America shall blow the same as they did on the day that the war ended; and our troubles will be at an end. Give notice through the press that every factory, every mill, every mine will start running full time; and when the laborers, mechanics, etc., appear upon the scene, inform them that work is to resume the same as before the war with wages subject to, and in accordance with, the cost of natural resources, upon which both capital and labor shall abide; that in the event that they shall not be able to live as before the war, capital will assist them in the establishment of coöperative stores. How soon do you suppose the merchants would "come across"? In three days time would appear ads., soliciting your patronage at pre-war prices!

Now have we not been mules long enough? Is it not time to get down to "brass tacks"—to show the world that our form of government has neither outlived nor outgrown its usefulness, its practicability, but that its principles can encompass the entire world and stand up under the storms of ages?

What will become of us if we persist in continuing on in our insane tendencies, as evidenced in every act of all of us at the present time? Come, shake hands; let us be men!

God has practically given us the Garden of Eden. How much longer do you suppose He will permit us to inhabit it, if He looks down and beholds the sad spectacle we now present in the use we are making of it?

Garden Irrigation *By J. C. Pluimer*

ASTONISHING results can be obtained in the raising of cucumbers, melons and other water vegetables by sinking a quart can into the center of each hill and filling the can with water two or three times daily. Before being sunk into the ground, the can should have half a dozen nail holes punched in it, care being observed that none of the holes are nearer than ½ inch to the bottom of the can. These directions should be carefully followed.

American Can stock has been as high as 32 this year on the New York Stock Exchange. Something is needed to boost the stock back the points it has slipped down. Perhaps the tin-can irrigation plan may prove to be the Moses to lead "Can" to better things.

Corax, Jefferson, and Russell *By John C. Miller*

MR. EDITOR: I write you a minor comparison between the present time and that of Corax, the eminent Greek scholar. At the time to which I refer Greece was under two reigning powers; the king and his immediate followers, and the church established by law—the clergy and their followers. The mass of the people were ignorant, and kept in ignorance by the reigning powers. When a man had accumulated some money or property, the representatives of the king would, under the guise of contributing towards patriotism, come around and oblige the subject to show his loyalty by giving his wealth and property to the monarch. At other times the clergy or their representatives would gather in all the man's possessions as a gift or offering to the church.

Corax had, in a short period of time, a large number of the laboring classes of Greece educated up to a point where they would appear before the government or the clergy and ask that reasons be given why their property was confiscated. Corax was one of the first Greeks to devote his time and energy to the welfare of his race. He educated the people of Greece up to and above the plane of education of the rulers. Like all men of this character the life of Corax was one of love and sacrifice, and in all probability he died poor.

When Thomas Jefferson so ably provided for a "general system of education" for the American children, he followed the idea, intention and principle of Corax; viz., to bring the child of the poor man up to a plane equal to that of the child of the man whose station in life was above want.

No sooner had our Civil War ended than a system of parochial and private schools sprang into existence. Were these schools intended as aids to education? They were not. They were to be the schools of the separatist. They were intended to break the common fellowship of the public school and to teach a doctrine in direct contradiction to that of Corax and Jefferson.

Note now the growth of these private institutions. In the few years of their existence they have almost choked the public schools of Jefferson. In some sections the public schools are nearly crowded out. In other sections they are struggling for existence. This means that the United States are going backward, not only to medieval days, but to the conditions that existed in Greece before the days of Corax.

The teaching of Corax and the public schools of Jefferson gave the peoples of Greece and America one thing above all others—Independence. The parochial and private schools, the schools of the separatists, teach devotion to the sponsors of schemes of iniquity.

Note that along these same lines is flowing a vein of ecclesiastical doctrine which is gradually becoming a menace and a hindrance to the progress of America. Notice also that the spirit of independence is never found among the devotees of these schools.

At the present time the union of churches appears to be the dominant aim of all churches.

Charles T. Russell, the American Independent Preacher, suffered from the lack of independence already prevalent among the churchgoers of all denominations. The doctrine taught by Mr. Russell was immaterial to the clergy, who think that one doctrine is just as good as another when all the doctrines are wrong. Thus if the teaching of Charles T. Russell was an error, his teaching was no better, and impossible to be worse, than the customary doctrine of the ritualistic clergy. But the independence shown by Mr. Russell was the stumbling block to the clergy. His independence brought together against him the eminent minds of the pulpit in all the different denominations.

In a few years Charles T. Russell had a following that was leading the people of the world into the ideals of Corax, the teacher of rhetoric, and Jefferson, the independent patriot.

Various labor journals and periodicals can advocate the cause of the working man for years and years; yet every effort will be futile unless they advocate to an independent people. The work of the editors of these journals will be done in vain until these same papers support the public schools, and bring forth a citizenship that will strive for the common good of all, for a people that will build up a government "for the people and by the people", and no one else.

A few years ago the evangelist was a well-meaning person disgusted with the formalism of churches who went forward to better the people. But times have changed. The evangelist of today is generally a side-partner of clergymen, who is used by them to gather the non-church-goers into one body and sanctimoniously to turn them all back to the church which they had left. At times the evangelist is a ready convenience to be had as a counter attraction in opening up a revival meeting wherever the International Bible Students are opening up classes.

It is almost impossible now for one to be independent in religious matters, owing to the devices that are in vogue to hold the masses to tyrannical and scheming leaders.

One thing above all that is at present needed is an independent paper for an independent people. Such a paper is THE GOLDEN AGE.

We are sadly in need of a few such men as Corax, Jefferson and Russell.

Knowledge of Values *By H. E. Branch*

HOW can you and I honestly and intelligently exchange products when we cannot define the labor cost (the only cost or value of any product) or value of our products? What right has labor of brain or brawn to appeal to anybody sitting as a court for redress of grievance when it cannot demonstrate and verify to the court and to the public conscience the justice of its demands? When labor solves that problem and industry can correctly define the labor cost or value of its products, a just public sentiment will enforce its just demands without appeal.

Productive industry is the creator of all commercial values, and is entitled to all the products of its creation minus the industrial or labor cost of making needed exchanges. If farmers and other workers retained their entire products or received their full value in other products when making necessary exchanges, there could be no profits, no millionaires and no private monoplies. Our corporations, millionaires and profits are created from the surplus—many times necessities—taken without due reason from productive industry.

Business is merely a subordinate branch of labor, or industry, engaged in the labor of making commercial exchanges. It is entitled to full pay for its labor or social service in making exchanges and also to its pro rata part of the industrial surplus that will always exist after natural resources are devoted to the unrestricted service of humanity. Then enforced idleness will be impossible; and every citizen will have an incentive for initiative and efficient industry. Then a man's social status will be measured by his intelligence, honesty and efficiency in service. Incentives to crime will disappear.

Mental and physical industry are absolutely essential to mental, moral and physical development; and every healthy individual owes it to himself and to humanity to employ his faculties in response to that natural law to the limits of its just demands. In obedience to that law the faculties of minors should be cultivated, developed and guarded by intelligent adults. Obedience to that law will make every consumer a producer. Then the care of infants and the afflicted will be a pleasant and sacred public duty and will prove an incentive to needed industry. Costly and grafting private charities will then disappear, because the performance of these public duties will give pleasure while being a very minor tax on our great surplus. Free access to mother Nature's inexhaustible store-house will drive the gaunt wolf of famine from the haunts of men. The healthy adult as an organ of the social body who does not contribute his due share to humanity's surplus deserves nothing from the public, except its contempt.

As long as industry is ignorant of the attributes and value of its products, it will continue an easy prey for graft and greed under any form of government that may be adopted. Let that fact soak in. A general and correct knowledge of values will inaugurate social and "economic justice"; and nothing else will. Knowledge of values is the one missing link from our social chain. Why not devote more time and space to a mental search through the realms of fact for that missing link?

In the Golden Age master minds of surpassing brilliancy will plumb the depths of knowledge, and develop the coming true science.

"Build Me Up a Highway" *By Mrs. T. R. Hopkins*

"BUILD me up a highway," saith the Lord. And is it not being done, right before our eyes?

We read in a geographic magazine that within a year after the British had taken possession of Jerusalem there was a greater supply of water, and better roads leading from the city, than there had been since the days of the Roman Empire.

Here in America we cannot comprehend why a city having an insufficient water supply would not make an effort to remedy that condition. Yet through all these centuries that wonderful city has been short of water and has had poor roads connected with it.

The Romans were the greatest road-builders of any of the ancient empires. The most noted road which they built was the Appian Way, in Italy, which was about one hundred sixty miles long and was built about three hundred years before the time of Jesus. Portions of this road are still preserved; and possibly the Lord has permitted it to remain because the Apostle Paul traveled over it on his way to Rome.

As everyone knows, the Romans were in control of Palestine during the time of Jesus. That was a period of great light. To His disciples Jesus said on one occasion: "Work while you have the light; for the night cometh, when no man can work". Surely the night did come, and is commonly spoken of as "the dark ages".

Light and knowledge are again coming to the people of the earth. With the coming of light comes the desire to build highways, not only upon the land, but on the sea as well, where the different steamship companies follow with chart and compass a highway upon the ocean.

One of the great achievements of this present day was the building of the Suez Canal, about sixty years ago. We sometimes read that this canal had been made once before, in the time of Cleopatra. The "Britannica", however, tells us that the former canal was not from sea to sea, but from the Nile to the Red Sea.

During the present century the highways over the United States have been developed with wonderful rapidity. Automobiles have created a demand for good roads, and good roads have been built. They are everywhere — excellent highways built by the state, and connecting large cities, with many other fine roads radiating from the city out into the country in many directions. The bridges, whether for the use of the railroads or for the use of teams and autos, seem to be as nearly perfect as man can make them. Never before in the world's history have there been such highways and bridges.

While steamboat and railroad travel belong to this age alone, they furnish almost ideal or perfect accommodations to travelers. These conditions are extending everywhere. Here in America there are more autos than anywhere else in the world; and if we are thinking on this subject, we shall find some references to it in almost any magazine. Reference may be made to the extension of railroads in Korea or to good roads in South America; or it may be a mention of a river in China where the Standard Oil Company maintains a steamboat service. And these boats produce a better highway than do the river boats of the Chinese.

Some of the best laws of the country and of the nations are for the safety of travelers.

One experiences a thrill of joy to see a big ocean steamer slip so carefully, so perfectly into its place at the dock. A boat will back out from among many other boats, swing around and leave without disturbing any of the water traffic.

In boarding a train in a large city one can scarcely make the mistake of taking the wrong one, so carefully is the traveling public guarded. When auto riding it is a pleasure to note how the autos keep to their own side of the road, and with what nicety they are parked in the cities without interfering with each other.

While the Panama Canal is the world's greatest achievement in highway building, yet every steamship line, every railroad, every bridge and every road is important. They all help to bring mankind closer together and to make of people one brotherhood; for "God hath made of one blood all nations of men for to dwell on all the face of the earth".

With better highways on water, earth, concrete, steel and air, and with swifter means of travel, mankind is destined to dwell in intimate relationship the world over.

Beauty of Face and Form *By Mrs. Andrew J. Holmes*

LOVE for beauty of face and form of the human nature is not based upon a depraved or immoral desire to attract the attention of the ulgar-minded. It has a deeper significance. It s a deeply rooted instinct of the human nature, partly lost by all and entirely lost by some, the loss in either case being due to heredity and to environment.

Our ideals of beauty of face and form of the human body are the Greek ideals materialized and preserved for us in their works of art. The Spartan Greeks considered that the training of a man began before his birth, and the mothers were taken from among trained athletic maidens of Sparta. Their all-round system of physical culture produced a race of people who are more noted for their physical beauty of face and form than for anything else.

This fact should convey a lesson to us of today, in view of our poor system of education and of the indifference to the physical condition of the younger element of society found in our institutions of learning. Young people are permitted to grow up in ignorance of the functions of the human body; they are given to understand that all exposure of the human form leads to erotic imaginings and provokes to lust. Either the child must be taught the dignity and the duty of the human body by those whose duty it is so to instruct it, or else it will be taught by evil companions all that is vile in connection with sex function. If you want your boy and your girl to have pure thoughts in reference to themselves and their bodily functions, teach them the truth in all its details. Teach them the object and the duty of sex, the wonders of the sex principle. Teach them that God created man and woman for the very purpose of fatherhood and motherhood, and that without sex there would never have been a race of human beings. Teach them that the sex principle, when properly understood and properly controlled, leads to highest and grandest characteristics; but that only when rightly understood does it bring its greatest blessings.

Our superficial knowledge of the human body and its functions has reproduced the poor wrecks of humanity which we daily encounter. And in this dreadful work prudery has been one of the most dominant factors. The lack of proper instruction of the child by both parents and teachers as regards the sex function is responsible for the misery endured by the uninstructed victims of our social system.

In Sparta the girls were trained in physical culture in the same way that the boys were. They were not taught that there was one moral standard for girls and another for boys. The healthier social life and the greater respect and consideration to the women of Sparta than elsewhere must be attributed to the pure mind, the independence and the strength of character produced by physical training, which is always the result in degree of practical physical culture.

HAVE TO LOOK BACKWARD

There is a pathos in the fact that we who live today, with many aids to mental and physical development that have come to us through the many centuries, should be forced to look back to a time when even the Greek ideals of beauty were surpassed by our first parents, Adam and Eve; that by Adam's disobedience of God's command began the deteriorating work of disease, sickness and, finally, death of that perfect man and woman; and that those defects have been increased and multiplied, and have been inherited by every one of Adam's posterity. The best portrayal of the Greek ideal of the human face and form comes far short of the perfect beauty of that first man and woman.

The man or the woman who uses money, time and influence in placing before the world the highest ideals of true beauty of face and form of the human body, with the knowledge that will enable all who will to make the necessary effort through putting into daily practice the laws of right living and building up a degree of health and strength, a condition of vitality that produces a superb, virile, wholesome, beautiful physique, is the one who has retained to a greater degree the instinct of beauty implanted in the human nature by a wise Creator. On the other hand, those who belittle and deery the efforts of those who try to attain and to teach others, are those who have lost in degree

this instinct of beauty in the human nature. Love for that which is beautiful either of face or of form or of character or of any other manifestation of beauty is more lacking in some persons than in others, just as faith is more lacking in some than in others, inherited in degree through the fall of Adam from that state of perfect beauty of the human nature which God said was "very good".

Throughout the entire world of nature beauty is the manifest action of that perfect order of organization which characterizes all the works of God, the Creator of the whole universe. Beauty in the animal world is based upon the same perfect order of organization. The lower animals invariably are beautiful. But in the human race defects are very apparent. By father Adam's disobedience sin entered the world; and sin has worked imperfections in the whole race for six thousand years. This is the reason why there is more ugliness in the human race than in the lower planes of being.

Those who learn and obey the laws of right living are the most perfectly balanced and most efficient in physical attributes. Beauty of face and form reveals a normal and well-balanced makeup, vitality, a body clean inside as well as outside, a wholesome state of being which is worth all the effort required to produce it. The energy derived from a vigorous system is the result of having pure blood, sound heart and lungs, and the normal functioning of all the organs of the body, all of which are required to produce beauty of face and form.

EXERCISE ESSENTIAL

Exercise of the proper kind is essential to give and to maintain grace of movement and beauty of contour. A lack of muscular development leaves the body angular, awkward and ugly, while an excessive covering of fat makes one flaccid and more or less hideous generally. Well-developed muscles give not only firmness and fullness in every part and in the right place, but also that character without which no true beauty of outline is possible.

The man and the woman who, after learning and then practising the laws of right living, have brought themselves up from being poor, sickly weaklings to strong, healthy, handsome manhood and beautiful womanhood, are living proofs that there is no need for any one to remain in a sickly, diseased condition; and there are many such living proofs of the efficacy of physical culture in the world today. The man strong of limb, courageous of heart and handsome in appearance should call forth admiration from all who behold him. Who would not wish to call such a man father? The woman with the queenly form, exquisite coloring, smooth, healthy skin, clear, limpid eyes, should also call forth expressions of admiration and approval from those who love the beautiful; for her beauty indicates qualities of value necessary to fill her place properly in the world, and as wife and mother.

Health, strength of muscle, beauty of face and form mean everything desirable to both men and women. They mean the possession of all the delicate intuition which carries with it the full realization of complete power and instinct of superb manhood and womanhood. We all should desire and strive for this high degree of perfection, not only because we love the beautiful — which should be an incentive — but because it enables us to fill our place in the world more efficiently, and makes us better men and women, fathers and mothers, husbands and wives — qualities then in turn transmitted to our children.

WHY THIS MISERY?

Where can we go and not meet poor, pale, sickly specimens of manhood and womanhood? You find them in the homes of the lowest and of the highest. All of them are suffering, leading an unsatisfactory and unhappy existence, until they end it in a premature grave.

And why all this misery? The first cause was Adam's transmission of disease and weakness to his offspring. The second cause was the ignorance, indifference and laziness on the part of the victim of those conditions. If we go contrary to the laws of nature we must pay the penalty. If the woman will encase the vital organs of the body in a straight-jacket of steel, pinch her feet in shoes too small, and walk elevated on high heels which throw the body out of line, stuff her stomach with indigestible foods, neglect internal cleanliness, proper muscular development and deep-breathing, she is sure to reap the harvest of such sowing. The

laws of nature recognize no mitigating circumstances. Ignorance, laziness or neglect are the causes of a sickly, ugly body; and the only way to escape such an undesirable condition is to live according to nature's requirements.

Health and beauty are a question of pure blood and a vigorous circulation; and these two requisites are absolutely dependent upon the blood's being freely supplied with pure oxygen. Deep breathing is the only way by which the blood can obtain its full quota of this life-giving gas; and such breathing is possible only where there is nothing to hinder the action of the abdomen. It goes without saying that an unrestricted waist permits the organs of the abdomen to do their work as nature intended; and it will be obviously unnecessary to add that unless they can so act, the woman's health must suffer; her usefulness in life must be lessened.

The woman who loves the true beauty which lies in the natural form that has not been tampered with by corsets, high heels and other devices is a wise woman. She will set an example for her sisters to follow, an example that will repay them to an undreamed-of degree if they will follow her advice. There is no part of the body that does not feel the ill-effects of the corset. The lungs, the liver, the heart, the brain, the intestines and the creative organs endure an endless amount of misery. Any physician will tell you that thousands of women die every year from consumption, cancer, tumors and many other diseases caused by the death-dealing corset. What a crime mothers commit when at the very time in life that the procreative organs, as well as the vital organs, are developing they put upon their daughters corsets which restrict and retard the growth of the young body! We read with horror that the Chinese bind the feet of their girls when the latter are young. But which is worse, binding the feet so as to restrict their growth or binding the vital organs of the human frame?

Go into a large gathering of women, and look at their pale, sickly faces, and their wobbling gait. What is the cause of this? It is the result of the death-dealing corset and high heels, and to a great extent the chief cause of other ills. Look at the shoes which women wear. Could you see the naked feet of those women, you would see that they are a mass of corns, bunions and aches, to say nothing about the strain upon the nerves and the back produced by throwing the body out of line. Is it to be wondered at that when those women become mothers they require their physicians with his instruments to do for them what Nature would have done if she had been permitted the development of the strength and vigor, in the earlier years of their lives, necessary for this ordeal? But they pay the penalty of their mother's foolishness, as well as their own, in the suffering they endure, whether they live through it or find an early grave. And for what? For their perverted, pernicious ideas of style and beauty. How can those poor, sickly creatures bring healthy children into the world? They cannot. And the mortality of infants under one year old is fifty percent. The Chinese women do not wear corsets, and they have a fine, full bust, while seventy-five percent of the American women have no bust at all.

SOME SUGGESTIONS

Maternity is the glory of true womanhood. Therefore every woman worthy of the name should desire this blessing.

As for beauty, all women should desire to be beautiful. And right living, proper diet, rational dress, systematic exercise and hygienic surroundings with plenty of fresh air and water, will do much towards bringing beauty to any woman. Women should make the most of every opportunity. Let them quit being slaves to fashion, and devote more time to nature's needs. Then they can be just as beautiful at sixty as at twenty-five. There are many living proofs of what is here stated; and if one woman can accomplish this, why not all?

Some years ago I read of a woman famous for her grace of carriage and beauty of face. She said that at the age of eighteen she was round-shouldered, awkward in her movements, and decidedly plain of face. Her deficiencies were such that she was an object of pity and of ridicule. It was while smarting under the sting of some unkind remark that her attention was called to a piece of sculpture—"The Three Graces". So impressed was she with the beauty of those women in marble that she decided then and there that from that day forward to the end of her life she would try to make herself as nearly like those beautiful ideals as she could be. She studied physical culture and put into practice all that she learned, with the result

that at the age of thirty years she was the object of admiration of all who saw her, and in more than one country famous for perfection of face and form.

All breaches of the laws of health are physical sins. When this is generally understood, the needs of the human body will get more attention, with the result that ugliness of face and form will disappear, and true, wholesome beauty will take its place.

Facts about Peanuts

THE peanut is rapidly assuming a position of very great importance in southern agriculture. An average crop is about thirty bushels per acre, although yields as high as one hundred bushels per acre have been reported. The peanut tops are considered equal to alfalfa for hay. It requires a bushel and a half of nuts to seed an acre.

In many instances the peanuts are harvested by hogs, and it is calculated that a good acre of peanuts should produce twelve hundred pounds of pork. Peanut-fed pork does not bring as much on the market as pork fed on corn, because the flesh is too soft and oily; but if the peanut feeding is discontinued during the last few weeks of the fattening period the pork is firm and brings top prices.

Immense quantities of peanuts are sold for use in the nut form. Cakes and confections consume large quantities of these. Shelled and unshelled, salted and unsalted, fresh roasted peanuts are in large demand with all classes, old and young.

During the World War peanut oil rapidly came to be one of the world's most important food oils. It first began to find its way into the United States in 1917, when about three million gallons were imported from China. In the first ten months of 1919 twenty million gallons were imported, mainly from Japan and China. The recognized center of the peanut oil industry is Marseilles, France, where ten varieties are quoted on the exchanges. It is estimated that in 1919 about one million gallons of high-grade peanut oil were used as salad oil in the United States. Many prefer it to olive oil.

The best American variety of peanuts is the Spanish peanut, producing forty to sixty bushels to the acre, each bushel yielding one and one-eighth to one and one-quarter gallons of oil. Each ton of the farmer's stock yields about six hundred pounds of dirt, hulls and trash, six hundred pounds (eighty gallons) of oil and eight hundred pounds of meal. Peanut meal of the better grades is suitable for human food, and the poorest grades make excellent stock feed.

Practically all of the cottonseed oil mills of the South now manufacture peanut oil at such times as the oil can be produced and sold in competition with cottonseed oil. When peanuts are high in price this cannot be done; nor can it be done when cotton is down to present ruinously low prices.

Before the oil is expressed the nuts are run over a picking table, where all foreign matter is picked out by hand, together with any decayed nuts. The red skins are removed by means of revolving brushes, which also remove the germs. An inferior grade of oil is subsequently obtained from the germs and skins.

The high-grade oil of the first pressing makes an excellent salad dressing. This oil is usually strained through charcoal to make it light-colored. Cottonseed oil needs to be refined before it is edible, but although the color of peanut oil is a little dark unless it is first run through the charcoal, yet it has a sweet, nutty flavor, and is a thoroughly satisfactory table oil just as it runs from the press.

The second pressing is used in the manufacture of margarine and the third and fourth pressings in the manufacture of soap. Modern margarines or "nut butters" as they are commonly called, are largely mixtures of peanut oil, cocoanut oil and similar oils, ripened with milk. Oleomargarine is margarine which contains animal fats.

Peanut oil is now commonly used in preference to olive oil in the packing of sardines. The fish are first cooked in peanut oil, which is afterward drained off. Then the fish are packed in the tins and olive oil poured over them, so that they can be sold as "Packed in olive oil". As a matter of fact the peanut oil is as good as the olive oil and should sail under its own proper name, and be poured over the fish as such.

Wheat Sales in Canada *By J. C. Rainbow*

MR. EDITOR: I am enjoying and am profiting mentally by your bright, cheery, up-to-date magazine, and bringing it to the attention of others too, when possible, that they may enjoy it likewise.

The May 25th issue is to hand today: and feeling confident that you would not willingly mislead any, even in the least degree, I am taking the liberty of pointing out to you that a statement made on page 489 to the effect that the United Grain Growers and the Saskatchewan Coöperative Elevator Companies make three payments to farmers for their wheat is not fully correct.

In 1919, for the purpose of handling the wheat crop in Western Canada, the Dominion Government appointed the "Wheat Board", and the system adopted by them was, substantially, as stated by you on page 489; and this applied to all companies buying wheat here.

There was a fixed price according to grade, and then a payment of eighteen cents (18c) per bushel made later, and then later on another one of thirty cents (30c), a total of forty-eight cents (48c) over the original price.

No elevator company, coöperative or otherwise, had adopted this method *previously,* nor have *any of them used it since.* These coöperative companies handle wheat in *exactly the same way* as other companies, except that farmers themselves, of course, get any profit that comes to them as shareholders in the concern.

The method of purchase in vogue here by all elevator companies is either by the load at country point at street price, at track price for car-lots, or car-lots are shipped for account of the owner to the terminal elevators and sold on commission.

Perhaps you may not think the matter of sufficient importance to warrant a correction: but if you feel that it would be well to state the real facts so that none may be disappointed should they fail to find things in this connection as far advanced as they might wish, you might verify my statements by communicating with the General Manager of either of the companies, at his office in the Grain Exchange Building, Winnipeg.

I rejoice with you dear people in the glorious prospect opening out before us as we enter the "Golden Age", and would do nothing to hinder, but all to help in true coöperation, and am delighted to learn all I can about the wonderful coöperation of all individuals on all planes of being in that glad day. But facts are facts; and the fact is in this line that no matter how good and perfect the wish of those at the helm in these companies, they have thus far not been able to overcome the manifold difficulties before them to that degree where they are able to adopt the system of wheat purchase outlined on page 489.

Heartiest best wishes to yourself and all who are coöperating with you to give us this glad harbinger of the Great Messiah's kingdom — the "Golden Age".

Millennial Cotton *By Alex. Evans*

IN THE year 1915 I received from Pastor Russell thirty-two seeds of what I call "Millennial Cotton". From these seeds I raised in the first year sixteen stalks, from which I gathered seven pounds of seed cotton.

I picked the seed from these bolls by hand, and as a result of the next year's planting raised eight hundred pounds of seed cotton. This was too much to even think about picking or ginning by hand, so I took it to the public gin at my home town, where I paid a little extra for the ginner's trouble in clearing the gin stand of all other scattering seeds, so that the Millennial seed might be kept absolutely pure. I have done the same from year to year ever since.

The "Millennial Cotton" grows to an unusual height, branching freely from the trunk of the main stalk. The bolls form in clusters which are so thick that some have said that the boll-weevil did it good by thinning out some of the bolls.

In the year 1920 I raised eight five-hundred pound bales of Millennial Cotton, although I did not anticipate a crop of more than five bales, and none of my neighbors foresaw that the crop

would be as great as it actually proved to be.

"Millennial Cotton" makes a pretty staple of lint and has been known to bring an extra price. It is remarkably productive of seed and leaves, supplying food for man and beast and fertility to the soil for the benefit of future generations.

I am not pushing the raising of the "Millennial Cotton", as I realize that the market at present is overstocked and that large production of this remarkable cotton would only add further to a supply which is already too great for the world's purchasing powers. But it is good to know that in the Golden Age there will be no danger of humanity's being without proper food or clothing. The supply of all things needful for a perfect race will be abundant, and the perfect rulers of that time will know exactly how to make the best use of all that is produced.

A Dying World *By John Buckley*

EVERYBODY admits that the world is very sick. No one has a cure but that of more business. No one has told us yet why the world is sick. All business is done on a credit basis. It is only the poor man that is refused credit. The farmer borrows to harvest or to carry his crop, the business man to extend his business or to carry accounts, working people to secure homes. People out of work borrow to buy food. Property holders mortgage to get money, that they may invest in ventures that pay a higher rate of interest; and nations bond their citizens into slavery, that they may wage wars.

The farmer is forced by economic conditions to accept a wage that a boy in a broker's office would scorn. City workers organize and, pursuing r e g u l a r business methods, secure an advance in w a g e s. They are condemned by those who have to pay, and are called Reds, Anarchists, Bolshevists, and what not. Our cities are overcrowded, and the producers of actual necessities are vastly in the minority. A large part of the products of the cities are consumed within the cities themselves and by a class that in no sense are producers. It is a condition that helps no one but the money lender.

Centralization of wealth in the cities makes a foot of land in the business section of a city worth more than an acre of good agricultural land; and while the foot of city land that will produce nothing may be worth $200, the farmer's land can be bought for a third or a quarter of a cent per foot. If the man who knows would tell the truth, we would s o o n find a means to correct the trouble. He is, however, generally serving interests of his own, and fattening like a spider at the expense of others. It would be foolish to expect a city property holder to do anything that would reduce the value of his own property, or a city banker to advocate measures that were to his own disadvantage. How high we can build this house of cards, no one can tell. A breath may destroy it tomorrow. The man that cries, "Back to the farm!" does not know what he is talking about. The f a r m e r can neither buy the city products nor pay the unemployed of our cities to work for him. In many cases he cannot get the money to pay the interest on his mortgage.

Stephen Graham in his book on Russia, 1916, quotes a famous Russian senator as saying:

"The decentralization of our cities' populations is one of the things that are coming. Why should Moscow and Petrograd increase in size? They only do so at the expense of Russia as a whole. We have plenty of room for all."

Since that time the population of these cities has been reduced automatically by economic causes.

Our cities are no better than the cities of Russia, and in them the same conditions prevail. Are we to follow in others' footsteps until disaster overtakes us, or will some one point a way by which we may escape the danger? The Government cannot interfere in the matter; and the man who cries, "Back to the farm!" but voices folly.

Is there any one in this country who takes this most important matter seriously? The only remedy for the present conditions of unemployment is the restoration of Europe to a condition similar to that which existed before the war, that we may sell our products. This may take years, during which people without hope may become dangerous.

Can you inform me of any effort to correct this dangerous condition, which is daily becoming worse?

The New Freedom

By a Western Woman

THE farmers hereabout are frenzied, but will get no redress from legislation. The merchants will be helped to keep up their prices, but not the farmers. Last week I went to the department store here to get some shoe-strings. "Fifteen cents," the girl sweetly informed me. I had just heard from a brother in Oklahoma whose tenant had in forty acres of cotton. The tenant was offered eight cents per pound for his crop, and had paid eight cents per pound for the picking of it. I came home without the shoe-strings, and mended my old ones again, meantime pondering how many pairs of shoe-strings there are in a pound of cotton. If things keep on the way they are going, the children of the kingdom will be driven off the earth, and will be fortunate indeed if able to provide gunny-bag clothing when they depart.

Burris Jenkens, a minister of the Baptist persuasion, and also editor of the Kansas City *Post*, told us in his paper recently that the police officials were getting ready to use machine guns in the streets, to lessen "crime". What a strange place in which to look for profiteers! A chief of police in an Oklahoma town told the officers under him to shoot first and ask questions afterward.

A paper published by a professed follower of Christ had in its columns a letter from an alleged farmer, wherein he advocated farmers having two wives, so as to secure labor on the farm. This damnable suggestion was passed on to the readers without a word of disapproval. What does it all mean? Where is our "Christian" civilization of which we have boasted so long? How much longer can our institutions endure these paganizing influences? The employers are organized to fight the unions, the short work-hours and the increased wages; and it is doubtful if the laborers will submit.

In the West the police officials arrest every homeless man on the slightest excuse, and take all he has. If he has a hundred dollars they fine him that amount. If he has only ten they take it all, and in each case warn him to get out of town or they will send him up for sixty days.

A Philippine ex-soldier, named William Guy, having an honorable discharge from the army, came to us on the farm asking for food. He tried to work, but was suffering from a rupture. He was entitled to a pension, but did not know how to get it as he had neither friends nor money. Being personally acquainted with our Congressional representative, I asked his help; but as there was no money in it, he did nothing.

Mr. Guy kept travelling up and down the track to keep from being arrested; but finally, at our town, he and a companion, desperate because of hunger, stole some food (a thing, however, which Cardinal Gibbons has declared is lawful for a starving man). The people of our town are holy people, and never feed anybody unless there is something in it.

These men got sixty days in the county jail. The sheriff is allowed one dollar a day to feed each prisoner. I am a land owner and help to pay this amount; yet when these men had finished doing time they were so weak that it took them four hours to get the four miles from the county seat to my farm. They remembered that I had treated them courteously before; and as we were the only friendly people whom they knew, they came to us.

When Guy was arrested the town marshal relieved him of his watch, worth five or six dollars, and his pocket knife. It seems to be quite the regular thing for civil officials and army officials to steal the private belongings of the victims that pass through their hands, and I believe that it is largely the crimes of the official class that have brought the deluge of crime that is going on now.

Our town marshal is a murderer. His own son sold whisky and ran a gambling house unlawfully, protected by the father, until the citizens in a burst of indignation made it clear that they would stand it no longer. How comforting it is to know that we have nothing worse, thus far, than "The New Freedom" and a world made "safe for democracy"! If we had the League of Nations and a few more of the things that the world was supposed to be breaking its heart for, it is evident that all the decent people would want to leave for China or some other land where they do not say so much about Christianity nor show so much of the spirit of the devil. The preachers seem to have made a mess of it, the world over.

Death Transformed into Life *(Contributed)*

THESE days in which we are privileged to live are generally spoken of as the most enlightened times of the world's history; and yet the knowledge of natural history may be said to be very limited, and to leave a wide field for investigation.

How frequently one is asked the use of such and such an animal, bird, or insect, and the only answer is that one form of life seems to batten on another, either dead or alive; and that time, the great transcriber, will eventually make it clear whether the majority of these are useful or not. One thing seems certain — the whole world would have become a charnel house had it not been for animals, reptiles, birds, insects and plant life.

Just let us pause for a moment in the busy rush for notoriety, wealth, etc., and glance at the wonderful provision of an all-wise God, and consider these forces that are always at work to keep down corruption, which would breed pestilence and death among mankind. These forces are continually at work keeping corruption under, transforming death into life. Where the animal world stops the vegetable takes up the process. Plant life is able to assimilate the most putrid matter and to give us in return beautiful flowers, fruit, leaves and vegetables from things that have lived and died, but have been brought back into beauty and energy surpassing the works of man as much as the glorious sunlight transcends the most perfect artificial light.

The vine very rightly holds a high place in the estimation of mankind—our Lord having compared himself and the church to the vine—because of its beautiful, luscious fruit. Yet the secret of its production, as a rule, is known to the husbandman alone, who if interrogated would tell you that it draws its nourishment and beauty from decomposition, the secret supply upon which the root feeds.

Let us notice this process of keeping corruption under and of transforming death into life amongst the lower animals. A big-game shooting-party under a tropical sun has left the carcase of a large animal to corrupt and pollute the air with the gases thrown off during the process of decomposition. The vulture and the carrion crow scent the feast, and soon the dead body is stripped of the flesh and greedily devoured so that only the bones remain. With the shades of night appear hyenas and jackals, which share the spoil, the hyenas taking possession of the larger bones, and the jackals the smaller. If perchance it should be a lion or a tiger that has been slain the fur is consumed by grubs and moths.

With the smaller animals this never-ceasing process goes on. For instance, the scent of corruption of a dead mouse or bird will draw to the spot what is commonly known as the sexton beetles, which quickly get to work with the shovel-like heads which nature has provided, and by removing the earth under the carcase gradually place it below the surface of the earth. When far enough down, the body is covered, after which the females go down and lay their eggs in the fur or feathers. Then, when the grubs are hatched out by the heat from the putrifying carcase, they find suitable provender there.

It has been said that in the tropics the blow-flies and flesh-flies, which lay not eggs but long ribbon-like rows of living larvae, develop so rapidly that in a few days they are perfect flies and parents themselves and with such a voracious appetite that the vast numbers of them can consume a bullock almost as quickly as a lion could.

This transformation of death into life is going on in the waters of sea and ocean, large and small living things being fully and constantly occupied in destroying corruption.

These every-day occurrences go unnoticed by the great majority of people, much the same as the miracle of Spring, when what for months has been apparently dead bursts into life.

Where we find death we find life in some form or other. The conclusion we must draw from this is that nature is not interested in death, but in life. As the Scriptures well say, "the last enemy that shall be destroyed is death," which means the end of the great corrupter. "He will destroy him that has the power of death; that is, the devil." It was said of our Lord: "Thou wilt not suffer thine Holy One to see corruption". (Psalm 16:10) Our Lord, not being of

Adamic stock, did not come under the sentence of corruption passed upon Adam in the words, "Dying, thou shalt die".—Genesis 2: 17, margin.

It is good to know that the Golden Age is now at the door, when millions now living will never die; that the prophecy is about to be fulfilled which says: "Nothing shall hurt or destroy in all my holy mountain [kingdom]"; and that love welling up in every heart will find a kindred response in every other heart. Then weeping bereaved ones will have their tears all wiped away as the great resurrection work of transforming death into life goes on to completeness, and the place of Jehovah's feet will once more be transformed into the beauties of Edenic conditions.

Chiropractic Criticized *By Dr. W. A. Groves*

MR. EDITOR: Thanks for your letter of the 7th inst. Just the other day I received an enclosure in a business letter from the Secretary of the College of Physicians and Surgeons of Alberta, which I forward to you herewith. It proves pretty well what I had thought all along is true; viz., that chiropractors have little or no training and are simply bleeding the public, or that part of the public which likes to believe that osteopathy, chiropractic and what not have hit on something that the regular practitioner has somehow missed. I ask you to lay before your public that in the schools mentioned no practical anatomy (dissection) is taught except on the bodies of dogs; and that, moreover, more remarkable still, surgical anatomy is not taught at all. Surely this damns the whole business. When at college I studied anatomy for the best part of two years. It is nothing short of an insult for those uneducated people to pose as having technical knowledge superior to that of the trained doctor; and the sooner your clientele know it the better.

I have often wondered why it is that so many people, especially on your side of the line, fly to these fakers. No doubt the medical profession is somewhat to blame. Doctors are so much in the habit of "knocking" each other that the public naturally loses faith in them all to a certain extent. There are a great many quacks in the profession, you know. You have probably heard tales of how such and such a doctor "aborted" an attack of pneumonia or typhoid, "cured" appendicitis without operation, "scattered" a localizing infection, etc., etc. They said that they did these things because it paid to say so, got them some reputation for doing wonders. They are almost as bad as the chiropractor, though it may be said for them that the other fellow is doing it and they have to do it in self-defense.

You did not publish my last letter. Publish this one. It may open a lot of blind eyes and lead a lot of people to fortify their confidence in an honest, unassuming doctor, and a lot of others to suspect the bombastic cure-all and to rely on the man who admits his limitations and does his best.

Perhaps you will begin to see from these remarks why I stated in my former letter that I have given up medical practice.

British Press Control *By A. J. Keen (England)*

YOUR correspondents in this country may or may not have acquainted you with an important social conquest here by the Roman Catholic Church, which has only lately forced itself on the notice of the observant. This is the frequent allusion, by many of our daily journals, to the movements and the services of the body without the use of the distinguishing adjectives, "Roman Catholic". This has no doubt the effect of causing the reader often to think that he or she is reading about the official Protestant Church. Thus these good people may be found inquiring of their friends how long a town quoted has had a bishop or a cathedral, only to discover that their journal has adopted just the same language as if describing a visit by a bishop of the official Church of England. The occurrence is not distinguished by the use of "masses" and "confessions", as these are not unknown to the official church.

It may not be untruthfully stated that while the British Press seems to invite reports of the progress of the Roman Church, it is difficult to trace from its columns the existence of any organization promoting the reading of the Bible.

Are the Quakers Desirable Citizens? *By George Hussey*

NEARLY two hundred and fifty years ago, America, in the first century of its glorious history as the haven of refuge for the oppressed, received its first considerable body of Quakers. They laid the foundations of what was to become the great state of Pennsylvania and established its metropolis, the city of Brotherly Love. They throve and prospered there, and the state and city prospered with them. The colonies, and the nation that succeeded, for years respected their scruples against the bearing of arms, admired them for their sterling virtues, and accepted them as among our best citizens. Distinguished statesmen, lawyers, physicians, bankers and business men have come from their ranks.

It would seem that all this is to be changed. Conscientious scruples have gone into the discard, particularly scruples as to the shedding of human blood. A few days ago in the Federal District Court at Cincinnati, a prospective candidate for citizenship named Franz, a member of a sect like the Quakers in its attitude toward war, refused to take the oath to support the constitution of the United States if it obligated him to bear arms. The man was sixty-two years old and scarcely likely to be called on for personal service, but he insisted on his scruple, with the following results as set forth in the Cincinnati *Enquirer* of June 4:

"'Petition dismissed' was the caustic comment of U. S. District Judge John Weld Peck.

"'I am ashamed to have appeared as a witness for a man of this caliber,' said one of Franz's witnesses, in apologizing to Judge Peck for having vouched for the applicant.

"'Get out of here!' said Court Bailiff William McHugh, U. S. Deputy Marshal, as he pushed Franz out of the presence of Judge Peck and of the persons assembled in the courtroom.

"Examiner Kennedy was careful to question each applicant subsequently with respect to this most vital point."

Shade of William Penn!

It would be interesting to have certain Quaker lawyers and financiers examined as to their citizenship to see whether they are really Quakers or merely citizens.

This incident is a distinct departure from the principles of Americanism. Nothing is more important than for public officials to learn that America stands for religious liberty, and to reëstablish confidence in themselves by again manifesting the broad spirit of a better past.

Photographic Don'ts *(Contributed)*

DON'T choose a very sunny day, as the chances are that every imperfection will be strongly marked. A well-lighted cloudy day is better, and the best results are obtained in the morning.

Don't expect a pleasing photograph if you are over-fatigued or if you have recently recovered from an illness, or if you have just lost your temper, as temper adds lines to the face.

Don't hurry or excite yourself. Haste makes the face red, and red appears dark in a photograph, with disastrous effect on the complexion.

Don't wear dead white. Cream is much prettier and more effective; and, indeed, it is the best color for a dress. Black gives a dense, hard tone, while tan, yellow or lavender come out badly, and grey and pale blue generally appear white.

Don't wear violently contrasting colors, such as a skirt of one color and a blouse of another; and avoid stripes, which produce a zebra-like effect.

Draperies are preferable to frills. Nothing should mar the shoulder line; and if your figure is not good, then be content with a vignette only.

Don't forget to study yourself in a mirror and ascertain whether your profile or your full face is the more pleasing.

Don't wear a hat or anything likely to "date" the photograph too quickly.

Don't set your lips too tightly; and whatever you do, don't grin, even if asked to look pleasant.

Don't forget to hold something lightly between your fingers, if your hands are to be shown, so that a pretty, rounded effect may be obtained.

Questions and Answers

Question: Is the Virgin Mary, mother of our Lord, dead or alive? In the grave or in Heaven?

Answer: We have strong hope for the Virgin Mary that she is of the little flock. The salutation of the angel, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women," implies that Mary was a very noble character, an Israelite indeed. We hope for her that she made a consecration to follow in the footsteps of her Lord and Savior, and that she was one of those for whom a crown of life was laid up which the Lord will give her in the resurrection morning. This does not mean that she is different from others who also fought the good fight of faith, and who also had similar crowns of life reserved for them. Throughout the gospel age these have been asleep in death awaiting the resurrection, and Mary is no exception. "If there be no resurrection of the dead, then those who are fallen asleep in Christ are perished."

Question: If all the dead from Adam's time are to be raised and stationed on this earth, as stated in THE GOLDEN AGE, will it hold them?

Answer: The present population of the earth is estimated at 1,600,000,000, which is double what it was a century ago. It is considered that this is a fair average increase since the Reformation, so that, reckoning backward, we have by centuries, at the beginning of each century, the following populations:

Twentieth Century,	1,600,000,000
Nineteenth,	800,000,000
Eighteenth,	400,000,000
Seventeenth,	200,000,000
Total	3,000,000,000

There are three generations to the century, so that in the past four centuries we may roughly estimate that about ten billion persons have lived on the earth, and it is doubted whether more than a like number inhabited the earth during the preceding fifty-six centuries of human history. This subject will be discussed more at length in our Advanced Bible Study Dept., shortly. The population has been kept down by an endless succession of wars and pestilences. In the first two thousand years there were but ten generations, and at the time of the Flood the total population of the earth was reduced to eight persons. Hence we calculate that about twenty billion persons have lived on earth; and these have as their prospective inheritance about fifty-two million square miles of land. In fifty-two million square miles there are 1,449,676,800,000,000 square feet, or enough to provide a plot of 72,484 square feet for each one of the estimated twenty billions. This is an ample area, and by the close of the Golden Age there will be no waste or vacant land. All will be used in some way for human benefit or enjoyment. There are only a few large cities in the world; these are mostly of recent growth and their total population is relatively small. The earth, in the strictest sense, has never yet been inhabited. It is calculated that if the whole living human family were thrown into the small Lake of Geneva, Switzerland, it would raise the water but six inches. When men are able to turn their minds to the arts of peace instead of the diabolical work of murdering one another, there is almost no limit to the number of people that can be supported on the earth and to the comforts that can be provided for them.

Question: If hell means the grave, as you have said, how is it written in the Bible, "Our Lord, . . . dead and buried; he descended into hell," etc.? Don't you see the word "descended" means farther than the grave?

Answer: The words which you have quoted are not found in the Bible. They are found only in the Apostles' creed, and one object of the publication of THE GOLDEN AGE is to expose teachings which are founded in creeds and which have no foundation in the Scriptures. Our Lord Jesus went to hell, the Bible hell, the tomb, the grave. He went nowhere else at His death. If He had gone to hell to be tormented, on the fallacious proposition that the wages of sin is eternal torment, He would be in hell yet and would always be there. The very fact that His soul was not left in hell, the grave, the tomb, is proof positive that the people as a whole have been greatly deceived as to what the Bible hell really is. They have been taught that it is a place of eternal torment. The Scriptures show that it is a place (more properly a condition) from which souls can and do find release and subsequent joys and blessings eternal.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What did the English word hell originally mean?*

Ans.: It had the same meaning as the Hebrew word *sheol* and the Greek word *hades;* that is, it meant the unseen or hidden condition of the dead. See The Standard Dictionary, unabridged. We have already learned what is the condition of the dead. See Psalms 6:5; 115:17; 146:4; Ecclesiastes 9:5, 6, 10.

2. *In Luke 16:19-31, is the narrative of the rich man and Lazarus a literal statement or is it a parable? Is it a story about one thing to give a lesson about something else?*

Ans.: We can only tell by reasoning the question out from the Bible standpoint. See Isaiah 1:18, first half.

3. *Does it say the rich man was wicked?*

Ans.: No. It simply says that he was rich, was clothed in purple and fine linen and had plenty to eat.

4. *Does it say that Lazarus was an extra good man, loved God with all his heart and tried his very best to serve and obey Him?*

Ans.: No. It says nothing of the kind. It says that he was a beggar, that he lay at the rich man's gate, full of sores, that he wanted to be fed from the crumbs that fell from the rich man's table, and that the dogs licked his sores. See Verses 20, 21.

5. *Does it say that the poor beggar went to heaven?*

Ans.: No. He went to Abraham's bosom. See Verse 22.

6. *How many persons could be held in Abraham's bosom?*

Ans.: A person usually holds but one at a time in his bosom. If the story is to be taken literally, then Abraham's bosom must be explained as literal, and in that case but one or two would be all that would gain the coveted place.

7. *What do Young's and Strong's Concordances say in explanation of who this Lazarus was?*

Ans.: Young's says that Lazarus "is a symbolic name in one of the parables". Strong's says: "Lazarus was the name of two Israelites, the one imaginary". These are two greatest authorities and they agree that this is a parable.

8. *As a parable, can it be explained in harmony with God's plan; and if so, how?*

Ans.: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but, And to thy seed which is Christ." "And if ye be Christ's, then are ye [the church] Abraham's seed and heirs according to the promise." (Galatians 3:16, 29) The church class of the gospel age are represented as "the seed of Abraham"; and in this parable the church, taken out from among the gentiles (Acts 15:14), is represented in Lazarus being carried to Abraham's bosom as his "seed" or child or heir (Galatians 3:29). This class has been in favor with the Lord during the gospel age.

Ever since the destruction of Jerusalem and the scattering of the Jews among all nations, *they* have been tormented and persecuted and have plead for relief ("a drop of water") from the torment ("fire"). This relief has been asked of so-called Christians—Lazarus.

9. *Were the Jews highly favored of God (rich) before their casting off at the first advent?*

Ans.: They were. See Romans 3:1, 2. "The oracles of God" mean God's Word.

10. *In what way was Lazarus (the believing gentiles) poor?*

Ans.: "At that time ye were without Christ . . . having no hope and without God in the world."—Eph. 2:12.

11. *How were the gentiles shown as poor beggars asking for the crumbs that fell from the rich man's table and the companions of dogs?*

Ans.: By the remarks of Jesus to the gentile woman who asked Him to heal her daughter. See Mark 7:25-30.

12. *Is there "a great gulf fixed" between the Jews and the gentiles?*

Ans.: Yes. The Jews are "blind" to the gospel message and this gulf is fixed "until the fullness of the gentiles be come in". (Romans 11:25-27) "The fullness of the gentiles" evidently means the full number from the gentiles to make the 144,000. See Revelation 7:4; 14:1.

13. *In what way could it be said that the rich man died?*

Ans.: The Jews, as a class favored of God in every way, ceased to exist as a nation. Their condition was so changed that they were considered, in the eyes of the Lord, as having passed into *Hades,* the death state or condition.

14. *How could it be said that the Lazarus class died?*

Ans.: Those gentiles who were earnestly seeking God's favor were accepted of him beginning with Cornelius (Acts, 10th chapter); they ceased to exist as poor beggars and became sons of God—were carried to Abraham's bosom—became "the seed of Abraham".

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The Golden Age

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Building Roads to Stay

THE best five years in railroad building in the United States were 1879 to 1883, when 40,000 miles of railway were constructed for $20,000 a mile, or a total of $800,000,000.

In the current five years from 1920 to 1924 the highways which are planned amount to 100,000 miles, at $30,000 a mile, totaling three billion dollars. The road-building program, as an engineering and contracting achievement, is nearly four times as great as the memorable period of railway building.

Thousands of Miles Being Built

AT THE present time some 22,000 miles of highway are either under construction or have been completed. The work is conducted under the federal plan of combined national and state coöperation, and has cost over $360,000,000. Great as is this achievement, it is only a fraction of the giant project to care for the needs of seven million motor vehicles and over 20,000,000 horses and 5,000,000 mules, to say nothing of miscellaneous agencies of highway transportation.

Under the federal-state plan, the road projects are first planned by the states. No federal aid, however, is granted until the situation has been gone over thoroughly by a federal highway engineer and approved by him.

The federal engineer makes these demands: There has to be a good bottom in the shape of a good earth road, with proper bridges, culverts, embankments and as few railroad crossings as possible. After the approval, the earth-road bed may be in use some time before it becomes possible to get the surfacing materials and the modern road-building equipment on the spot, but the project once approved, it is only a question of time before the finishing touches will be made through federal assistance.

Magnitude of Need for Roads

THE roads built or worked on total nearly ten times the distance from New York to San Francisco.

How small a task this is compared with the total ultimate needs of the country appears when it is seen that these roads are long enough to provide a good highway east and west across the country about every hundred miles apart between Canada and the Gulf of Mexico. The country cannot be said to have a complete road system until there is a good east-and-west road at least every five miles, totaling a distance fully twenty times as much as the recent new roads. To this should be added north-and-south roads every five miles, making an addition of half a million more miles of first-class highways. This would ultimately place every person in the United States within two miles or so of a modern road. Even then it would be a question whether more good roads would not be needed, until every home was located on the kind of road best calculated to provide a thoroughly efficient and money-saving system for transportation by truck or automobile from the farm to the market.

The United States is not an old country, having had a national existence of about a century and a half. In that time the population has increased from 4 million to 105 million, or 2,500 percent. Increase of population is going on at the rate of a little over one percent a year. This rate in a century doubles the populatic making the probable population a century h 210 million, two centuries 420 million, centuries 840 million, and so on. Roa have to be provided.

The area of the country is such that f person there are nearly twenty acres of a hundred acres per family of five. I

over three centuries there should be the limit of population, or about a billion people in the territory of the United States, who will have an average of about two acres per person, or ten per family. Doubtless, with the many Burbanks and Dieners in the meantime increasing the yield of vegetables and fruits, it will be easy for a family to subsist on ten acres.

What the needs of this host will be in highways can only be imagined, but the rule will be better roads and more permanent ones than are seen now. If road building is to keep up with population increase, the beginning made now is none too soon or too much to provide the hundred million of today and the myriads of tomorrow with adequate transportation facilities.

Roads for Automobiles

THE future of roads will run parallel with the development of the automobile. Now there is one automobile to thirteen persons, or one to three families.

When the future is considered is is necessary to speak in terms of the Golden Age; for calculations of things coming run quickly into that period. When the entire produce of labor is enjoyed by the people that produce things by direct or indirect labor, and none is given away for interest and rent or for war taxes, the average prosperity will he much increased. It is not difficult to see, at a comparatively early date, the time when every family will have its own car. With seven million cars today the good roads are badly congested, and a pleasure drive in the touring season is a procession. The tripling of the number of cars would be the opposite of a blessing, without a tripling of the mileage of the highways. Indeed, the mileage of good roads should be six times what it is, if car owners are to travel with comfort and freedom of movement. An immense increase in the road system is imminent within the next quarter or half century, to take care of the traffic needs of the people. As far as cost is concerned it
'l not be felt when the enhanced per-capita
perity of the Golden Age is taken into
leration.

e and more the roads are being given
o the automobile, and need to be built
uilt to meet the needs of this modern
of transportation.

The importance of motor transportation is seen when its cost is known.

The investment in automobiles is six billion dollars. There are 7,904,271 automobiles, making the average present worth $760 per car.

To operate these cars in 1920 cost $6,019,822,966, or $762 per car or truck. The investment is a third of that in the steam railways, and is about the same as that in the electric railways of the country. So much of the investment in automobiles represents personal and family travel, and is of so high educational, social and civilizing value, that the creation and maintenance of adequate highways appear in their true aspect as second to none in social importance for the welfare of the people.

Good-Roads Organizations

TO PROMOTE the building of highways there are good-roads organizations, local, city, state and national. At the head of them all is the International Road Congress, which maintains an organization and holds annual meetings where papers are read and discussed and the advanced methods of any part of the world are made known through the engineering press to road builders everywhere. This makes it easy for men interested in road construction and maintenance to keep well abreast of the times.

Among the nations participating in the Congress are Belgium, Cuba, France, Great Britain, Italy, Japan, Mexico, Norway, Portugal, Spain, Sweden and Switzerland. Up to a recent time the United States had not joined the organization, and was not represented officially, though highway engineers from this country attended the sessions.

Membership in the Congress follows this rule: For each 1,000 francs--$76.30-- paid by a government into the fund for maintaining the organization, that government is entitled to a representative, the number not to exceed fifteen. For the sum of $1,144.50 the United States could have full representation—the price of a couple of shots by one of the main guns of a battleship. One big gun would pay for this road service fifty to a hundred times over. Which is worth the more to the common people?

Great were the expectations of the people when the gigantic national-road project was adopted, and Congress agreed to spend money by the billion. In states which had no highway

organization, had done no preliminary work and had scarcely a mile of modern highway, the people expected the officials to create the organization overnight, and with a wave of the engineering wand to build roads costing billions. In the better equipped states several times the possible output of roads was looked for instanter.

The many hindrances appeared. At the top of the federal road system, when it came to the fixing of the salaries of the men to have charge, Congress took steps that bade fair to insure failure. The states pay their highway commissioners as follows:

20 states pay	$3,000 or less
32 states pay	under $5,000
8 states pay	$5,000
2 states pay	$6,000
2 states pay	$7,000
1 state pays	$8,000
2 states pay	$10,000
1 state pays	$20,000

Congress was finally induced to pay the federal road commissioners $6,000 each. Certain Congressmen said that they would never stand for such big salaries. These men have to handle some $200,000,000 or more. What would private enterprise pay for the efficiency that could best handle such enormous expenditures?

The public has been willing to act through their legislative bodies. Stupendous sums have been appropriated for good roads, and great promises have been found impossible of fulfillment. A psychological obstacle might appear at any moment and quickly spread: for the public might easily change from their generous spirit to one of reaction, and the program for proper highway transportation be blocked for an indefinite period. It is much harder to resurrect zeal than to inspire it the first time.

Forty-Four Thousand Dollars a Mile

THE people are restive under unprecedented taxation, and do not relish the paying up. Much of the financing of the roads has been through the sale of state-road bonds. Trouble was experienced in getting in the money for the bonds. Bids for the road contracts ran around $44,000 a mile, the price of a good railroad, and bidders for the bonds offered 95 percent to begin with, which they afterward reduced to 93. This meant an additional $2,500 to $4,000 a mile by the time the bonds were paid up by the state.

Another difficulty was in the impermanence of the roads. No bond is considered very good, no matter who is back of it, if the security or assets back of the bond wear out much before the bond is liquidated. A good road may not last more than five to ten years, without substantial additional investment for replacement, while the bonds are often payable in ten, fifteen or even twenty years. Investors dislike bonds on dead horses, and they are showing an increasing wariness about road bonds.

The financiers did not fancy the money going out of their hands and into government-owned highways. Before the Federal-Reserve hard times hit the country, there were financial magnates—interested in private railroads chiefly—who advocated the stoppage of all highway construction because of "the shortage of labor". They did not mention the growing shortage of railway freights as the people become more independent of the Wall Street railroads by following the advice to "ship by truck". So eminent a railroad man as Daniel Willard, who was chief executive of the railroads during much of the war, did not seem to know that governmental arrangements had been made and hundreds of millions of dollars were already being expended on a system of transportation of equal importance with the railroads. In Texas, where the farmers were entirely dependent on the railroads, a considerable proportion of the 1920 grain crop rotted on the ground for lack of railroad cars. In Kansas, where there are good roads, three million bushels were hauled to market by motor trucks. Of course the new highways took some men from the farms, but so did the railroads, the steel industry, the copper business, and so on; yet no financier suggested shutting down the st mills in order to get the workers back o farms. Since then the men of the Stre is called "Wall" have shut down a gr industries to make working men wil back to farms or anywhere else, inclr ing out of our hands". The end of th in American industrial history is no

Although recent road-building ha

acterized by large contracting organizations and the use of labor-saving machinery, making for a very high mileage of finished road, the production of completed highway in 1920 was only 46 percent of the amount contracted for, which totaled over $300,000,000 for the year, with two-thirds of a billion dollars' worth more waiting for the contractors.

Several factors have made for a limited output of finished roads. It was found difficult to expend the appropriations because to start early enough in the season was not always feasible, and there was a chronic shortage of materials, besides the aversion of labor for road work. The best results in 1920 came in connection with large-milage contracts, because of the efficient equipment possible: but the requisite plants were slow in being assembled from manufacturers overburdened with orders.

Woes of the Contractors

MANY contractors who were efficient in other lines of engineering, but who were inexperienced in highway construction, lost time in experimenting with new methods. An acute shortage of sand, gravel and broken stone was responsible for much unfinished work. Lack of railroad cars, and for a time the ranking of road-material shipments in preference on the railroads, the crowding of producers of materials in certain localities, and the congested grouping of road-building operations too closely on certain lines, each contributed its share toward delay in turning out the nation's roads. Men dislike the work; and the workmen obtainable for highway labor are of an unstable class, with frequent changes in personnel and general inefficiency in their methods.

The necessities for successful highway construction and maintenance are stated by A. R. Hirst, of the American Association of State Highway Officials, to be eighteen in number:

1. Trained engineering help.
2. Materials of construction.
   Cement in the right quantity in the right

   quate car service by the railroads.
   ient construction organization at fair

   ble labor supply.
   ved location and alignment.
   r records.
9. Proper local and national publicity.
10. Care of traffic during construction.
11. Good touring maps for the public.
12. Effective marking of the roads.
13. Traveling accommodations such as garages, hotels, parking places and comfort stations.
14. Labor-saving equipment.
15. Proper layout and equipment for varying conditions.
16. Improved grade-crossing arrangements.
17. Road schools and short courses for local supervisors and repairers of roads.
18. Adequate highway legislation.

Another hindrance is the fact that, with a scarcity of contractors and an over-supply of road projects, it becomes difficult for some counties to secure bids at all for their roads. In not a few instances the indifference of contractors was plainly due to improper presentation of the facts about the proposed road, in a manner to give the contractors a clear idea of the work to be done. In Rockwall County, Texas, County Engineer Julian Montgomery obviated this difficulty and obtained seven bids for the county's road work. This was by elasticity in certain requirements in the material line, and by painstaking scale maps illustrating every possible feature of the project, so that the contractors were able at a glance to visualize the road as well as or better than by going over the ground. County engineers as a class have shown much incompetence in the presentation of their propositions. But what can anyone expect of a political engineer?

In connection with the life of a modern road, according to the *Engineering-News-Record*, the outside limit of the actual life of the best concrete roads is ten years under very heavy traffic, and fifteen to twenty years under the lighter traffic. When concrete roads go, they do so all at once, with extensive and deep holes, apparently due to a disintegration of the surface, attributed by the highway engineers to fatigue of materials. The disintegration appears not merely at the surface, but simultaneously throughout the entire depth of the road. Such roads can be saved for a while by resurfacing with hot mixed bituminous pavement, but as concrete roads they are gone. This and like facts have an important bearing on the growing indisposition of investors to buy road bonds.

Roads Smashed to Pieces

IN New York State it took but a single cold season to destroy some of the best highways of a state famed for its roads. The roads had been somewhat worn, but the winter and spring traffic by overloaded trucks smashed through tops and foundations on entire sections in the vicinity of New York City, from which radiate scores of truck lines. The estimated cost of the repairs was $15,000,000, but a parsimonious state legislature made only half that amount available for the purpose. Meanwhile the trucks kept pounding what was left to pieces. The destruction of the highways is an important part of the community expense of shipping by truck.

Damage to roads from heavy traffic has resulted in much road building being done with steel reinforcement imbedded in the material of the road. Steel-reinforced roads stand up well under traffic which batters and destroys ordinary roads of any other type. The additional cost of the reinforcement is a small item in comparison with the complete rebuilding of roads smashed to pieces under the ever-increasing weight and impact of swiftly moving truck-traffic.

Much of the deterioration of the roads comes in the spring when traffic, which at other seasons is easily borne by the roads, becomes too heavy, and breaks the roads to pieces. Engineers and road officials consider it desirable for the preservation of the investment in the highways, to have legislation to enable state highway departments to keep too-heavy vehicles off the highways during the period when the frost is coming out of the ground. Only so, they claim, can be avoided the destruction of a substantial part of the best highways of the country.

In Connecticut the experiment has been made of strengthening the road structure by laying steel channel tracks for heavy trucks to run in, two such tracks being provided for traffic in opposite directions. The use of such tracks is expected to enable trucks to travel with a speed and safety unattainable on ordinary roads of even the best type. The steel channels are made with a corrugated surface, which gives the wheels a good grip and prevents the ever-present danger of skidding in passing curves. The weight of the heaviest traffic is taken off the road proper, which is preserved for a much longer period for the use of the lighter trucks and pleasure cars. A simple trait of human nature eliminates the "road hog"; for he must keep to his track or lose the benefit of the best part of the road for his purposes.

Another kind of durable road is being built in the Rocky Mountains. Not every locality has the backing of the federal government in building roads to last like the ancient Roman roads, but the state of Colorado is coöperating with the national government in building a highway of solid granite at a cost of $25,000 a mile. Rome had durable roads, but no motor trucks. If the cement trust can furnish as good a binder as the Romans made use of, there is no reason why this stretch of road should not be in use five hundred years hence, provided the route is such as will commend itself to the standards of grade and efficiency that will prevail in the Golden Age.

Pennsylvania has a unique stretch of road between Scranton and the New York state border. When the Lackawanna Railroad built its $12,000,000 cut-off, it had ten or twenty miles of double-track roadbed through a mountainous section, which it sold to the state for a song. On this grade a concrete road has been built, and the tourist enjoys the novelty of riding through a rough territory on a modern highway of the evenness of ascent or descent of a first-class railway. It is more than possible that in the Golden Age the highways generally will be relocated and planned to grade like a railroad, making possible the utmost efficiency of transportation ever known on highways.

A class of roads which was highly developed in Europe prior to the World War, but is receiving less attention, and has never had much attention in the United States, is the military or strategic road. War is still a possibility for almost any country—otherwise armies might be disbanded; and the efficient conduct of war in the age of the motor vehicle depends not a little on a system of roads adapted to the uses of war. Roads paralleling the boundary of a country at intervals of a few miles, and connected by frequent cross-roads, constitute lines of transportation behind trenches or artillery, and make it possible for defensive armies to advance or retreat, and always be provided with arteries for the transportation of supplies and munitions of war. Governments usually plan such roads and construct them in the most modern way, re-

gardless of any economic value, and consider the expense well worth while, because of the sense of security they afford against invasion.

In China the cost of good roads together with the difficulty of creating a modern road system has encountered an unexpected hindrance. The Chinese are sincere believers in a multitude of devils of superhuman wisdom who, however, may be readily fooled and run off the roads, if proper precautions are taken. The Chinese highways are built in a zigzag fashion. The devil who might take it into his mind to interfere with a Chinaman's welfare in the desperate chance of an oriental journey, runs off the road at every sharp turn, and the man goes on his way rejoicing until the fiend again finds the scent. Some 400,000,000 Chinamen testify, by the universality of zigzag roads, that the scheme works; but to the foreigner of modern spirit, and to the educated Chinaman, the zigzags seem adapted also to getting trucks and automobiles off the road. We think that Chinamen are funny people. But Americans still build steeples to their churches.

Earth Roads

OF COURSE, for a long time the bulk of the roads will remain of earth, clay and sand. Highway construction is not to be lessened, but rather increased, but nevertheless there are about ten miles of earth roads to one of the modern type.

The intelligent and efficient construction and maintenance of such roads is of paramount importance. The earth road is still the nation's road.

Good practice has demonstrated that earth roads should not have a level surface like modern roads, but should be well crowned, suitably to the materials at hand, in order to rid themselves readily of that foe of highways — water.

Earth roads need scientific attention. Trouble-points, where traffic gets stuck, amount to a small fraction of the mileage, but especial attention needs to be given to them, in order to keep the roads as a whole in such shape that traffic can be kept moving. One mudhole can destroy the efficiency of two miles of otherwise good road.

Surface modifiers are essential—clay or clay gravel for sand roads, and sand or sandy gravel for clay roads. Earth roads are kept in the best shape by maintaining a road patrol composed of a man and a team or motor truck on each section of the road, to devote the entire time to seeing that the road does not fail at any point. The equipment should never be the well-known split log, which merely accentuates defects, but should comprise a blade grader or a road planer. It is a slow process, at best, modifying the cross-section of a road; but perseverance on the part of a patrol in time works wonders.

England is an example of a country where the roads have gotten into bad shape. During the war the roads had but little maintenance; and experience teaches that unless untried methods are employed for speedy repair it means the early destruction of the road system and the rebuilding of a new one—a too heavy burden for a war-torn country.

The main arteries of important and heavy traffic were repaired in substantial form; but suburban roads carrying light traffic usually had good foundations left, and for immediate purposes required only the restoration of the surface. In addition to the usual roughing down of the surface and its temporary resurfacing, when the tarred-macadam mixture was applied for the new surface, clinker ash, boiler ash and old building material were employed. Good results were obtained from the covering of a concrete foundation, which had been leveled along the surface, built up at the crown, and scarified to hold the surface material, with one to one and a half inches of tarred material. Among the miscellaneous materials used were broken bricks; old concrete, gravel, broken pebbles, and other clean, hard substances. In England, as elsewhere, necessity is the mother of invention.

Recent Advances in Road Building

THE principal recent advances in the art of road building have not been in new devices, but in the extension of the use of a few of the older machines and in the development of complete road-building plants. The chief new machine to find extensive use is the power-tamping machine, which tamps the soft concrete mixture with a speed and efficiency unobtainable otherwise.

In the road plants the factory idea was elaborated, large central units were employed, the use of the narrow-gauge railway for carrying

materials from a central material plant to points of use, was developed, and the number of workmen was reduced and their functions systematized. Men gave way to machinery. It was found that much of the machinery on the market was too light for the service required, and that a heavier type of mechanism was necessary.

Labor-Saving Methods

AS AN example of modern efficiency, Walter G. Leininger, superintendent for the Commonwealth Improvement Company, on a concrete-road job in Illinois—according to *Successful Methods*—reduced the labor cost sixty-two percent by releasing all but seventeen of the forty-five men for service on other portions of the concern's work.

It was the old story of the proper application of labor-saving machinery. Originally there was but one machine — a mixer — and a too-large wheelbarrow brigade. A tamping and finishing machine freed five men, the change from wooden to steel forms saved one man, two bucket loaders and two small three-wheeled tractors with dump bodies released twenty men from the unwelcome wheelbarrow task, and two men were saved in between the operations—total twenty-eight.

The seventeen men that were left laid an average of 350 square feet a day, with a record day of 475, or twenty-eight square feet each. The systematic handling of road construction was exemplified in the distribution of the men at work, each having specified duties, as follows:

2 men ahead grading.
2 men operating two small tractors.
2 men operating two bucket loaders.
2 men bringing cement to mixer.
2 men setting forms.
1 man operating mixer.
1 foreman.
1 man distributing concrete discharged from mixer.
1 man operating finishing machine.
3 men spreading soil for protective covering on finished road.

17 Total.

Most of the heavier work was taken from human muscles and given to gasoline power to do—a suggestion of the direction progress will take in the Golden Age, when, however, labor-saving machinery will not throw men into the idle column, but will make less and lighter work for everybody.

Old Methods Out of Vogue

IT IS evident that highway contractors cannot get along with the old-style equipment of a few hoes, spades, shovels and a plow and road scraper. Road construction calls for costly machinery, and the equipment should be obtained for jobs of sufficient magnitude to pay for the plant and leave a profit. According to some authorities small plants pay better than large ones, because capable superintendents are hard to find for the large ones, railway facilities are often inadequate to keep such plants going, and frequent breakdowns in machinery under practical operating conditions hold up an entire project if the plant is too large. The saving in the costs of delay more than makes up for the added hand work of the small plant. There is a limit to the application of the factory method.

In some of the engineering arts the work has been reduced to a science, and the scientific end is recorded in engineering handbooks; but highway engineering still requires much research to bring it up to the level of mechanical or electrical engineering. Highway engineers state that they are interested in the extension of knowledge on such subjects as the relations between cost of truck operation and the amount of measured work done by the truck; the relation between the rate of wear of road surface and the number of wheels passing over it; the relation between maintenance cost and curvature of road; and many like topics, which mean little to the average person, but which to the engineer make the difference between guess work and scientific knowledge.

In the large plants a new labor-saving method of constructing concrete roads consists of the making of the concrete slabs in a central plant in forms of the proper size. The finished slab, half or full width of the road, is hauled by motor truck or trailer to the place where it is to be used, and set exactly in place. The chief difficulty is found to be the preparation of a subgrade of precisely the right level and consistency, so that the pre-cast slabs may match and afford a smooth riding surface after the

seasonal settling has taken place. From the manufacturing viewpoint it is much easier to make the slabs at a gravel or sand bank, than to cart the raw materials, perhaps for miles, especially because the slab plant can be kept going night and day, rain and shine. The first cost may be a little higher, but the greater construction speed may readily make up this cost in the lessening to the community of the time for costly and vehicle-racking detours called for under the ordinary plan.

The shortage of railroad cars which prevailed a year ago has vanished and is replaced by a heavy surplus; but during much of the current road-building movement the railroads were unable to furnish enough cars to carry the road materials, a condition which is liable to recur. It was suggested that large trucks for road-building materials might cure the rail situation. Trials showed that the heavy truck loads destroyed about as much road as they built, and that many of the roads already constructed were not able to support the heavy added traffic.

Economy in Road Finance

ECONOMY in road construction ought to start at the financial end of the work. It has been shown that the usual plan of building with money raised by the sale of bonds, and paying interest on the bonds, costs $190 for every $100 of first cost of the road, or nearly double, to say nothing of maintenance and repair. But the Golden Age is coming soon, and then it is safe to say that roads will cost what the estimate calls for; for with the passing of the present age of Big Business, interest on money will be a memory of what will be regarded as an undesirable past.

Money-saving on the road program has been made the business of the state. With contractors bidding one against another, prices naturally rise, and to prevent this some states have provided that the state alone shall buy all the road materials for all the contractors on state-road projects. There being but one buyer, a fair price can be paid on whatever goes into the road. Millions of dollars are to be saved the public in the first cost of their roads.

The person who is most interested in economy in connection with the roads is the taxpayer. Taxes to provide the money with which to build and maintain highways and pay off the bonds are levied first upon the people who receive the direct benefit from the roads, and second on those receiving indirect benefit. Direct benefits are enjoyed by the owners of automobiles, and they are generally willing at heart to pay a fair price, if good road service is rendered. If they can have better roads they are content—in spite of objections presented—to pay an even higher tax than for the present often unsatisfactory roads. The tax on automobile owners is levied in the form of a license fee. It conforms to the principles of taxation that taxes should be paid (1) according to the benefits received, (2) by the people that have the money, and (3) with their approval. The motorist, however, likes fair play, and objects to such practices as have prevailed in one eastern state where it was commonly reported that out of funds ostensibly applicable for road purposes, an amount was always diverted to other uses equal to the amount paid in on licenses, thus depriving the automobile tax-payer of the benefits from the tax which he paid. Within reasonable limits the automobile owner feels that good roads save him no insignificant sum in repairs, operating costs, and depreciation, and he is not unwilling to pay taxes accordingly.

Economy of Good Roads

THE dollars-and-cents economy of good roads was illustrated in figures compiled by the state engineer of Nebraska. To pull a ton over different types of roads took the following pounds of pulling power:

ROAD	POUNDS	PERCENT EFFICIENCY
Earth road	218	12%
Graveled road	80	34%
Paved road	27	100%

As a result of these figures—this was before the farmers were driven bankrupt by the 1920 Big-Business drive on prices of farm products—the farmers went down into their own pockets for $500 to $1,000 apiece to help build the good roads.

It is an economy for the state or the county to condemn and purchase land for the relocation of roads along lines affording easier grades and less distance. If road travel costs the low average of ten cents a mile, the relocation of arteries of traffic, saving for example only a mile of distance, permits an aggregate yearly saving

for the community of from $3,650 where the vehicles number 100 a day, up to $36,500 for 1,000 vehicles, and $365,000 for 10,000 vehicles. The saving in time and operating cost of wagons, trucks and automobiles amounts to a huge sum per year.

The people are becoming educated to the fact that it costs less to build and maintain good roads than to pay for the invisible, but none the less real, expense of the annual mud embargo throughout the country.

Danger to the nation lies in the darkness of the rural communities where modern highways are unknown. If the people are to be free they must be educated. With the remote interiors shut off by bad roads, the people there will not get into touch with other people. Open up the interior with good roads; and these districts will be visited by people from everywhere, and education and enlightenment will follow from the contact with the big outside world. Then the native people will begin to buy cars and get out of the darkness themselves. "The real binder of a great country," says Vice-President Baackes of the American Steel and Wire Company, "is the system of reinforced-concrete highways, that brings the enlightenment of the whole world to doorsteps in the remotest corners of a township. It makes the greatest single element in upbuilding a state, and creates a united nation." Mr. Baackes is out to sell the steel for the reinforcement, but what he says is true.

The railroads have been shortsighted in the whole matter of transportation. Management by the absent-treatment method has been a failure. Presidents of railroads cannot sit in offices in far-away Wall Street, and properly take care of their properties. There might have been in existence an adequate system of fully equipped railways, if the executive heads had lived on the roads and sought to make them fit the needs of the communities served. Wall-Street and banker administration of railroads has both ruined the railroads and by continued neglect made possible the development of the fast-growing system of transportation of goods and passengers by truck over the solid concrete highways which pierce the communities that the railway bankers were too busy to pay attention to. Efficient resident management of railways would also have developed highways for trucks as feeders. Under existing conditions the average man wonders what use it is to bother about feeding traffic to railroads unable to handle what they get in normal times, and then at an exorbitant charge for the service rendered.

Certain it is that when the Golden Age has come, and both railroads and highways are owned and operated by the common people, the transportation systems will be conducted, not for profit, but for service. There will be better railways and better roads and enough of them to supply every need of the teeming populace of the better time coming.

Why This Action?

THE law-abiding element of New York and vicinity has been perplexed at the following action of the New York County Committee of the American Legion. At a recent meeting, the Committee by a vote of two to one, representing 15,000 members, refused to pass the following resolution. Perhaps other considerations prevented favorable action at that meeting; but if the refusal represents by negation the position of the Legion, thoughtful citizens are shaking their heads, saying that they had expected better things of this body of fine young men, who profess to be supporters of real law and order. The resolution which was defeated read:

"Whereas the American Legion has lately been publicly attacked upon the charge of having shown an alleged spirit of lawlessness, and upon having been further charged with failure to take any steps to curtail such lawless action,

"Now, therefore, be it resolved:

"That the American Legion of New York County indignantly repudiates the charge of lawlessness, standing adamant for law and order, and believing that men are free to think or write or speak as they will, provided that they do not trespass on the like privilege of or do injury to others, and wishes to record itself as condemning any activity in the direction of suppressing the rights inherited from our fathers, the most cherished of all rights guaranteed by the Constitution, the lawful exercise of freedom of speech, freedom of press, and freedom of public speaking."

The Disarmament Love Feast *By Newton T. Hartshorn*

AT WASHINGTON, on July 14th, President Harding is alleged to have said: "Tolerance, patience, good will and the desire to help some one else are the greatest needs of the world today. If I can make America represent good feeling throughout the world, my services will not have been in vain."

President Harding's motive is highly laudable; but under the prevailing conditions the result will be lamentable. Before the war good might have resulted from such a move, if repentance and reformation had accompanied it. But now it will merely put men to sleep, and add to the momentum of the current of the social and economic Niagara, just before it takes its final plunge at the falls.

The President's policy was what gave him his nomination and election. He was all things to everybody, even to the radicals like Johnson and Borah. In choosing his cabinet, however, he left out the radicals. This forecasts his policy in a still clearer light—unity of old elements, old, discredited world-forces—no reform.

From the standpoint of saving old conditions, the old evil world, even though it be merely bundles of corruption, imperial greed, standpatism, bossism, profiteerism, special and class interests, Mr. Harding is taking the only logical course—to dope the patient, put it temporarily to sleep. He rejected the League of Nations, not because in his estimation its principle was not sound, but because its means of accomplishing its object (conservation of old conditions) were defective. And now, calling at Washington the conference of the Great Powers, he aims to construct a substitute for the League. But it is merely an attempt to lock the door after the horse has been stolen.

The economic mechanism of the world has been thrown out of gear and irretrievably wrecked. No amount of patching will restore it. A new machine must be constructed on an entirely new principle, with new motive power. Constructive action is imperative; a love-feast will not be constructive, but merely sedative. The old machine was constructed to run by concrete selfishness as its motive power. It wobbled a great deal before the war wrecked it. We have its motive power explained in an article by C. B. Evans, a financial writer in the daily press. He says:

"Not everybody appreciates the intensity of the feeling among the heavy men [Big Business] in business with respect to such enterprises as characterized this country before the war. There is no such enterprise now, no creation, no entry into new lines, no outlook. The reason is that men commonly go into such things for gain. But the more gain now, the greater the percentage of tax on the capitalist. His avarice and his ambition are extinguished."

Just so; the sole motive power back of the machine was selfish gain, in large amounts. The machine can no longer be run by the motive power for which it was constructed. The war, through the frightful debt which it created, scrapped the machine; and Big Business with its confederates, the politicians and the ecclesiastics, is literally between the devil and the deep sea, through their insane lust for world empire. The German and the English imperialists, backed by their state churches and by American imperialists (political and ecclesiastical), deluged the world with blood, loaded it with debts, and destroyed faith in government.

Under the old governmental systems, based on this motive power of selfishness, public debts were a stabilizing influence because the bonds were held by the mass of its most prosperous and influential citizens. Always, when there has been a threat to overthrow government, one of the contingencies (as in Russia) has been the risk of repudiation of the bonds issued by the old régime, and then they would be worthless. Under this policy of carrying a heavy bonded debt, many a corrupt and tyrannical government has lasted when otherwise it would have been overthrown. This is the main influence on which the governments of today depend to pull through successfully; but it has been overdone to the breaking point, as in Russia.

Heretofore the payment of taxes and public debts has, through slick legislative acts and dodges, been shifted down and down onto the backs of the working people and of future generations. But never in the history of the world has the per capita of debt and taxes been so great as now. Not only capital is discouraged, but the working classes as well. The interest alone is a colossal tax.

We now see a powerful move to have the excess profit and income tax removed from the people of wealth and placed on sales; and in the fierce competition pending, all of a working man's wages must go in purchase of the bare current necessities. With no surplus he would pay the tax and the debt. If capital no longer has any incentive, neither has the working man. Some of the largest bond issues are tax-exempt. These gravitate into the hands of the capitalists, and by escaping the income tax they escape the bulk of taxation.

Here now is an insolvable problem, caused by the debauch of lust for world empire, led by British and German imperialists. Any one who knows history knows that England has been as guilty as Germany in this respect; and England is now residuary legatee of this infamous doctrine, the fruit of which is now fully ripe. The vine of the world has borne its fruit. Economic law is inexorable. It is the executive force of divine law; and the Court is now in session, pronouncing judgment.

Babson states that the law of averages is as invariable as the law of gravitation. Einstein states it in terms of relativity. It seems to me that Einstein's theory applies to economics as well as to physics. During 1919 the index pointed 200 degrees above average. The index now stands about 50 degrees above average and, according to the law of averages, must go many points lower. Even now the average market value of railroad stock is the lowest in twenty-two years.

President Harding, in his address to the Senate, presented the cold facts. He frankly expressed the opinion, in substance, that a further expenditure of three billion dollars by this country now would be the last straw that would break the camel's back and throw the world into bankruptcy. In fact, if we read between the lines, it seems that he thinks the camel's back is already broken and requires heroic remedies to restore. The usual program is a prayer-meeting followed by a love-feast. This time Harding's love-feast of the world's great leaders will be followed by a prayer-meeting. The feast of Belshazzar, on the night of the fall of Babylon, accurately types it.

As before stated, constructive action is imperative, if economic life is to go on. But we know with absolute certainty that no constructive action by the recognized leaders will follow, because the problem is beyond them. They are mere babes. They do not recognize the impelling fact that the end of the old order of things has come; that the false philosophy which has dominated human affairs has, by its inherent defects, destroyed itself and the order that developed under it; that the inevitable working of the law of cause and effect has prevailed; that the condition falsely called civilization is dead, never to live again.

The Mutual Life Insurance Co., of New York, between 1916 and 1921 lost more than $2,754,000 by depreciation of 35,640 shares of the New Haven R. R., for which it paid over $100 a share. It has already sold 28,000 shares at between $18 and $35 a share. Estimated at an average of $25 a share, the above loss has resulted. It holds yet 7,640 shares which at the present market value of $18 a share would entail a still further loss. The fact that it has sold them at such a frightful loss proves conclusively that the opinions of the best experts in estimating stock values, present and future, that are consulted by these great financial institutions, do not indicate faith that New Haven stock will "come back". The New Haven is a fair representative of all the other roads.

Not unlikely under the stimulus of a large bonus most of the financial press writers put the best construction possible on the condition. These writers periodically announce that the bottom has been reached and that the time has come to load up. Then in a day or two after the "slippery" process of those "in the know" has overloaded the market, the bottom falls out again. The trouble is that most of the "lambs" have either been shorn or become wary, the suckers have all been salted, and from now on dog must eat dog, and bear claw bear.

As dividends disappear and bankrupts multiply, even the bears are afraid to hug the Wall Street buzz-saw.

Of all the profiteers the leather hogs were the most greedy. They were not satisfied to get merely their front feet into the trough, but they had to get all four feet in. The Leather Trust lost $40,000,000 by the strike of the people *en masse* against the high price of shoes, etc. By common consent the people, without collusion, wore old shoes and old clothes, any old thing, rather than feed the profiteering hogs. The

Leather Trust is now $10,000,000 in debt, and the end is not yet. This is merely one case in hundreds where economic law has applied the rod to the fool's back.

The railroad unions have taken a vote on the question of acceptance of the reduction of wages proposed by the railroad officials. The decision has been announced in the negative.

Union men report that the sentiment among the employés is strongly against accepting the reduction. They have been angered by the statement of the Employers Association that the men would yet be glad to eat out of their hand; and the men propose to test the accuracy of that assertion. The proposed national and international love-feast may unexpectedly be turned into a prayer-meeting in view of the tumbling value of railroad stocks and bonds and a railroad strike.

The host at the feast may have the letter "G" prefixed to it. The World Peace Congress assembled in Germany the day before the Kaiser declared war, and the delegates all fled in a panic. Will this history repeat itself?

Those who recognize the cold facts and refuse to cry, "All is well", may be scorned as hopeless pessimists and calamity howlers. We shall see what we shall see; and those who take a dope, shut their eyes and sleep, must not complain if they are awakened by the shriek of the cyclone and the crash of flying timbers, while they might be safe in the cyclone cellar.

"Seek meekness, seek righteousness; peradventure the Lord will hide thee in the day of his wrath."

Those who think that a communist or a socialist machine will do the work are in also for disillusionment. Those who think that the so-called Christian church we have known will do the work by merging into the kingdom of heaven are in for disillusionment. It has joined in the unholy debacle of war and slaughter. The blood of millions of innocent people is on its head. It is responsible for the present condition; for if it had stood like a rock against war (legalized murder) there would have been no war.

While this is going on, the railroads are loading themselves up to the muzzle with vice presidents and other nondescripts at fabulous salaries, in every possible way to squander the outrageous freight charges which have been wrung from the American people, so that they may seem to be justified in their efforts to drive down the wages of the real workers. Henry Ford, paying a minimum of $6 per day to his men, takes the little Detroit, Toledo and Ironton Railroad, which he owns, runs it at a profit and reduces the rates twenty percent. Strange thing that the greater systems, with infinitely greater possibilities, are unable to make both ends meet. Years ago they were content to try for years to get a two percent raise in rates past the Interstate Commerce Commission. Now they ask for the earth, and after they have gotten it yell "Bloody murder!" that they are being ruined because they do not have the whole solar system. Make the acquaintance of any honest railroad auditor and ascertain for yourself whether the railroads are honestly trying to do the fair thing by the public or by their employés; or whether they are not, in a directly opposite sense, grafting in the most shameless manner, accumulating private fortunes and enriching relatives and friends in every direction—all as a result of opportunities opened up to them by the World War.

Cataracts and Chiropractic *By Alice Fuller*

FROM time to time I have observed articles in THE GOLDEN AGE for and-against chiropractic. The last one I read was from an M. D. from Canada, and it moves me to narrate a personal experience.

One year ago an eminent doctor of medicine, also an oculist, gave me six months or, at the furthest, one year, to go entirely blind with cataract in both eyes. I came home from the examination broken-hearted at the thought of going blind; for with nothing but my own labor to depend upon, the outlook was appalling.

Some of my friends interested a doctor of chiropractic in my case. This lady has treated me for over a year against great difficulties, for the reason that in order to maintain a livelihood I have been compelled to do such hard work that I have used up most of my vitality and there was not much of a margin to go on.

Still, even with such a handicap, wonders have been done for me. I can now see a great deal better than I could a year ago. I can read and thread a needle better than I could then, instead of being stone-blind, as the specialist said I would be. I believe chiropractic is a blessing, and I thank God for drugless healing.

I admire those two chiropractors who went to prison rather than pay fines to the doctors. I am a subscriber, and wish you would publish this with my name.

Why the Gold Standard

By H. E. Branch, Rogersville, Mo.

QUESTION: I wish to know why we are on the Gold Standard and a contracted system.

Answer: A careful analysis of our present social and commercial status and its cause will expose the animus of Capitalism in foisting upon the world what is known as the Gold Standard. Under our laws any unit of gold nine-tenths fine gold by weight and one-tenth alloy of other metal is our Gold Standard, and it defines all standard gold units. Prior to 1792 the Pillar silver dollar of Brazil and the Spanish milled silver dollar were the only DOLLARS known to our country. Our Monetary Commission of 1792 adopted the Silver Dollar of our daddies, weighing 412.5 grains of silver nine-tenths fine as our standard monetary unit. Our halves, quarters, and dimes are standard silver but light in weight, weighing only 380 grains to the dollar. Our monetary system is purely a standard of weight units and has no specific relation to value units. "An Act to Strengthen the Public Credit" in 1869 placed us on a bi-metallic base, and the "Crime of '73" put us on a gold basis and reduced the dollar in weight to 25.8 grains.

Our Gold Standard is a standard of gold *quality* regardless of size of units; and our monetary system, a standard of weight values, has no fixed relation to commercial values. Dimes, quarters, halves, dollars, eagles, etc., are terms defining *weight* units; and those units are absolutely stable and *never* vary in volume, structure, and weight value, and we can readily reduce those units to their equivalents in other units of weight. It is utterly impossible to define the meaning of commercial or trade values in terms that define or express nothing but gravity or weight values. Our monetary system defines nothing but weight units; and those units are absolutely stable, never vary in volume, structure, and function, never define anything but weights. If the world possessed a trillion of gold dollars, that number would not affect the volume, structure, or function of a single dollar by one iota.

The meaning or definition of a unit of *any kind*, once defined and demonstrated to public understanding, is settled for ever. The dollar, once correctly defined as a unit of value to popular understanding, will not admit of inflation or deflation any more than you can inflate or deflate or change the meaning of bushel, acre, watt, or pound. Honest public sentiment will not permit a perversion of accepted facts. A defined unit or standard cannot be inflated or deflated by either courts or nations. Ohms, horse-powers, yards, leagues, fathoms, degrees, years, cubic inches, pounds, candle-power, calories, etc., though undefined, always existed and never varied in volume, structure, or function, and the number under consideration will not affect the service or meaning of a single unit.

This law of units is immutable. As we use terms, dollar, supply, demand, and price have no specific meaning and cannot affect the service of a single social unit. The Gold Standard reduced our debt-paying media by half, inaugurated the panics of '73 and '78, and confiscated from Industry a vast volume of social products and gave birth to tramps and trusts.

We have the tragic story of a lost and wandering calf that made a crooked trail. Another calf saw the trail and followed it; and then another, and another, and, finally, human calves discovered the trail and converted it into a popular highway. Thousands of years ago business men discovered a crooked fiscal trail and followed it when they weighed out shekels of silver, in payment for goods. Society saw that trail and without reason or intelligence has followed it for thousands of years, to its fiscal undoing. The scarcity of the precious metals as a monetary base makes cumulative debt inevitable. Debt is a needless burden that adds nothing to labor and natural resources, and is a rank violation of natural law and a crime against social order. Society should have collective intelligence enough to employ its labor and material resources for social uplift without paying unearned tribute to relatively a very few of its lecherous and grafting members.

With our domination of light, heat, steam, gas, electricity, and other natural agents combined with improved tools and machinery intelligently employed by industry, society will always have a surplus that will make famine and physical want utterly impossible on any part of mother Earth. We should guard and protect every member of our social body from social injuries, just as we guard and protect the members of our own physical bodies from

physical harm. "An injury to one is the concern of all."

Francis A. March, Ph. D., in "History of the World War", puts its monetary cost at $249,000,000,000. The same author quotes the Federal Reserve Board as stating that the world's entire gold and silver product from the beginning of time to the present is only about $30,000,000,000. The editor of the St. Louis *Globe-Democrat* places the world's entire *gold* product at less than $8,000,000,000, and the *Literary Digest* quoted the London *Statist* to the same effect. Take out the gold used in arts, science, and manufacture, and it will reduce our available monetary gold to less than $4,000,000,000. Yet gold is the only means of final payment of debt recognized by civilization!

Thus we see that the World-War cost is nothing but a debt that added not a single necessary thing to our resources. People constitute governments, and what the people owe the governments owe, and *vice versa*. Our national debt is the sum total of government and citizenship debts. Our railroads owe $20,000,000,000. John Skelton Williams reported the resources (debts) of our banks and trusts doing a banking business at over $59,000,000,000. Our national debt is at least $350,000,000,000, and the world indebtedness is more than $1,500,000,000,000. Our gold will not pay a quarter of a cent on the dollar of that debt; and scarcity of debt-paying media makes all interest many times compounded and explains the high cost of living and the social unrest complained of. No human agency can bring order out of the fiscal chaos caused by the crooked trail so long as the Gold Standard is employed. The only question is, Have we sufficient intelligence to clean up the wreckage and reorganize things on a safe and sane basis?

Why is it we are not allowed to earn our circulating medium instead of having to borrow it through banks?

Earning our circulating medium is the logic of practical common sense, and that currency would exchange products between points remote from each other on a basis of labor cost of production and exchange. It would eliminate debt, interest, dividends, profits, and speculation, and will be strongly opposed by the ruling class. The average labor cost or value, the only possible cost or value of any product, will practically never vary throughout the world. A failure in one quarter will be overcome by bumper production in another quarter. Our railway corporations (members) had many units of non-interest-bearing circulating debts (sometimes called money), and they wanted interest. They issued debts, stocks, and bonds, capitalization, for about $20,000,000,000 and exchanged them for public credits. The public built the roads from the ore in mines, gave the right of way to the completed enterprises, and was then kindly permitted by the railroad magnates to pay perpetual compound interest, dividends, and profits on the labor cost or value of its own productions or enterprises. During the last eighty years our public has paid in interest alone over $300,000,000,000 on that capitalization, enough to duplicate the railways of the world more than five times over. In addition, the public puts up all operating expenses for improvements, huge lobby fees to corrupt our courts, congresses, and legislatures; also vast sums for vicious news propaganda and unearned profits. This applies with equal force to other great corporations and in lesser degree to all other corporations. We are easy marks.

Why was silver demonetized in '73? To expand debts.

Why was the exception clause placed on the greenbacks? Our patriotic bankers and rich men, while refusing to risk their coin on government bonds, perceived that in event the Government was sustained, the exception clause would guard banking interests by forcing the public to buy coin. It was placed there by the Senate, our House of Lords; and old Thad Stevens said: "It is a cunningly devised scheme that will work harm to every interest of this country except one". . . . "This note is full legal tender for all debts public and private, except duties on imports and interest on the public debt." The Government prostituted itself and dishonored its own obligations by refusing to honor them by acceptance in dues to itself. That is Americanism with a capital A, and it justly deserved the censure bestowed by old Thad. It caused depreciation of greenbacks.

What is the keynote of our industry? You will find that clearly explained in "Labor — The Unit [Standard] of Value", in GOLDEN AGE No. 39-40, dated March 16 and 30, 1921.

"The borrower is servant to the lender." From the origin of the barbarian tribe down to

the present time Debt has been the chain forged by self-constituted leaders to shackle and enslave Industry in order to filch its products. Debt is the only possible means of exploiting industry. It is a social toxin or fungus spread by "the captains of industry", and results in enslaving industry and robbing it of the fruits of its labors. Democracy, self-determination, independence, and "the rights of man", cannot materialize as long as the cancer of Debt gnaws at the public's vitals. The cause of social unrest and oppressive taxation, debt, is recognized by all and is assiduously cultivated when intelligence and reason demand its entire elimination. This public or national indebtedness in 1913 had grown to at least $150,000,000,000, causing "the high cost of living, social unrest, and financial chaos everywhere existing". That fact was recognized by Democracy in 1912 in its platform, and relief was promised. Corporate and private debt, capitalization, is the chief cause of our social evils; and payment of our Government debt today, that contracted by our Congress, would leave the public debt, constantly augmenting, twice as great as in 1913 and would bring no relief. Reasonable profit (?) and other forms of private and corporate taxes levied on the public in violation of moral and natural law are destroying existing forms of government. Governments organized in harmony with natural law will be self-perpetuating. Anything "reasonable" can be defined and explained to public satisfaction and for ever removed from the realm of dispute. "A reasonable profit" has no existence in fact.

Many years ago James A. Garfield said in Congress: "Let me control the money [or debt] of a nation and I care not who makes its laws". With gold available for world currency, the only money recognized in final payment of debt, limited to less than $4,000,000,000 and world debts aggregating more than $1,500,000,000,000, it will readily be seen that our adopted fiscal system makes rapidly increasing debt or capitalization an absolute necessity. Our Government today is paying interest on its debts with other debts or promises to pay. Practically debt or capitalization is the base of all enterprise or business and has prostituted or pauperized all industry—has annually dug more graves than caused by the European war. About two years ago Standard Oil of New Jersey sold for 734. Great for Standard; tough on the public!

Why go after foreign trade? Why not employ our industry to supply our own necessities? The press informs us we have about 5,000,000 men in want and enforced idleness while the public is clamoring for improved service and greater production. We have the labor and the material to meet these demands. Why doesn't our Government find employment for all labor in construction just as it found it employment for destruction in 1917-18? Such a policy, if adhered to, would create a great surplus and drive gaunt poverty from our midst, but we cannot exhaust industry in payment of needless debts and supply public wants at the same time. The 6,000,000 men out of employment can no longer buy the needed products they created in the past, so enterprise must employ salesmanship, pay for transportation, etc., and take from the foreigner in interest, profits and dividends on capitalization what home labor is no longer permitted to create for itself from our abundance of raw material or give its energies in exchange for needed products.

Why not earn our currency or circulating medium by social service instead of borrowing it? That would destroy what is known today as capital or capitalization, make efficient industry the only aristocrat and business merely a subordinate branch of labor. The gold digger receives from the government, in exchange for his gold units, currency or certificates in different denominations of units as defined by the volume and character of labor-energy employed in their production. The possession of one of these certificates is evidence that its possessor has rendered public or social service of the volume denominated by the certificate and is entitled to a like volume of service in other products in exchange for it. That method should be employed with coal, copper, steel, wheat and all other social products or units. These certificates are merely receipts and not debts in any sense of the term. The government, the people, the public, cannot borrow from itself. It is not only a proper function but also a sacred duty of governments to issue certificates or credits in acknowledgment of social service rendered in any field of industry. These certificates or credits would inaugurate a fiscal system meeting all public requirements and in harmony with natural law.

Effectiveness of Vaccination

By H. A. Rutschow, D. C.

IN THE April 27th issue of THE GOLDEN AGE Mr. G. del Pino gave a very good review on "How Vaccines Work", and truthfully starts his paper with the statement, "What is *supposed* to happen inside of the body when the vaccine is introduced by the doctor is little comprehended by many people".

Vaccination is *supposed* to make the vaccinated immune to some certain disease, or at least to allow it to appear only in a mild form. The big question is, Does it really do this? This question is a vital one to us and to the future welfare of the human family; and judging from its past the answer is an emphatic no.

Germany and Japan gave the practice of vaccination the most thorough trial possible by compulsory inoculation, after which both countries were visited by the worst and the most fatal epidemic in their histories. England gave this practice a fair trial, especially in her armies; and finding that an appalling increase in tuberculosis followed in its wake, she revoked the compulsory vaccination laws. What else but vaccination could it have been that decreased the resistance of the boys in our own army in the late war? The influenza, formerly known as la grippe, took a terrible toll in the camps, where the boys were well fed and received plenty of outdoor exercise; and the hygienic conditions of the camps were excellent. The reverse should have been the case; but the mortality rate was nevertheless deplorably high. Our Philippine army of not so long ago was thoroughly inoculated against smallpox; and yet smallpox broke out and left in its path a record death-rate.

When the Creator said of the creation of man that it was very good, He was most surely right. These wonderful bodies of ours were originally endowed with the ability to combat *all* diseases successfully. If an individual body fails to do this, there is something wrong with that body, and not always with its environments, as some would make you believe. This weakness or inability to resist a disease can be permanently overcome only by removing the cause, and not by the injection of foreign and questionable material into this delicate machine of ours.

The day is at hand when bodily weaknesses can be definitely overcome by the correction of physical defects causing these weaknesses. This brings the body back to the stage that the Creator designed it should be, which is health and the successful resistance of disease.

Mr. G. del Pino in his writing summarizes the action of vaccine as stimulating certain tissues of the body which have to do with the production of antitoxins. If this is true, is the practice at all scientific and reasonable when every individual vaccinated is given practically the same strength vaccine? If a person were naturally immune, this undue stimulation, if repeated frequently enough, could be nothing else but harmful. Again, this tissue of the body which produces this colloid substance, or antitoxin, may already be in a highly stimulated state due to some circulating toxins which the eliminating organs had failed to throw off, or which may be in a constant state of production from some degenerating tissue in the body. Now then, if this tissue is whipped into greater action by a vaccine, it is no wonder if the body weakens under this added strain, thereby making the individual more susceptible than ever, especially to some other disease. When this vital protective tissue breaks down, resistance goes with it; and the body is then left helpless to the ravages of disease. This practice is no more scientific than is the administration of stimulants to overcome costiveness. They lay the foundation for further trouble.

Let science seek to develop those powers which we have within us, and not fly off on tangents by trying to make improvements by adding to or taking away from what a greater Mind than ours deemed good.

Atlanta and The Golden Age

By C. P. Bridges

A FEW days ago a gentleman whom I recently obtained as a subscriber spoke to me on the street, saying, "That paper is the finest thing I ever read. We don't get any such reading as that in any other paper. I shall keep them on file for further reference." This man is a Socialist, and has been one for years. He takes the Socialist publications, and yet he says this paper beats anything he ever saw. I thought that this was very encouraging. He wanted to know who wrote these things, and I told him that they are the same men who were sent to Atlanta for telling the truth.

American Poultrymen Betrayed

By H. E. Branch, Rogersville, Mo.

THE American Poultry Association (A.P.A.) was organized Jan. 15, 1874. It is composed of city and town men and women, called fanciers, without experience in commercial poultry breeding. Its standard of breeding (Standard of Perfection) does not describe a single breed or demand utility merit in fowls. For breeds it illustrates and describes an imaginary male and female of fixed weights. The weight clause is rigid and exceeds market requirements. "The practice of allowing a few ounces is strictly forbidden," the Standard of Perfection says. Plymouth Rock, Wyandottes and R. I. Reds are no more uniform in weights than are Caucasians, Short-horns, and Berkshires; and all practical breeders know that rigid breed weights are rank folly. It breeds fowls for bay eyes, five point combs, wattles of defined size, shape and texture, nice color distinctions, tails carried at a defined angle from horizontal, rigid defined weights, etc. It has but one purpose—to hold fancy shows to advertise fancy fowls. Its "Constitution and By Laws" says:

"Any poultry association or society organized for the purpose of giving annual exhibitions, and whose rules show that it holds such exhibitions under the show rules of the A. P. A., may become a member of The Am. P. As., by paying a membership fee of ten ($10.00) dollars at the time of applying for membership."

A breed consists of many individuals of the same general character, bred and developed for a specific purpose. Breeds exist before breeding associations can be formed; hence breed definitions or standards are common property and not subject to copyright, though the Standard of Perfection, the poultry standard, is copyrighted by the American Poultry Association [A.P.A.]. It controls poultry breeding, poultry press, poultry departments of farm papers and all poultry exhibitions in the United States. Judge T. F. McGrew at its 1911 Denver convention said: "I am on record as having offered the A. P. A. $5,000 for authority to issue a practical utility poultry standard and derive the profits therefrom". McGrew knew that no farm or poultry journal would carry his ad without that sanction of the A. P. A. Years ago I was barred from the poultry press by T. E. Orr, now deceased, Secretary-Treasurer of the A. P. A., and Dr. Sledd, who was an A. P. A. member, was kicked out of the Tenn. Poultry Station and editorship of the *Industrious Hen* because we catered to practical poultry interests. Except Dryden of Oregon and Wheeler of R. I., I know of no other poultry officials in the U. S. who are not A. P. A. members. *Successful Farming* turned down "Lessons from Egg-Laying Contests", though it afterward paid me $14.38 for an article on "Utility Breeding". What Creel and Sinclair said of the Associated Press applies with equal force to farm and poultry papers. Organized and money interests direct their policies. I have data in proof. The above will serve as a prologue to what follows.

LESSONS FROM EGG-LAYING CONTESTS

During the past fourteen years many egg-laying contests and tests have been conducted by Australia, New Zealand, England, France, South Africa and other countries. During 1912-13-14 international contests in laying were conducted at Storrs, Ct. and Mt. Grove, Mo. I secured circular records from Storrs, and got the Mt. Grove records for 1913 from the St. Louis *Weekly Globe-Democrat* of Dec. 5, 1913. Mt. Grove informs inquirers that it has no data of past laying contests to give out. These contests have cost the public many thousands of dollars, but no thought-provoking contrasts have been drawn or useful information imparted by our stations, farm and poultry press as a fair equivalent for taxes spent. By authentic corroborative reference I intend to direct attention to cold facts of startling import to our poultry industry.

With our favorable climate, diversity of foods, and abundant range, no other country under the sun is naturally qualified to compete with us in successful poultry culture. Canada with her long, rigorous winters and England with her moist, foggy climate and restricted range are especially at a decided disadvantage. Again, hens, after a long voyage to a strange climate and changed conditions, cannot be expected to do their best. Except in general summary I shall devote my attention at Storrs to our great commercial breeds, White Leghorns and White Wyandottes, their annual egg average each by pens, for the years 1912-13-14 consecutively.

In 1912 our Leghorns averaged 154.7 eggs each; England 196.4 each, on a full complement base without a full complement of hens. Our Wyandotte average, 153.2, Canada's, 213.8. In 1913 our Leghorns, 166.9; England's, 216.7; Canada's, 178.6; Wyandottes, ours, 145.2; England's, 185; Canada's, 162.6. In 1914, our Leghorns, 140; England's, 201; Wyandottes, ours, 160.2; England's, 208.5. At Mt. Grove in 1913 and at Storrs in 1912-13-14, Canada's lowest average of nine pens was 130 eggs; England's lowest with ten pens, 168; our lowest was 55. We had thirteen pens ranging from 55 to 98 eggs per hen, and we had forty-eight pens ranging from 55 to 129, lower than Canada's lowest. Our range is very wide, from 55 to 214; Canada's range is narrow, from 130 to 213; England's 168 to 238. All foreign countries have a narrow range, showing uniform good breeding and great productiveness.

T. E. Quisenberry places our general average at 72 eggs per hen; Miller Purvis, at 75 eggs per hen. A. A. Coult, Pres. Missouri State Poultry Board, said in *Technical World,* Feb. 1913, that hens were taken, not selected, from sixty Australian flocks that averaged 160 eggs each.

I quote from *Youth's Companion,* Aug. 20, 1914:

"The investigations of French poultry raisers show very clearly that hens produce the most eggs during the first year of their laying period".

L'Illustration of Paris prints the following interesting table in support of that conclusion.

	1st year	2nd year	3rd year
Number of Hens	60	60	60
Total Eggs	10,280	8,943	6,907
Average per Hen	171.3	149.1	115.1
Value	$214	$186	$144

For this test selected prolific hens were not required, and, compared to other foreign tests and contests, it is fair to assume that the 60 French hens are the average of that country. W. F. Kirkpatrick, Director at Storrs, places the annual maintenance cost at $1.70 per hen. Employing the figures given by Quisenberry, Coult, *L'Illustration* and Kirkpatrick, we get the following results:

	GROSS INCOME PER HEN	MAINTENANCE	PROCEEDS
United States	$1.50	$1.70	Net loss $ .20
Australia	$3.33	$1.70	Net profit $1.63
France	$3.56	$1.70	Net profit $1.86

Statistics from *Successful Farming* report 5,585,032 United States farmers raising domestic poultry numbering 488,468,354. Allowing 88,468,354 for chicken cocks, turkeys, geese and ducks, leaves 400,000,000 hens on United States farms, giving a gross annual egg income of $600,000,000, at a maintenance cost of $680,000,000, showing a net annual loss of $80,000,000 to our poultry industry. If our hens had an earning capacity equal to Australian and French hens, instead of actual loss our hens on Australian basis would give an annual egg profit of $652,000,000; on French basis, a net profit of $744,000,000.

Annual value of our poultry products, including turkeys, geese, ducks, chickens, cocks and feathers is less than $800,000,000. On French basis it would be over $1,800,000,000 per annum.

Other contests emphasize our great inferiority in the poultry industry. *Farm Journal* of Philadelphia, Jan. 1914, reports three Leghorn pens of six hens each in New Zealand contest averaging 241, 242 and 244 eggs respectively.

Miller Purvis, in *Breeders' Gazette*, Sept. 2, 1915:

"At two other competitions [countries not given] where 660 hens were under test, the average was 190 eggs in a year. During the first ten years of the Australian competition in which time 4,008 hens were tested, 31 varieties being represented, the general average was 166 eggs."

We had hens in one of the first Australian contests that reduced the general average. Contrasts are very humiliating to us in the poultry industry even when we omit facts or distort them to our own advantage. Speaking of Mt. Grove contests, the report reads, "The general average was around 150 eggs in a year". Other countries were not represented in 1912 contest at Mt. Grove. Of 1913 contest, the report has it: "The hens averaged over 143 eggs [fraction not given] per hen, a gain of nearly ten eggs per hen". That average included Canadian and English hens averging 182 eggs each. English hens averaged 207.3 eggs each. Missouri hens in that contest averaged 138 eggs each. Canadian Black Orpingtons averaged 157 eggs each. Missouri Black Orpingtons averaged 101 eggs each.

Is it fair or even honest in discussing these contests to ignore entries from other countries and to withhold honors where honors are due? Why not be frank in discussing laying contests,

give foreign records and the system of breeding that made those great records possible, so that we can benefit therefrom? If the shoe were on the other foot, our poultry and farm editors would take great delight in ridiculing a foreign system of poultry breeding that made poultry husbandry a losing enterprise. Have our poultry officials, experts and editors offered to make plain the cause of our great inferiority in poultry culture? No; their writings and bulletins never call attention to the plain facts I am giving. In fact, they garb the truth in such a way that its own mother wouldn't recognize it.

So far as I know our poultry breeders have never entered but one foreign contest, and our papers have never boasted of the records they made. In our international laying contests eggs from other countries assist in the general average. We put things in the best light possible for ourselves — and no explanations. I quote again: "160 eggs, the average of 1,000 properly fed hens in the Missouri egg-laying contest for one year". The greatest number of entries of which I have knowledge, in any egg-laying contest at Mt. Grove was 820 hens.

In speaking of 4,008 ten-year Australian records averaging 166 eggs each per annum, Mr. Purvis said: "This is a better record by about 15 eggs than has been made in America". Even including hens from other countries in our averages, no contest in the states has even reached 150 eggs as an average.

The American Poultry Association is a product of the United States, and boasts that it is the greatest breeding organization in the world; but it does not point to egg-laying contests for proof. It has its lobbies in Congresses and State Legislatures. It is 41 years old and controls our poultry industry. It defines methods of breeding and of judging fowls, and boasts of its accomplishments; but it does not contrast its meager results in poultry products with the great ones of foreign countries as proof of its usefulness. The only places where its prominent members, breeders, and exhibitors distinguish themselves are at fancy shows. No prominent member ever entered his prize winners in a utility contest to prove the value of his breeding system. Australia taught a lesson not readily forgotten. No pen with a great authentic egg record ever competed at a fancy show. Its prize winners are worthless and a curse to our poultry industry! Re-read this for proof.

Lady Show You, pure-bred White Rock hen with an annual record of 281 eggs, was taken to the fancy State Show at Springfield Mo., Dec. 1912, but was not entered. If an editor of a farm paper even suggests that the Standard of Perfection, the breeding guide of the American Poultry Association, our only authority, does not cater to utility interests, it proceeds to muzzle him. The method or system of breeding and judging merit in fowls so popular and profitable in foreign countries, if employed here would destroy the American Poultry Association. At its 1913 convention it was proposed to substitute for fancier the term breeder in the Standard of Perfection. Only three members spoke in favor and many against. Pres. Hicks directed attention to the fact that in poultry catalogs and reading designed for the general public the term fancier is seldom used. When asking for public funds or farmers to buy their prize winners, these gentlemen cease to be fanciers and become strictly practical utility breeders. A member of its Executive Board, said: "But there are hundreds of breeders that are not fanciers. There are men that want them just for the purpose of producing meat and eggs. Now, we don't want to make those men the most prominent." The practical breeder has no standing with the Am. P. As.

What 5,585,032 farmers of this country who breed poultry want to know is whether poultry breeding is an industry and commercial enterprise or merely an amusement and pastime for fanciers; also why our poultry officials suppress facts which the public pays them handsomely to publish. "There's a reason."

New Way to Feed Chickens

By W. G. Coble

I PLACE a bright light in the chicken pen for the first two or three hours after dark. This attracts the insects, which gather in great numbers, only to be gobbled up by the chickens. The increase of eggs, the decrease in feed bills, and a part in the extermination of useless or harmful insects amply pays for a few minutes spent each evening in caring for the light. The same ends can be obtained by flashing on a light in the chicken pen two or three hours before the chickens' usual rising time. Besides the additional food supply, the chickens have a longer working day and lay more eggs in a given time.

Modern Midianites Hard at It *By R. H. Barber*

SOME interesting developments of recent date have stirred the community of Clare, Michigan, and surrounding towns, and herewith is a brief report. It seems to throw a further side-light on the sectarian conflict now under way, and I am wondering if this condition is quite general. About three weeks ago, a woman —a former nun—gave a talk in a park in this city, exposing the terrible conditions in the convents. The next afternoon she was to speak again, to "Ladies only", in K. of P. Hall. A Mr. Howland, former mayor of Flint, Michigan, was to introduce the former nun, at the second meeting.

At the time for the meeting to begin A. J. Daugherty, mayor of Clare (a Catholic) appeared on the scene and announced that the meeting would not be allowed to proceed. Mr. Howland protested that the mayor had no right to interfere. Whereupon the mayor slapped Mr. Howland's face, and seizing him began to drag him toward the door, and succeeded in tearing Mr. Howland's shirt off his back. He succeeded also in bringing the wrath of the assembled ladies down on his head, and they beat him over the head with chairs, destroyed his $12 hat, etc. But the meeting was broken up. The M. E. Church was then offered to the lecturer, where she gave the lecture on the evils of convent life, to a crowded house, protected by private citizens and soldiers. A petition of large proportions is now being circulated demanding the mayor's removal from office.

A week later Mr. Howland returned with a Mr. De Long, who lectured in the various churches every night for a week, exposing the evils of parochial schools and convent life, illustrated with pictures of actual occurrences, protected from the fury of the K. of C. by citizens specially deputized for that purpose. A neighboring city, Mt. Pleasant, sent an invitation to Messrs. Howland and De Long to give a series of lectures in that town; and the mayor of Mt. Pleasant and the order of *Masons* guaranteed protection.

I understand that warrants have been sworn out for the prosecution of the mayor of Clare. The city and the surrounding country are much aroused and incensed; and some Catholics have openly declared that if only one-half of the exposures are true, they are done with Catholicism forever.

Another result of the near-riot is that the people have demanded a vote of the citizens to oust Catholic teachers from the public schools. A still further result is that a petition is being circulated for the recall of the governor of the State, who is a Catholic. It seems that *all* of the officials of the city are Catholic; and demands are being made that all these offices be vacated.

I do not know how widespread these protests against Catholic separate schools, and Catholic domination of public schools, have attained; but the Protestants are thoroughly aroused.

History in Brief *By W. G. Coble*

TO THE world there is now a "Jewish Question", which is widely described from a secular viewpoint. There was once a "Gentile Question" among the Jews just before the overthrow of the Jewish polity in A. D. 70. This subject is clarified when placed in the strong searchlight of God's Word, which has enabled Bible students to have a clear conception of the entire situation.

The "times of the gentiles" had their beginning in the days of Israel's last king, Zedekiah (606 B. C.), when God removed the crown (authority to rule) from Israel and gave it to the gentiles—first to the Babylonian Empire, then to Medo-Persia, then to Greece, and last to Rome, as illustrated in Nebuchadnezzar's vision of the great image and in Daniel's vision of the four beasts. (Daniel 2 and 7) But although the crown was removed, the scepter (right to rule) did not depart from Judah until Shiloh (peacemaker) came. (Genesis 49:10) Then it was given to Him; and He who put an end to the law by nailing it to His cross now holds this scepter (or title to authority) as King of kings and Lord of lords.—Romans 10:4; Colossians 2:14.

God had warned Israel three times before taking their dominion that He would punish them

"seven times" if they would not hearken unto Him. But they would not, and therefore have received the "seven times" in full—the "gentile times" which ended in A. D. 1914.

A symbolic year as used in prophecy is reckoned on the basis of an adapted lunar year—twelve months of thirty days each, or three hundred and sixty days, each day representing a year. Consequently a "time", or year, if symbolic, signifies three hundred and sixty symbolic days; and "seven times" represents twenty-five hundred and twenty (7x360) symbolic days, or 2520 literal years. This period("seven times" or 2520 years) of Israel's punishment is the period of gentile dominion, "the times of the gentiles".

Since, as it has been shown, the "gentile times" began in B. C. 606 and were to continue for 2520 years, they were to end in A. D. 1914. (2520–606 - 1914) From that time we have seen God's favor returning to Israel. He is gathering them from all nations where they have been scattered, and bringing them to the land of their fathers. God will fulfill to Israel the covenant made with their fathers.—Leviticus 26:44, 45; Deuteronomy 30:3; Romans 11:25-27.

With the ending of the "gentile times" in 1914, we saw the beginning of the disintegration of those powers. The kingdom of God is now in preparation of establishment. It is smiting the gentile image (Daniel 2:34, 44, 45); and its own power and dominion will be established as it crushes and scatters the "powers that be", civil and ecclesiastical—iron and clay.

In a widely circulated series of anti-Semitic articles a distinction is made between Jewish and gentile financiers — hog eat hog, capital against capital, with its trickery entailed. This split in the strong man's house is the result of Satan casting out Satan; and the crumbling of his house (Matthew 12:26, 29) is sure to follow. We hear loud spasmodic cries of a dying world, a world where selfishness and pride have had the dollar enthroned.

It is only a short time now until all will recognize the great Prince of Peace to be King of kings and Lord of lords; for there shall be a "new heaven [spiritual powers in control, the glorified Christ, Head and body] and a new earth [earthly society reorganized under God's kingdom, on the new basis of love and justice, instead of selfishness, might, and oppression], wherein dwelleth righteousness".

Other Nations Like Japan *By G. H. Martin*

HAVE read your article contained in two issues of THE GOLDEN AGE, beginning Feb. 16th, on "Japan the Frankenstein of Christendom," and would say that an impartial deliberation of your statement shows the most striking similarity of plan and purpose between this awakened yellow man and the so-called white man—even the American white man.

In proportion as we have grown in strength, we have reached out and with unwelcomed hands appropriated the God-given heritages of others! This sin has swollen the country from the original thirteen states to our forty-eight states at present, plus our insular possessions.

Having been the white man's pupil, Japan naturally reaches out, too, as she grows in strength—wrong, perhaps, but nothing strange about it, no different from the rest. Her English ally has committed more crimes along this line than have all other modern nations combined! I sense no alarm from a hundred thousand Japs here and another such number in the island of Hawaii or in Manchuria!

I ask you to turn your eyes from the well-behaved, frugal Jap. Look at the world's map and at the bloody conduct of your European brother, and see how he has raised more hell on earth—leaving out ratio—than all the darker peoples combined.

Africa, Egypt, Australia, parts of Asia, and all of America have been stolen from the aborigines of these continents and hemispheres!

Of course, you said that the white man had not been altogether righteous and therefore must suffer loss. But the burden of your argument seems to lie mainly on the Japs.

EARTH IS WEARY

Ages we tried the way of swords,
And earth is weary of hostile hordes,
Comrades, read His words again,
They are the only hope for men,
Love and not hate must come to birth,
Christ, and not Cain, shall rule the earth.

By Edwin Markham

Granite and a Prediction *By H. E. Coffey*

GRANITE is one of the hardest of building stones. It is a crystalline, igneous rock, composed chiefly of quartz and feldspar. The lava from which granite was formed cooled and crystallized far below the earth's surface under great pressure. Where it appears on the surface in many regions the overlying and softer rock has been removed by exposure to erosion. Granite formed during past ages, and still is wherever mountain formation is taking place.

In central Texas occurs one of these outcroppings of granite known as Granite Mountain. From hence was procured the stone used in building the state capitol, which was for years the largest and most costly structure of its kind in America, and for constructing the seawall at Galveston, a Texas port which suffered enormous damage from a tropical hurricane in 1900. In this region we find both red and blue granite. Many other granite quarries abound in various sections of our country, but we have a special reason for being interested in this quarry and in this kind of rock.

Only recently there was erected a monument which promises to become dear to the generations now living and to those yet to be awakened from the tomb. This monument was made from granite of the kind above mentioned, and rests in the center of the burial plot belonging to the International Bible Students Association. The huge stone was transported on an especially constructed flat-car to Pittsburgh, Pa., the city near which the monument was to be erected. In the not distant future this stone, or things hidden in this stone, will reveal to the people information which will be appreciated much as that disclosed by the Great Pyramid of Egypt has been appreciated by those having eyes and ears to discern spiritual things. Lo! millions now living have yet to learn that a Prophet of the Lord has been among them; and this they assuredly will learn. In the pink granite monument at Pittsburgh lie hidden the gems of Truth which will become doubly bright and shine in all their splendor in the Golden Age now dawning.

Sweeter than Honey *By H. E. Coffey*

THE peoples of the earth have a large sweet-tooth; and everyone remembers how difficult this was to satisfy during the war. We value sugars, honey, etc., chiefly according to their sweetness, and not primarily for their food values. Of the various sweets honey has long held the distinction of being the sweetest. However, recent discoveries indicate that honey and other sweets now used will eventually be displaced largely by a cheaper and sweeter sweet; and thus the popular craving for sweets will be met. Great will be the public benefit.

Of the various manufactured sweets of commercial importance sucrose is probably the sweetest. But the sweetest sugar thus far discovered is levulose, or fruit sugar. This sugar is found in all fruits, honey and sorghum. However, it occurs most abundantly in the form of inulin in the tubers of the Jerusalem artichoke and in dahlia bulbs. While inulin is a polysaccharide resembling starch, yet unlike starch, which yields glucose on hydrolysis, inulin yields levulose, the sweetest form of sugar. Fresh artichoke tubers contain from twelve to fourteen percent of inulin, and they yield at the rate of one thousand bushels per acre. If we reckon the yield of tubers at 40,000 pounds per acre, and estimate that ten percent of the total inulin is recovered or removed, it would mean a yield of 4,000 pounds of sugar per acre. This is a much higher yield of sugar than is obtained from sorghum, sugar beets, and other sugar-producing plants.

Nothing is yet known concerning the isolation and hydrolysis of inulin on a commercial scale. But when a process is perfected, as it doubtless will be in the not far distant future, the demand for sweets will be easily met for all time. Had such a process been perfected and put into use before the great war, there would never have been an opportunity for the profiteers to corner the sugar market. Yet even now the proverbial riddle has been answered, "What is sweeter than honey?" (Judges 14:18) Fructose, or fruit sugar, is the sweetest sweet of which we have any knowledge.

It Can Be Done *By G. R. Baird*

REGARDING the article by W. A. Groves, of Canada, on "Chiropractors and Chirurgery", in your edition of April 27, he states that "no one who knows the anatomy of the spinal column would seriously contend that a vertebra, unless suddenly and violently displaced, could be adjusted into its natural position by a sudden and skillful movement of the hands". That statement must have come from a graduate of a school which once taught that the brain is a sponge for cooling the blood, and which persecuted the man who first said that the blood circulates.

Chiropractic adjustment of vertebræ is not accomplished by a sudden and skillful movement of the hands alone. The hands make the contact with the spine; but the main force is supplied by the large muscles of the abdomen, where the largest muscles of the body are located. Wrestlers and prize-fighters know that the weakest man's abdominal muscles are stronger than the strongest man's arms; and it is the thrust coming from this section of the body which moves the bone. There is a machine for registering the force of a thrust, and I have seen a student weighing less than one hundred and twenty pounds deliver a thrust which sent the indicator around to nine-hundred and thirty-six pounds—a comparatively impossible thing to do with the muscles of the arms or the hands alone.

Considering this, and also the fact that the muscles of a patient lying on a Chiropractor's table are thoroughly relaxed, it can be seen that the force of the abdominal muscles, applied in conjunction with that of the arms and the hands, can adjust a bone to its normal position.

There is a number of wrinkled-browed skeptics who continually sing the pessimistic chorus, "It can't be done". When, steaming up the Hudson in his dinky little boat, Fulton said that some day steam would take ships across the countless wastes of sea, they chorused, "It can't be done". When the early Canadians suggested the building of a railroad from coast to coast, the leading engineers looked toward the Rocky Mountains and moaned, "It can't be done". Universities joined the chorus when the Wright Brothers first said that a machine heavier than air could be made to fly.

I am giving this secret of our science free, and would like to be able to teach the entire medical profession how to lower the death rate of their patients until it could be on a level with that of chiropractors. But I am afraid *it can't be done!*

Effect of Cigarette Smoking

"YOU smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar. "Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly. He wasn't satisfied yet.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches, thoughtfully, "I half believe you're right."—*New Zealand Outlook.*

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

THE DAY OF JUDGMENT

245. *What Scriptural ground is there for belief in a day of judgment?*

"God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained"—"Jesus Christ, the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son." —Acts 17:31; 1 John 2:1; John 5:22.

246. *What is the general view of the day of judgment?*

A very vague and indefinite idea prevails in regard to the day of judgment. The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that He will summon saint and sinner in rank and file before Him to be judged, amidst great convulsions of nature — earthquakes, opening graves, rending rocks and falling mountains; that the trembling sinners will be brought from the depths of everlasting woe to hear their sins rehearsed, only to be again returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and despair of the condemned, to hear again the decision in their own cases, and to return. According to the prevailing theory all receive their sentence and reward at death; and this, which by way of distinction is commonly called the general judgment, is merely a repetition of that first judgment, but for no conceivable purpose, since they claim a decision which is final and unalterable is rendered at death.

247. *How long is the day of judgment generally supposed to be?*

The entire time supposed to be assigned to this stupendous work of judging billions is a twenty-four hour day. A discourse once delivered to a Brooklyn congregation voiced the general view on this subject. It affected to give a detailed account of the work of the day of judgment, representing it as completed within the limits of a single literal day.

248. *What parable is used as the basis for these erroneous views, and how is it misapplied?*

This is a very crude conception, and is entirely out of harmony with the inspired Word. It is drawn from a too literal interpretation of our Lord's parable of the sheep and the goats. (Matthew 25:31-46) It illustrates the absurdity of attempting to force a literal interpretation upon figurative language. A parable is never an exact statement, but merely an illustration of a truth by something which is in many respects like it. If this parable were a literal statement of the manner in which the judgment will be conducted, it would apply to literal sheep and goats, just as it reads, and not to mankind at all. Let us now look at a more Scriptural as well as a more reasonable view of the work and the result of the great judgment day which God hath appointed, with which reasonable and Scriptural conclusions all parables and figures should and do agree.

249. *What does the term judgment properly signify?*

The term judgment signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates.

THE TERM DAY FREQUENTLY SIGNIFIES ANY DEFINITE OR SPECIAL PERIOD OF TIME

250. *How is the term day applied both in Scripture and in common usage?*

The term day, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of Noah's day, Luther's day, Washington's day; and thus in the Bible the entire time of creation is called a day, where we read of "the day that Jehovah God made the earth and the heavens" (Genesis 2:4)—a long, definite period. Then we read of "the day of temptation in the wilderness"—forty years (Hebrews 3:8, 9); "the day of salvation" (2 Corinthians 6:2); also the "day of vengeance," "day of wrath" and "day of trouble"—terms applied to a period of forty years in the close of the Jewish age, and to a similar period of trouble in the end of the gospel age.

Then again we read of the "day of Christ", the "day of judgment," and "his day"—terms applicable to the Millennial age, in which Messiah will reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period it is written —He shall judge the world in righteousness, and in His day shall show who is that blessed and only potentate, the King of kings and Lord of lords. (Acts 17:31; 1 Timothy 6:15) Why any should suppose this day of judgment to be of but twelve or twenty-four hours, while recognizing the wider meaning of the word day in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation.

251. *What does a consultation of any Bible Concordance reveal with respect to the character and amount of work to be done in the day of judgment? And what is the reasonable conclusion to be drawn therefrom?*

Those who will carefully consult a complete concordance of the Bible with reference to the day of judgment, and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term day its wider significance.

252. *Do the Scriptures refer to more than one judgment day?*

While the Scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect classes have been on trial.

THE WORLD'S FIRST JUDGMENT DAY

253. *Where and when did the first great judgment of the human race take place, and what was the verdict?*

The first great judgment (trial and sentence) was at the beginning in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict—guilty, disobedient, unworthy of life; and the penalty inflicted was death—"Dying thou shalt die". (Genesis 2:17, margin) And so "in Adam all die". That trial time in Eden was the world's first judgment day, and the decision of the Judge (Jehovah) has ever since been enforced.

254. *What are the evidences that the divine penalty has been enforced?*

"The wrath of God is revealed from heaven against all unrighteousness." It may be seen in every funeral procession. Every tomb is a witness to it. It is felt in every ache and pain we experience, all of which are results of the first trial and sentence—the righteous sentence of God, that we are unworthy of life and the blessings originally provided for man when obedient and in God's likeness.

255. *Nevertheless, what gracious provision has God made for the condemned race?*

But mankind are to be recovered from the sentence of that first trial by the one sacrifice for all, which the great Redeemer has given. All are to be rescued from the grave and from the sentence of death — destruction — which in view of this redemption is no longer to be considered death in the full, everlasting sense of the word, but rather a temporary sleep; because in the Millennial morning all will be awakened by the Life-giver who redeemed all. Only the church of believers in Christ are yet in any sense released or "escaped" from this original sentence and penalty; and their escape is not yet actual, but only so reckoned by faith. "We are saved by hope" only. Our actual release from this death penalty (incurred in Adam and escaped from by getting into Christ) will not be fully experienced until the resurrection morning, when we shall be satisfied to awake in our Redeemer's likeness.

256. *Does the fact that the church alone has "escaped the corruption that is in the world" signify that the rest of mankind will have no future hope of escape?*

But the fact that we who have come to a knowledge of God's gracious plan in Christ "have escaped the corruption that is [still] on the world", so far from proving that others will have no future hope of escape, proves rather the contrary of this; for we are first-fruits unto God of His creatures. Our escape from death in Adam to life in Christ is but a foretaste of the deliverance of whosoever wills to be delivered from the bondage of corruption [death] to the liberty of life proper to all whom God shall recognize as sons. All who will may be delivered from death to life, regardless of the distinctions of nature God has provided for His sons on different planes of being. The gospel age is the trial-day for life or death to those called to the divine nature.

HAS GOD CHANGED HIS MIND THAT ANOTHER JUDGMENT HAS BEEN PROVIDED?

257. Since the Scriptures declare that He "hath appointed a day" for the world's judgment, does this signify that Jehovah has changed His mind?

But God has appointed a day, in which He will judge the world. How can this be? Has God changed His mind? Has He concluded that His decision in the trial of the first man and the general sentence were unjust, too severe, that He now concludes to judge the world individually? No; were such the case, we should have no better guarantee of a just decision in the future trial than in the past. It is not that God considers His decision in the first judgment unjust, but that He has provided a redemption from the penalty of the first judgment, in order that He may grant another judgment (trial) under more favorable conditions to the entire race—all having then had experience with sin and its results.

God has not changed one iota from His original purpose, which He formed before the world began. He distinctly informs us that He changes not, and that He will by no means clear the guilty. He will exact the full penalty which He justly pronounced. And that full penalty has been provided by the Redeemer or Substitute, whom God Himself provided — Jesus Christ, who, "by the grace [favor] of God, tasted death for every man". Our Lord having provided a ransom for Adam's race, with His own life, can justly give a new offer of life to them all. This offer to the church is under the Covenant of Sacrifice (Psalm 50:5; Romans 12:1); to the world it will be under the New Covenant.—Romans 14:9; Hebrews 10:16; Jeremiah 31:31.

258. Who will be the judge at the world's individual trial?

We are further informed that when God gives the world this individual trial, it will be under Christ as judge, whom Jehovah will thus honor because of His obedience even unto death for our redemption. God has highly exalted Him, even to the divine nature, that He may be a Prince and a Savior (Acts 5:31), that He may be able to recover from death and grant judgment to all whom He purchased with His own precious blood. God has committed all judgment unto the Son, and has given Him all power in heaven and in earth.

259. What does the character of the judge guarantee for this judgement?

It is, then, the highly exalted, glorified Christ, who so loved the world as to give His life as its ransom-price, who is to be the judge of the world in its promised future trial. And it is Jehovah Himself who has appointed Him to that office, for that very purpose. Since such are the plain declarations of the Scriptures, there is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all, in looking forward to the judgment day. The character of the Judge is a sufficient guaranty that the judgment will be just and merciful, and with due consideration for the infirmities of all, until the willing and obedient are brought back to the original perfection lost in Eden.

260. What duties appertained to the office of a judge in Old Testament times, and how will Christ fulfill these in the world's judgment day?

A judge, in ancient times, was one who executed justice and relieved the oppressed. Note, for instance, how, when under oppression by their enemies because of transgression against the Lord, Israel was time and again released and blessed by the raising up of judges. Thus we read, "When the children of Israel cried unto Jehovah, Jehovah raised up a deliverer, . . . Othniel. And the spirit of Jehovah came upon him, and he judged Israel, and went out to war, and prevailed, and the land had rest forty years." (Judges 3:9-11) So, though the world has long been under the power and oppression of the adversary, Satan, yet shortly He who pays for the sins of all with His own precious blood will take His great power and reign. He will deliver and judge those whom He so loved as to redeem.

With this conclusion all the prophetic declarations agree. It is written: "With righteousness shall he judge the world, and the people with equity".—Psalm 98:9.

THE COMING JUDGMENT MORE FAVORABLE THAN THE FIRST

261. Upon what principles will the coming judgment be conducted? Why will the second trial be more favorable for mankind than the first? When the world has reached perfection, what will be required of all men?

This coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same re-

ward of life, and the same penalty of death. And as the first trial had a beginning, progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous and death to the unrighteous. The second trial will be more favorable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam's sin, or because of inherited imperfections. It shall no more be said, "The fathers have eaten a sour grape and the children's teeth are set on edge; but he that eateth the sour grape, his teeth shall be set on edge". "The soul that sinneth, it shall die."—Ezekiel 18:4; Jeremiah 31:29, 30.

And it will be true of the world then, as it is of the church now, that a man will not be judged according to that which he hath not, but according to that which he hath. (2 Corinthians 8:12) Under the reign of Christ, mankind will be gradually educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required, and any who then fall short of perfect obedience will be cut off, being judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and He will demand the same of all men when the great work of restoring them is complete. None will be permitted to have everlasting life who then in the slightest degree fall short of perfection. To fall short of perfection, then, will be to sin willfully against full light and perfect ability.

NO RELEASE FROM THE SECOND DEATH

262. *What will be the experience of willful sinners? And how many years of trial are guaranteed to each individual?*

Any who sin willfully, against full light and ability, will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be "cut off", though at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: "As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old". (Isaiah 65:20—*Leeser*) Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

263. *What parable of our Lord's and what other Scriptures describe the conclusion of the world's judgment day?*

The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats, Matthew 25:31-46; in Revelation 20:15; 21:8 and in 1 Corinthians 15:25. These and other scriptures show that at its close the two classes will have been completely separated — the obedient and the disobedient; those in harmony with the letter and the spirit of God's law, and those out of harmony with it. They enter into everlasting life, and the others are remanded to death, extinction ("second death"), the same sentence as in the first judgment, from which they had been released by Christ, who secured the right to release them by the giving of their ransom—by His death. This will be their second death. No ransom will be given for them; and there will be no release or resurrection for them, their sin being a willful individual sin against full light and opportunity, under a most favorable, individual trial.

264. *How does the coming trial affect each individual's present responsibility?*

We do not wish to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation. "The eyes of the Lord are in every place, beholding the evil and the good," and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil". (Proverbs 15:3; Ecclesiastes 12:14) The good and the evil deeds of the present time will receive a just recompense of reward either now or hereafter. "Some men's sins are open be-

forehand, going before to judgment, and some they follow after." (1 Timothy 5:24) No others than the Lord's favored "little flock" have as yet sufficient light to incur the final penalty, the second death. We here merely broach the subject of the world's present accountability, leaving particulars for subsequent consideration.

BETWEEN THESE JUDGMENT PERIODS GOD HAS BEEN SELECTING THE FUTURE JUDGES

265. *How long a period intervenes between the first and second judgment days? And what has been the object of this interval?*

A period of about six thousand years intervenes between the world's first and second judgment days, and during this long period God has been selecting two special classes from among men, and specially trying, disciplining and training them to be His honored instruments during the period or day of the world's judgment.

266. *How are these two classes respectively designated by St. Paul? And will they come into judgment with the world?*

These two classes are respectively designated by Paul (Hebrews 3:5,6) as the house of Sons and the house of Servants, the former being composed of those overcomers tried and found faithful during the Christian dispensation, and the latter being composed of the faithful overcomers who preceded the Christian dispensation. Those special selections in no sense interfere with the judgment or trial promised to the world. Those who successfully pass the trial for either of these special classes will not come into judgment with the world, but will enter upon their reward when the world is coming into judgment. They will be God's agents in the blessing of the world — in giving to men the instruction and training necessary for their final testing and judgment. "Do ye not know that the saints shall judge the world?"—1 Corinthians 6:2.

267. *What was necessary before the members of these two classes could be placed on trial?*

These specially selected classes, like the rest of mankind, were once under the Adamic condemnation, but became sharers by faith in the benefits of Christ's death. After being first justified by faith in God's promises, and having then fulfilled the subsequent conditions of their respective callings, they are accounted worthy of high exaltation to stations of honor and authority.

268. *Contrast the judgments of these special classes with the world's trial.*

The trial or judgment of both these classes has been much more severe than the trial of the world will be in its judgment day; because these have had to withstand Satan, the prince of this world, with all his wiles and ensnarements, while in the world's judgment day Christ will be reigning, and Satan will be bound, that he may not deceive the nations. (Revelation 20:3) These have suffered persecution for righteousness' sake, while then men will be rewarded for righteousness, and punished only for unrighteousness. These have had great stumbling blocks and snares in the way, which will be removed when the world is placed on trial. But though the trial of these two special companies has been much more severe than the trial of the world will be, the rewards are correspondingly greater.

"LET ALL REJOICE, BECAUSE HE COMETH TO JUDGE THE EARTH"

269. *How and by whom have the world and the nominal church been deceived respecting the true character of the future judgment day?*

Under the sophistries of the great deceiver, Satan, both the world and the church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear, there are to them no more unwelcome tidings than that the day of the Lord is at hand. They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that glorious reign of Him whom God hath appointed to judge the world in righteousness. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn-books of the various sects. Many have come to esteem these errors as of paramount importance to the Word of God.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by R. L. Hoagland.

1. *How many "ways" or roads are mentioned in Matthew 7:13, 14?*

Ans.: Two; "the broad way" and "the narrow way".

2. *To what does "the broad way" lead?*

Ans.: It leads "to destruction"—death—the Adamic death.

3. *Have many entered "the broad way to destruction"?*

Ans.: Yes. "Many there be which go in thereat." See Verse 13.

4. *Who was the first one to enter "the broad way to destruction"?*

Ans.: Adam.

5. *How long did it take him to reach the end—destruction—death?*

Ans.: It took him nearly 930 years. See Genesis 5:5.

6. *How many were born on "the broad way to destruction"?*

Ans.: The whole human family. See Rom. 5:12-14.

7. *How long was it before any other* way or *road was opened up?*

Ans.: Not until the first advent of Christ—after more than 4,000 years—was another way opened up. See Hebrews 10:20; 2 Timothy 1:10.

8. *Why did St. Paul, in Hebrews* 10:20, *call it "a new way"?*

Ans.: He called it a new way because there had been no such way open before.

9. *Why did he call it "a living way"?*

Ans.: Because, instead of leading to destruction—death—it leads to eternal life on the highest plane possible, even the divine nature—immortality.

10. *Who was the first one to enter "the narrow way to life" (Matthew 7:14)?*

Ans.: Jesus entered the narrow way at Jordan when, at the age of thirty years, He there consecrated to God all that He was and all that He had or could hope to have as a perfect human being. See Hebrews 10:7.

11. *How long was He in the narrow way?*

Ans.: Three and one half years—from Jordan to the cross.

12. *Did He obtain the prize at the end of the narrow way?*

Ans.: He did. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) Jesus Christ, since His resurrection, "hath life in himself". That is to say, He is the very fountain of life; He is now immortal; He cannot die again. See Revelation 1:18: "I am he that liveth and was dead; and behold I am alive for evermore".

13. *Have any others, since Jesus started, walked in the narrow way of self-sacrifice—in the footsteps of Jesus?*

Ans.: Yes. The 144,000 "which follow the Lamb [Jesus] whithersoever he goeth". — Revelation 14:1-4.

14. *Why is the entrance to this way called "strait" and the way "narrow"?*

Ans.: "Strait" is from the Greek word *stenos*, which means difficult or narrow; and accordingly we read (Luke 9:23): "If any man will come after me [follow in my footsteps], let him deny himself [cast away all earthly hopes, ambitions and selfish desires] and take up his cross daily and follow me". Even after he has entered "the narrow way" through the "strait gate", he must continue "daily" to "take up his cross" [voluntarily face the ignominy of being His disciple]and follow Jesus in the narrow way of self-sacrifice. Again, Jesus said: "If any man come to me and hate not [love not less] his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple". (Luke 14:26). Is it any wonder that "few there be that find" "the strait gate" or entrance to the "narrow way"?—Matthew 7:14.

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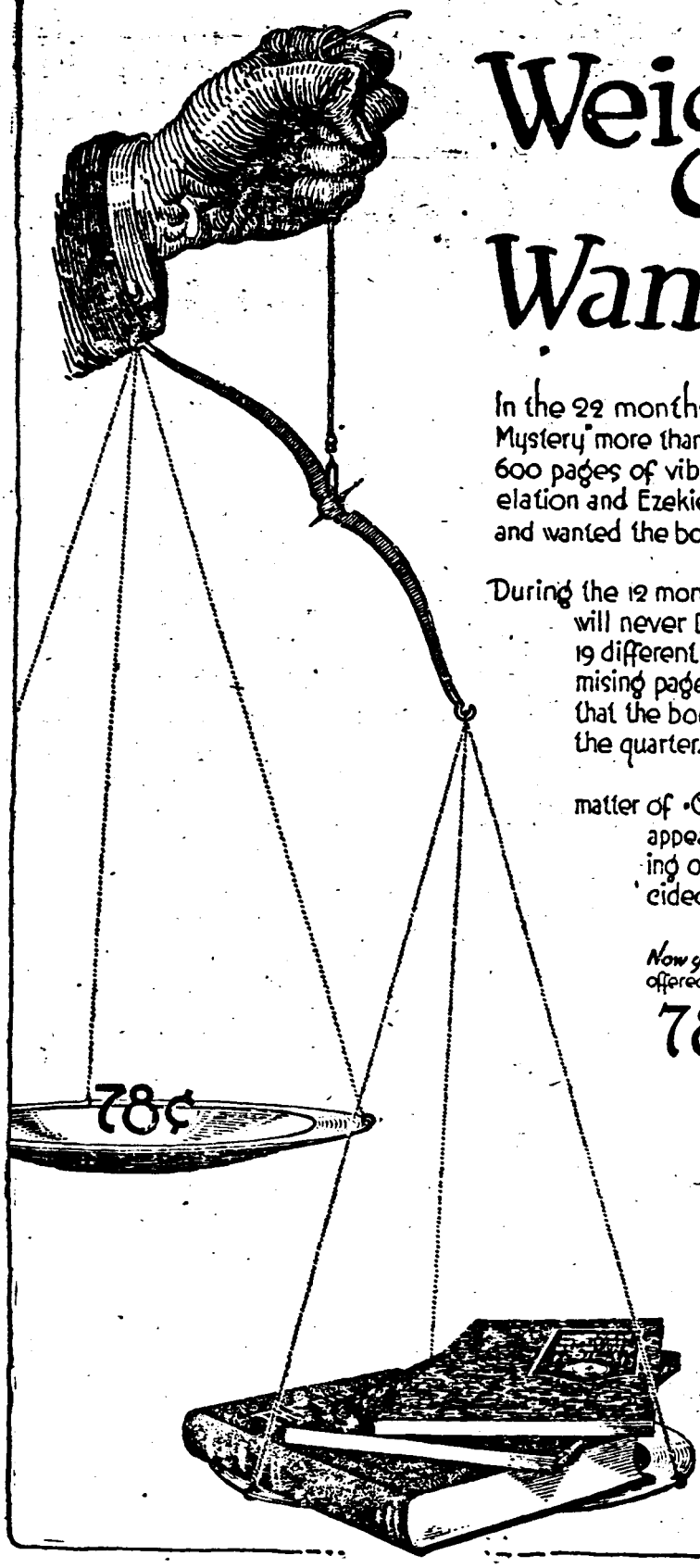

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The Golden Age

Volume II | Brooklyn, N. Y., Wednesday, September 28, 1921 | Number 53

"Why Stand Ye Idle?"

WHY stand ye idle?" was the Biblical question.

"Because no man hath hired us."

This is the answer today of six million people in the United States, four million in England, and on the Continent half a million more than in England.

There is a general disinclination by those that have the information and access to the press to discuss this matter in an unbiased fashion. The wise and learned cater to the powers that be and have been, and open their mouths warily. Economists deal with facts, but with unpleasant facts in a pleasant manner only. The public remains ignorant of the truth.

Widely Prevalent

THE idle are counted by the million. The tide rises. The menace shows no sign of abating. Month by month the percentage increases two or three percent, showing the drift toward harder times.

The situation in New York State is typical of the industrial sections. Compared with a year or so ago the percentage of decreases of employment has been:

Metal industries	44%
Steel industry	66%
All occupations	28%

In Pennsylvania in the districts centering around ten of the chief cities the unemployed reached 279,025. As the report covers the cities and their industrial environs, percentage comparisons with the city populations are not calculable from the data; but that these centers are very hard hit is apparent from the following table:

NAME OF CITY	IDLE WAGE EARNERS	FAMILY MEMBERS AFFECTED	POPULATION OF CITIES 1920
Philadelphia	127,550	637,750	1,823,158
Pittsburgh	50,850	254,250	588,193
Altoona	20,850	104,250	60,331
Scranton	15,375	76,875	137,783
Erie	14,775	73,875	93,372
Harrisburg	14,545	72,725	75,917
Johnstown	12,290	61,450	67,327
New Kensington	10,250	51,250	11,987
Williamsport	6,650	33,250	36,198
McKeesport	5,890	29,450	49,975
TOTAL	279,025	1,395,125	2,944,241

This showing represents a very serious situation for the workers and their families. Not only are they involved, but the economic system and the existing order of things is visibly threatened, unless a relatively speedy remedy is found.

Bettering in Spots

AS FAR as any marked improvement in the unemployment problem is concerned, a few localities here and there report slightly better conditions; but the general situation marks time for somebody or something to start things up.

Philadelphia, for example, has had very slight increases in 72 percent of the industries, remains stationary in 8 percent, and shows a decline in 20 percent. Michigan shows better conditions, owing in no small measure to the remarkable recovery of the Ford industries.

On the whole the industrial conditions are estimated at 75 percent of "normal". By "normal" is meant a state of affairs where no more than the ordinary seasonal occupations together with the unemployables show idleness. This

signifies between one and two million chronically out of work, according to the season. For example, house plasterers are idle "normally" most of the cold weather.

A genuine "normalcy" for humanity would be a condition where a hundred percent of the people able to work were at work. Such a state prevails only during war, when measures are taken to keep production up which would be considered improper in the piping times of peace.

Like a silver lining to the cloud comes the news that in some whole nations idleness is distinctly on the decrease. In Great Britain the winding up of the coal strike put many back at work, whose idleness marked the peak of unemployment. In France there are less than a quarter of the unemployed of the early part of the year. Germany sees the people getting back to work. In one German city the number of idle fell off 40,000 in one month. Possneck, in Thuringia, enjoys the distinction of not having a single idle person in the big boom of the textile and building industries. Europe as a whole has had as many as 15,000,000 out of work, but the figure has fallen to some 4,300,000.

The forcing of the wage decline upon the workers produces abnormalities in the seasonal occupations. The lathers in Detroit—artisans who nail laths in new buildings—should be busy doing some of the 160 days a year that they ordinarily are able to work, but have been locked out by their employers, to enforce a twenty percent wage cut. Lathers "normally" see a great deal of enforced idleness without being kept from work by employers — in the first three months of the year they average 28 days work, 40 days the second, and 60 the third and 33 the fourth quarter. All workers have to eat and pay rent the year round, and it would seem that an unusually high day or hour rate is only fair to seasonal workers. The wage for the working period of the year ought to be enough to give a living for the entire year.

Idlers of Distinction

THE army of the idle is not like that of the prosperous season. It has been a surprise to retail merchants how well the monthly bills have been paid even by those out of work. The out-of works are not bums or hoboes, but people who during the good times of recent years saved money for the rainy day, which is now upon them. The common people did not squander their earnings, as charged by irresponsible writers.

Not merely artisans and laborers make up the army 6,000,000 strong that looks vainly for work. All classes, to the highest paid, suffer from the shortage of work. A hard time is experienced by the white-collar brigade. High salaried specialists, executives and office assistants are walking the streets, sitting in the parks, staying at home, or taking their "vacation" in other ways. One college professor took a job without remuneration to stay all summer on an island for a wealthy friend of birds, who wanted some one around to look after his feathered friends. Over 1,600 applied for this work. Hard times are not respecters of persons.

In the common eye everyone who is walking about the country is a "tramp". At River Rouge, Michigan, a scared "tramp" saved the big Ford blast furnaces from the harm that might have come from fifteen or more pounds of dynamite. The wanderer was trying to get to sleep in a railroad yard near the plant, was disturbed by a band of men discussing the proposed outrage, and fled for his life to the police station. The ordinary type of vagrant would have taken wings to get away from the officers of the law.

Distress Among Women

DISTRESS has been evident among college girls and other young women, such as teachers, whose vocation is seasonal, and puts them in the idle column during the warm months. Thousands of this class have applied for temporary work in vain; and many, from lack of the usual summer earnings, are obliged to give up the coveted next year at college or school and its privileges of self-sacrifice and privation for the sake of better education. More than ever efficiency is the rule in business houses; and budgets are cut to the bone, to the elimination of the substitute workers, and incidentally to the dashing of the hopes of the best class of students in the country.

On the other hand it is asserted by President H. B. Smith of the National Employment Board, that women are holding their jobs, while men are being forced out to walk the streets. "In the labor market," says Mr. Smith, "the most efficient workers are keeping their positions and others are going out. Women are holding on

and men are going. There are jobs for $25 a week in offices for women, but scarcely any demand for men in the same positions. Probably sixty percent of office workers now are women, and the percentage is increasing."

As a rule the state of the unemployed woman is more serious than that of the man. This is especially true in countries where there is a small allowance paid by the government to the unemployed as unemployment insurance. In England this is called the "dole".

The British dole was recently reduced. The women unemployed were greatly concerned when their dole was reduced. A resolution by the Women's Section of the National Union of General Workers made this protest:

"Many single women with no home are without any means of existence whatever, and a large number willing to take domestic service cannot be found work in this direction; therefore, it is the duty of the State to maintain them until work is found. Also the present rate for men with a family is slow starvation, and demands a substantial increase."

The obtaining of the powers connected with the franchise has caused a definite policy to crystallize among the women in matters affecting their home and personal affairs. The British women bitterly condemn the policies of the men in control of the government, who had not scrupled to plunge the country into the horrors of war. At the Congress of the Women's Co-operative Guild in Manchester the assembled women bitterly declared that "it was cheek on the part of the government to spend millions on war, and then declare that it had not the money to set people doing profitable work. The government's international policy of wholesale murder was denying the necessities of life to innocent women and children."

The sentiment of the British women in some instances takes a markedly radical aspect. At the convention mentioned Mrs. Bell of Carlisle "appealed to the workers to band themselves together and sweep aside all those who made war in their own interests".

Some of the women are being driven or led into a distinctly revolutionary attitude. Said Mrs. James, an example of this class:

"I come from South Wales, which is considered to be red hot revolutionary. We are all revolutionists, because we revolt against the conditions that this government [in America the term "administration" would be used] is putting upon us as workers."

Utterances like these are significant, not because they represent the actual sentiments of any large percentage of the people, but because any higher wave of hard times might increase the number of the aggrieved, and suddenly start something. It was the starving women, not realizing what they did, that inaugurated the French Revolution. When women feel as Mrs. James does, it would be a wise thing for the men of wealth and power, as speedily as they can, to try to make times better, to ameliorate the condition of those in distress, and to make the common people feel that they are friends. Such a course would undoubtedly save the civilized world, not merely much distress of mind, but much of the actual trouble in which it finds itself now, with worse things threatening.

American Women Suffering

IN AMERICA, too, the women are suffering. Bridgeport, Connecticut, beheld the tragic sight of women with babies in their arms, joining in a parade of thousands of unemployed and hungry men.

New York has tens of thousands of women—a voiceless class in the social body—who are silently enduring the pangs of hunger, while vainly seeking work or sitting in lonely rooms.

Pretty Eleia Nico came to America to make her fortune, and tried hard to find the work that might start the fortune; finally she gave up, and jumped into the river.

The theatre business in New York is in such a state that over 3,000 chorus girls are in a desperate plight. They cannot get work either on the stage or in the occupations open to most working girls.

"Serves them right," says the rural purist or preacher. "They oughtn't to be chorus girls."

But if a good heart counts, many of these young women are better than some of the "good" sisters that swell church memberships.

The chorus girls that have work are helping their less fortunate companions. They have organized the Chorus Girl's Relief League, with a kind and generous attitude toward the poorer ones. This is expressed in declarations of principles which are worthy of imitation by certain charity organizations which in their effort to make sure a beneficiary of their funds is "good" or "worthy" rob the poor of self-respect, before they open the purse strings.

"There's going to be no red tape, and no humiliation for any girl who has to apply to the organization for relief," says the leader of the chorus girls. "All she will have to do will be to give her last engagement and show her need. Her statements will be quickly verified, and enough money will be provided to get her on her feet again. There is nothing in any existing organization which will do this for needy chorus girls. We are not affiliated with any organization. We are just chorus girls who sympathize with our jobless sisters of the chorus; and we will help them, with the generous assistance of the New York managers."

Words like these are not like those of the professional charity worker. They have the right ring. Many a girl of the chorus is nearer to the spirit of the Master than some in the churches that make great professions of Christianity.

Palliatives in America

IT TAKES a few months for a worker out of employment to exhaust savings, store credit, and loans from friends. Until this process has been gone through by a great number, the unemployment situation could not become acute or reach a dangerous stage.

In Philadelphia, however, the charity and welfare organizations are far behind on the funds requisite to cope with the needs of the people that have been many months without work. Additional money cannot be raised by private arrangements. The statesmen of the City of Brotherly Love are audibly talking about some scientific solution of the problem of unemployment. But they are face to face with a vast economic condition. The problem seems insoluble under the existing economic system. Action is likely to be long delayed that will answer the riddle of how to give men work when there is a diminishing market for products and little immediate prospects of profits for the capital involved. The fear appears on all sides that action may first be attempted by the hosts of the idle—action which it is hard to see could be beneficial in the delicately adjusted social and economic structure of the day.

In New York the Timely Service Society proposes to purchase tracts of land near the metropolis for the establishment of industrial colonies. To these tracts the idle are to be invited, and find friends, real homes and a job that will make them self-supporting and self-respecting members of the social system. No explanation is offered as to how the Society proposes to evade the action of economic law, and provide a market for its products when others cannot sell theirs, nor how the funds are to be secured for the plants and equipments of the industries.

Samuel Gompers advances the ancient suggestion that a general policy be adopted of pushing public works to completion whenever there are hard times, and in seasons when there are always many out of work who are engaged in the seasonal occupations. This plan sounds good; but it depends on raising the money for the public works by the sale of bonds or by added taxation, in either instance by payments made by the people at work now or hereafter. The taxpayers would surely have something to say about this proposal if it ever came up for serious consideration.

Labor circles have their suggestions for putting unemployed men to work. In New York City, where there are 550,000 idle, the Central Trades and Labor Council seeks to coöperate with the Merchants' Association and the social service agencies. The business men are alarmed at the diminishing amount of money in circulation; for the workers are getting less wages and have less to spend at the stores. The latter are much concerned at their vanishing business.

The old proposal is revived to organize a program for the forwarding of public works, which ordinarily would have to wait till the politicians got things all fixed for a worth-while melon cutting, a process taking time and patient preparation. Schools are urged, to cost $52,000,000, which would make up a little for the hitherto obstructions placed in the way of an efficient public school system.

One delegate of the Electrical Workers gave way to expressions which perhaps he would not make on second thought—that he would advise his men this winter, if acute distress should develop, to enter the stores and help themselves to what they wanted. He did not explain how such a manifestation of the spirit of violence would help in the restoration of the confidence required to bring back business and employment for the out-of-works, nor how it would encourage the grocers, who in 1920 made 8.2 percent profit on their net sales, to stand the losses from mobs and keep their stores open for further losses.

Continental Unemployment Insurance

GOVERNMENT systems of state insurance for unemployment are in existence in Great Britain and Ireland, Austria, Italy and Czechoslovakia.

Belgium, Holland, and Denmark give subsidies to trades unions.

Switzerland levies upon employers, as do the Swiss cantons, to provide something collectively for the idle.

Germany gives the unemployed donations determined in different localities according to the cost of living, and adds an allowance for a wife and for each child under sixteen.

The amount of the public aid per week is usually small. In England it averages $2.30; in Germany it is from 12.4 to 4.96 cents; in Austria from 90 kronen up—the Austrian crown has an almost non-existent value; in Switzerland from thirty francs—$4.92—down; Belgium pays not over $2.20 a week; in Holland the unfortunate victim of hard times got before the war not over $7.38 a week; now there is no uniformity about the amount, except that it is very small. Viewing all the countries having state unemployment systems, it is obvious that everywhere the idle get only about enough to starve on comfortably—not so much as to make idleness attractive nor so little as to make them dangerous. It is reported, however, that in all these countries the profiteers are getting along very well, and not giving up any more for the good of the poor than the law requires.

Sweden has much unemployment; and the lower house of the Storthing has taken the bull by the horns, and placed the cost of unemployment benefits and of the war itself squarely where it belongs — upon the shoulders of the profiteers who propaganded the world into war, and who everywhere, including the United States, are now seeking, not only to keep their war stealings, but to shove the war costs upon the poor by such devices as sales taxes.

The Swedish House passed a bill providing for taxation of fortunes on the following basis: Fortunes exceeding 500,000 kroner ($102,000) to pay 1,800 kroner ($574); fortunes of 10,000,000 kroner ($2,050,000) to pay 140,000 kroner ($28,700); fortunes of 20,000,000 kroner (4,100,000) to pay 350,000 kroner ($41,750). Sweden was not in the war, but had both heavy costs from the mobilized army and enormous profits from trade with Germany. The proposed tax is a progressive tax on capital of respectively 0.36 percent, 1.4 percent, and 1.75 percent—a very light tax indeed, but estimated as adequate to liquidate the Swedish war debt, and provide for the needs of the unemployed. Such a tax might set an undesired precedent for other nations, and Big Business the world over will rally to help their Swedish brethren to defeat this proposition.

The British "Dole"

THE British Unemployment Insurance law, as recently revised, provides that weekly doles shall be paid the unemployed, as follows:

15 shillings—$2.70—to men.
12 shillings—$2.16—to women.
7½ shillings—$1.35—to boys.
6 shillings—$1.08—to girls.

How would you, Mr. Head-of-a-Family, like to keep your family on $2.70 a week? How can a girl honorably keep herself alive on $1.08 a week? This is the practical problem the British out-of-works are facing by the million.

Those that are at work have been required for many years to pay weekly for part of the cost of the doles for the idle, the employers also paying a share, and the government making up the remainder by taxes or "rates", as follows:

KIND OF WORKER	PAID BY WORKER	PAID BY EMPLOYER
Men	7 d (10½c)	8 d (12 c)
Women	6 d (9 c)	7 d (10½c)
Boy	3½d (5 c)	4 d (6 c)
Girl	3 d (4½c)	3½d (5 c)

Up to a few months ago, somewhat larger sums had been paid both by workers and employers to provide the doles; and workers who had paid such larger sums as unemployment insurance, now that the dole has been reduced, feel that they have been dealt with treacherously by the Lloyd George administration, when it reduced the dole to less than what they had paid for.

The British dole reduction of 25 percent took place because the British profiteers who paid the taxes began to find themselves pinched to pay several million dollars a week. Pressure was brought by others who had not profited by the war but who have to pay the rate — the landed gentry and small fry; and the Lloyd George administration took the opportunist line

of least immediate resistance, and cut down the allowance for the poor.

The dole was not merely reduced, but made more difficult to obtain. Formerly, if the worker was unemployed for three consecutive days he was qualified to apply for his dole. Now he must be idle for six consecutive days, which cuts out a very large proportion from the dole. This, the worker complains, works badly for him. It often happens that there is work for a day or half day. If he works, he loses the dole; if he refrains from working, he permanently loses his standing with his employer and his chance of getting future work. "I think the administration," says Chief Insurance Secretary Fred Potter, "has been guilty of a gross breach of faith." "There is a very bitter feeling among the dockers," comments District Secretary Thompson, of one of the great unions.

Women are hard hit by the dole revision. The regulations now exclude from the doles any married woman residing with her husband, unless she has been engaged in a "staple" industry. As there are thousands of women of this class, and as they have to live the same as others, protest has been made by official representatives of the Women's Workers' Section of the National Union of General Workers, and the government agreed so to revise the interpretation of the rules as to provide doles for all women single or married suffering from unemployment. The administration gave in to this request, because in England the control of government and of industry is less exclusively in the hands of the wealthy, and British administration has to have an open ear for protests and requests from representatives of labor, for fear of being turned out of office.

Open Protests by Labor

BRITISH labor has not taken kindly to the dole reduction. Newspaper headlines run:

New Robbery of the Unemployed.
Sinister Proposals.
Advisory Committees Insulted.
Fifteen Bob to Starve on.
Workers on the Scrap Heap.
The Worker Always Pays.
A Vile Proposal.
Plan for Hitting a Man When Down.
Bill to Starve the Poor.
Unjust Working of New Insurance Act.

And so on. It is with such suggestions that the mind of British labor is being filled, and the suggestions of unjust and cruel treatment fall into ready soil.

Little wonder that the Coalition Government — about the only national administration still holding over from war days — holds on like grim death, to stave off defeat in some measure in Parliament, and a fresh election of Parliament. British labor, even now preparing for the inevitable election, says that it is coming in the immediate future, and that when it comes the Labor Party will sweep the country, and that England will then see a Labor Prime Minister, a Labor Cabinet, and a Labor Parliament —and, with this, the downfall from power of the factors that brought on war and trouble, comprising that unholy accord of British financiers, politicians, and apostate clergy. Labor believes that the inauguration of an administration of, by, and for the common people will advance British freedom to a higher plane than ever before. "Magna Charta will conquer again," is the theme of the British worker, as he grooms the candidates for their offices.

Attitude of Labor Press

BRITISH labor journals are outspoken in condemnation of the diminution of the dole, as a further act of aggression against the workers, in the campaign of the employers to reduce the wage and the spirit of labor. Voicing, as it understands it, the feeling of the people the London *Daily Herald* says editorially:

"Violent unrest in any community almost always springs from one thing — hunger.

"The real promoters of violence are not the propagandists prosecuted by Sir Basil Thompson, but the men who, in the secret, sinister places of politics and finance, plot to make men, women and children go hungry.

"We deplore and condemn violence. We hope it may never break out in this country. But if it ever does, let there be no mistake about whose is the fault.

"For many months the Coalition Government, at the bidding of, and in collusion with, the representatives of aggressive financiers, has planned starvation for the workers. Today it proposes to carry the plan a step further.

"The out-of-work dole is miserably inadequate. It is semi-starvation for those who, through no fault of their own, have to depend upon it. So the administration proposes to reduce it.

"Why? Because the fund from which it is paid is exhausted. Why? Because the number of the employed goes down and down, and the number of the unemployed up and up. And why that? First and last and all the time because of the policy of the Coalition Government.

* * *

"The coal lockout, which has inflicted incalculable loss on the nation goes on. [This was during the strike] Why? Because our financiers think it economical to try to make the miners work for less than a living wage. And, largely in consequence of this, the great textile industries are following the same fatal lockout policy. In wool, for instance, orders are coming in; and the coal stoppage, we are told, makes it impossible to meet them. And so the vicious circle of unemployment spins ever faster.

"The central truth of the matter is this: That the worst extravagance of all is letting people starve. *That* is what the nation cannot afford. As long as there is a rich class of the community, it is an insult to God and man for anyone to talk of its being 'necessary' for some to sink into semi-starvation.

"The financiers, aiming at false economy, are the worst extravagance, and waste all our substance. And the people suffer."

Pathos of Poverty

MANY are the stories that might be related of the pathetic and tragic occurrences of this greatest known period of unemployment, but we will confine ourselves to one, from the *Daily Herald*. Reader, put yourself for the moment in the place of these men:

"'Death from natural causes,' was the coroner's verdict on one of the idle who fell dead when told that there was no money for him.

"The story of William Beadle is typical of thousands.

"When he was told there was no money for him, he fell dead. This was the simple and tragic tale of William Beadle. He was a warehouseman, 56 years of age. 'Such a good hubby,' his wife said, 'and willing to work, if he could have found it.'

"For weeks he had been out of work; and on Friday, with hundreds of others, he took his place in the long queue outside the Labor Exchange, and commenced the weary wait for the miserable sum that stood between him and actual starvation.

"An hour and a half he stood in the street, and saw four of his wretched fellow-sufferers collapse.

"Then when he reached the desk, the clerk said to him, 'There is no money for you. We will write to you.'

"'Oh!' exclaimed Beadle, and fell back dead.

"'It's a long time, sir, to stand in a queue, as so many have to do,' a man who was next to Beadle told the court.

"'Only this morning I myself saw four men collapse in the queue, and I was informed by those who had been there longer than myself that in all some ten men fell to the ground in an exhausted and fainting condition through the long wait.'

"'The circumstances connected with the man's death,' said the Coroner, 'give a very sad and tragic touch to the case. It is the outcome of the prevailing distress, and we can only hope that things will very soon improve.'

"And thus closes the life of a willing worker, a good hubby, and an Englishman."

Threadneedle Street—the British Wall Street—plans the profits, and muddles through the peace; but the man that pays is the starving worker. British financiers grumble at the dole and reduce it all they dare. "Woe to you! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers!"—Luke 11:46.

Demonstrations by the Idle

MANY demonstrations of the unemployed have been made. Three thousand hungry people marched upon the British Ministry of Transportation, and their spokesman, A. Scott, told how the idle felt about the abandonment of the road projects upon which they had been working:

"The temper of the people locally on the question can be gauged by the fact that three thousand have come with us. Many of the men who have marched here have served their country and are prepared to work. They feel very keenly on the point. More people would have been with us, but it was impossible, because of their boots. You people do not realize the position of the poor. Men are not going to let everybody tread on them while animals are well fed."

"Sir Henry Maybury"—so reads the report—"promised to bring the matter before the Minister's notice." Nothing resulted. What can a Minister of Transportation do in the face of a world-wide economic crisis?

Brighton is a famous English seaside resort. There the wealthy congregate to enjoy the cool breezes from the sea. Several hundred workless men marched from London to Brighton with an appropriate banner, and selling their own journal on the way. Only men were picked who would have the endurance to walk the round trip.

Welch miners appeared in busy Fleet Street, London, and sang the harmonious songs of Wales, while collectors raised money for the local distress fund of the Rhondda Valley. Said the leader, W. D. Cadogan:

"We are not here for our personal benefit. A picture of misery has brought us from our valley—a picture of starving women and children lining up in queues for food, while their men are fighting for their rights." [This was during the coal strike]

"In our valley," continued Mr. Cadogan, "the little children are rushing to school, not because they want to be taught, but because of the meals that are provided in the schoolhouse.

"So we have come from the valley at our own expense. Our singers are working on reduced rations, so that we can send ample funds home. If the miners and their families are not assisted in their resistance to the attempt to enforce a lower standard of life, every industrial worker will have to submit to starvation wages."

The Amsterdam, Holland, unemployed carried banners proclaiming that the state and city must support them. They consider that, as the controlling power of the modern industrial state is the money power, and this power operating in various countries, brought on the great war and its attendant miseries, and now having forced the hard times upon the common people, it is but reasonable that those who are responsible, and who have profited, should support the unfortunate victims of their fatuous policies. They consider that in some respects the owned slave was better off than the industrial worker is now—the "wage slave", they call him—for the employer but lets him die of starvation, while the slave had to be fed. Ideas of this kind are spreading like wildfire.

On the Halifax, Nova Scotia, Common the unemployed numbering hundreds gathered, and passed resolutions demanding that the city give them either work or the necessities of existence. Speakers of their own number counseled the importance of themselves maintaining law and order, in order to avoid rousing the mob violence of plug-hat anarchists, or hostile action by the authorities. They said that it seemed a reasonable proposition, since all persons in a social organism are dependent on one another, literally members one of another, that when some of the members are in a serious plight, the others should assist them, and that a liberal policy by the municipality was right, if only for expediency.

In America the demonstrations of the unemployed are largely kept out of the press, but are occasionally heard of or pass from person to person. Here the workless are less fortunate than their British brethren in opportunity to present their cases visibly to the public. Thousands are starving in Bridgeport, Connecticut; but after a permit had been granted for a great parade, it was revoked by the authorities, on the pretense of "the crowded condition of Main Street"—which, however, is not too crowded to permit a circus parade.

According to the press, many hunger-pinched veterans of the World War had hoped to participate in the demonstration. Said one: "You're a hero when you go away, and a bum when you get back". Said a friend of the people: "There are men here who helped whip the Germans; and now they are practically starving, because the town takes no interest in them and employers refuse to hire them". An official of the Manufacturers' Association said they were planning to distribute $300,000 among the workless. Not the manufacturers, but the people were to pay the money; for it was to take the form of a bond issue for public works, on which the bankers would receive a commission, the investors interest, all to be paid in due time by the people. According to the New York *Times* hundreds of the idle, including many ex-soldiers fairly stormed the Bridgeport Welfare Building, demanding the city jobs, not knowing that the bonds were not out yet nor the money raised. Thousands are expected to apply for the work, the wage on which will be the low wage of 25 or 30 cents an hour for common labor.

So many ex-soldiers are among the workless that it has provoked comparison with hard times in ancient days. Two thousand years ago not a few of the unemployed of the day were men who had cut their way to victory the world over for the eagles of Rome, and for the Roman profiteers. To these ex-service men there was made an address by Tiberius Gracchus, couched in strangely modern terms:

"The wild beasts of Italy have their caves to retire to, but the brave men who spill their blood in her cause have nothing left but air and light. Without houses, without any settled habitations, they wander from place to place with their wives and children; and the generals do but mock them; while at the head of their armies they exhort their men to fight for their sepulchres and domestic gods. The private soldiers fight and die, to advance the wealth and luxury of the great; and they are called masters of the world, while they have not a foot of ground in their possession."

There being nothing actionable about Grac-

chus' words, he was not sent to the Federal Penitentiary. Shortly the Roman profiteers had him assassinated. These were the conditions that brought an end to the Roman Empire. The striking thing is that today the same conditions exist as two thousand years ago, and the words of a Roman orator sound as if spoken today.

World-Wide Condition

THE serious social condition due to unemployment is world-wide. In Germany thousands of idle workers raided the Labor Unions Assembly, demanding that everyone who had work should give his job to the unemployed. Those at work, however, were unable to see it that way; and a riot ensued. Hundreds of police "pacified" the fighters, who had wrecked the interior of the building. Evidently it is not a practicable way of settling the unemployment problem to ask those that have — even if what they have is only a job—to give up to the have-nots.

Ireland has over 100,000 out-of-works, and there is much distress among the poor, due in no small measure to the disturbed military conditions.

Cuba adds her quota to the plight of the desperate idle:

"The situation throughout the island," says a prominent sugar importer, "unquestionably is desperate. The country people are in dire need of employment. All work has been stopped on sugar estates because of lack of funds. In many places the former workers on these estates are wandering about the country in swarms, begging for food. Spanish laborers are leaving for Spain. Large numbers of Jamaican and Haitian negroes, who were brought to the island, now are destitute. The Haitians in particular are in a most deplorable condition. Conditions are such in Cuba that the element of time becomes a most important factor. A starving man needs food now, not the promise of it three months later. Anti-American demonstrations are of frequent occurrence. There is a strong feeling against the government."

There was plenty of work in Cuba during the war and afterwards during the riot of sugar profiteering, but the collapse of the sugar prices ruined many New York sugar speculators and Cuban planters, and high prices took fully half the per capita money away from the native population and landed it in the New York banks. There is a dislocation of the delicately adjusted economic mechanism in Cuba which is the despair of the authorities.

Pressure upon Governments

THE unholy accord of ambitious financiers, politicians, and ecclesiastics is not a little disturbed over the manifest fundamental weakness of their machine, as displayed in the mounting mass of unemployment.

British politicians feel the pressure and with characteristic caution and opportunism yield to it. A well-known London social worker, Geoffrey Drage, puts it:

"Parliament is under popular terror and cannot vote against any of these doles, while the various departments have shown themselves equally easy".

There is fear in England on account of the 28,000,000 receiving state aid. In Parliament J. R. Clynes warns the administration against presuming too far on the patience of the poor:

"The Ministers have concluded that those who have endured so much can endure more and longer. Let any honorable gentleman put himself in the place of the head of a working-class family, when all the savings are exhausted, all the borrowings spent, the furniture is in the pawnshop, only one pound ($3.60) a week to keep the family, and that reduced to 15 shillings ($2.70)."

There is a popular opinion that the attitude of British politicians is not for the people. This was expressed in Parliament by J. Cairns:

"This House is not the place to come to for good thinking. It is no place to get good feeling. I would get better conditions from the coal owners. There is a prejudice against the workers in this House."

If Mr. Cairn's statement is true, it is both unfortunate and serious that, at a time when the utmost good feeling and the general application of the golden rule are necessary to solve world problems irresistibly forcing themselves forward for solution, the common people, of whom he is one, should so lack confidence in the men in charge of the state.

In England when a bill in Parliament which is backed by the Prime Minister is defeated the Ministry resigns and an election of members of Parliament is held, to secure a new administration representing the view of the people. The expectation of the early replacement of the present Lloyd-George administration—or "Government" as the British term it—was reflected in a report by the Parliamentary correspondent of a London newspaper in a description of a speech against too liberal doles for the out-of-works:

"Dr. Macnamara's rosy head rolling on his shoulders,

and his right hand jiggling in the air, are the central objects of last week's Parliamentary debates. He gesticulated better than he knew. He spoke for a shaking and rolling Government, and his every utterance made it shake more and roll a little nearer the electoral abyss."

In the opinion of many of the well-posted, an election of Parliament any time in the near future signifies the end of control by the unholy accord and the taking up of the reins by the British Labor Party — for good or for ill.

Not even the sacred person of the British King is immune in the strife of words over the idleness of millions. The recent visit of the King and the Queen to an important labor celebration at Glasgow "was repeatedly interrupted by men in the audience who heckled the royal pair, shouting questions as to what was being done to solve the problem of unemployment. . . . After a first attempt to suppress the news, the newspapers came out with an account trying to minimize the event. Some say that the 'more conservative members of the union' drowned the hecklers out by singing, 'For He's a Jolly Good Fellow'. Others state that the hecklers were actually ejected." Imagine the brutal acts of the police in America under like circumstances! Heckling a speaker is more the regular thing in England than in America—but to heckle the King! In days of falling czars and kaisers, "uneasy lies the head that wears a crown".

In Newfoundland, according to reports received, there exists the same pressure on the government which has appeared in England. According to press reports which did not find very wide circulation in the United States:

"Twice within a few weeks unemployed workers, clamoring for bread, have forced the adjournment of the legislative assembly of Newfoundland, and twice they have appeared at the bar of the house demanding consideration of their claims for relief. A more desperate condition never existed in the province which two years ago was rolling in wealth.

"Several days ago a crowd of unemployed threatened forcibly to close both the legislative chambers and the city hall and to help themselves to food from stores in the business section, but the authorities hope to be able to avert this extreme step.

"The situation, however, seriously disturbs the government, and business men. Demands are coming from all parts of the country that relief be provided in some way for needy fishermen in hundreds of coast villages. The government says its difficulties are increased by reason of its inability to secure loans."

In the United States it is said that the ominous growth of unemployment was one of the subjects prominently discussed in the conference between President Harding, J. P. Morgan, E. M. Sabi.. and other representatives of Big Business, who got together quietly at the White House one summer night. Anxiety is manifest in many quarters where but a few months back the comfortable profits of war and peace had imparted a sense of solid complacency. Big Business begins to read something like a handwriting on the wall, and to see that their fight to "liquidate" labor and make the workers "eat out of their hand" has precipitated what may prove to become a life-and-death political conflict for the control of the affairs of the country. It is much easier to act in a high-handed, inconsiderate and unjust manner toward the common people, than to settle at will the storm of ill feeling engendered.

Workers Seem Determined

TO JUDGE by the organs of the organized workers some of the men, or at least some of their leaders, are determined to bring about social and economic changes as soon as possible, as the only way for the workers to emerge from the morass. A considerable spread of radicalism is in evidence. Intimations of radicalism, however, when searched into, have usually been found to be baseless, the workers being chiefly interested in getting a living for themselves and their families, and only the small proportion of five percent or so are out-and-out radicals.

Sometimes a situation of but slight importance changes on a sudden provocation to one of great imminent portent. Perhaps the dole question in England may have some influence in that direction.

In the British Parliament J. R. Clynes outlined the seriousness of the situation, as he saw it, in these terms:

"The threat to reduce the dole from one pound to fifteen shillings is a threat that counts too much upon submission on the part of those who will suffer from it. This is a dangerous step. The greatest resignation has been shown, but you can make too great a demand upon the patience of the poor."

According to press reports Mr. Clynes repelled spiritedly the suggestion of the employers that unemployment was caused by the dole insurance.

"'Who would say,' he said, 'that fire insurance caused fires? Let those people [Big Business, etc.] have the

courage of their convictions, and sweep away the whole scheme of unemployment insurance. 'What would be the outcome? Riot, robbery and plunder. People would break the law, because the need of subsistence would compel them.' He closed with a pathetic appeal: 'If you have the choice between running somewhat into debt and letting people die of starvation, our appeal is: Do not let people die! Many thousands are near starvation!'"

If Mr. Clynes is right, all that stands between the present British administration and national disaster is the thin line of the meager dole.

Big Business in England received a severe jolt when Farrow's Bank failed, causing anxiety and possible loss to thousands of the people. The fall of this bank and that of the Lloyd George administration were linked together in Parliament by Colonel Wedgewood, who said that "Farrow's Bank and the Government are going down together".

The unfavorable effect on the minds of the workers, employed and unemployed, who under British law have had to contribute out of their earnings toward the unemployment insurance, was suggested by G. A. Spencer, M. P.:

"During the war large contributions were paid into the Exchequer from excess profits. If industry thus contributed to the State in its prosperous day, it had the right to claim help in its day of adversity, and to ask for a little of the revenue it had provided."

"You are making Bolshevists by the thousands through these actions," declared Member-of-Parliament Jack Jones. "How would you like to take out an insurance policy, pay your contributions, and then after a few years, find out that it was not worth what you had understood it was? The workers are finding out [by the dole reduction from what had been agreed on] that they were not getting what they've paid for and some are questioning if they will ever get anything at all."

Vote Themselves into Power

THE terrible experiences of many of the common people of England during the present hard times has bred in not a few of them the determination to vote the administration of the British Government into their own hands, immediately on some failure of the Lloyd George Government to receive Parliamentary support. Commenting on this editorially, the *Daily Herald*, the leading mouthpiece of the working people, says:

"We are all for production, but not for more production for the benefit of the financiers. At this moment there are masses of work people, whose labor could be utilized for the building of houses, for the growing of food, for the making of clothes, and the manufacture of furniture—indeed for the supply of all our needs. They are not allowed to work, because were they to do so, the markets would be flooded, and because their labor is organized under commercialism only for the service of the financiers and landlords.

"There is but one remedy for all this, and that is clear thinking on the part of the workers. They must organize for the overthrow of the present social order. They must be united, industrially and politically, but they must be united on a class basis, on a basis which will make them understand that they as a working class, are diametrically opposed to the possessing classes, who hold not only the reins of Government, but also the lives of the workers in their hands. We must not only change our masters. We must get rid of the whole mastership [the unholy accord of Big Business, politicians, and ecclesiastics] as it exists today. We must get control of our lives in such a way as will enable our labor to be used for the service of the nation as a whole."

Evidently the feeling is being rapidly spread in the existing emergency among the British workers, that the only way to mend things is to vote themselves into power. Their intentions are plainly of the best, but once in power they would find a situation of unparalleled difficulty and of economic, social, and international danger, from the reactionary group (their propaganda rendered all the more determined by failure), from the differences within their own ranks on the proper methods, and from the violent economic and perhaps military hostility of other governments, as well as from their own inexperience in steering a ship of state on the uncharted sea of human progress and failure. At present the appearances are that Lloyd George's failure under existing conditions might deliver the administration into the hands of the Labor Party for them to try to do the best they are able to do with it.

Possible Dangers

HUNGRY men are obedient men," is reported as the dictum of a prominent American financier. With this a British editorial writer differs sharply and indicates the danger of forcing men toward the hunger line:

"Hungry men are dangerous men, and if neither the administration nor local authorities will supply the means of life to those in need, it is certain that the needy ones will take what they want and chance the consequences. Revolution and bloodshed are always pre-

ceded by hunger, and the reason England has escaped the horrors of bloody revolution up to the present is simply because means have been found at least to keep the population alive.

"The administration is playing with fire in its proposal to reduce the unemployed below subsistence, and it will be the local authorities who will be expected to save the nation from the effects of this criminal action of the administration [reduction of the dole].

"This means, in effect, that once again the administration is compelling the poor to keep the poor. . . . Careful students of affairs view with some amount of alarm the attention that is being paid to what is called national finance, and the total indifference with which Parliament allows the administration to go on piling up burdens [army, navy, etc.] upon those totally unable to bear them."

Huge appropriations for war, past and future, are made, many of the people are beginning to think, because the financiers of Paris, Tokio, and New York fear that they may be outdone in trade plans by the financiers of London and Berlin, and vice versa. The journals which represent the people are advancing the idea that these rich men are causing their governments to pile up navies, air fleets, poison gases, submarines and cannon, in order to be in a position to destroy their commercial rivals. In the minds of more and ever more people, there is forming the concept that it is time that the unholy accord of financiers, politicians, and ambitious ecclesiastics be voted out of the control they have long exercised over the minds, muscles, and pocketbooks of the people, to their own profit and the people's undoing.

Revolutionary Talk

THERE is not wanting, of course, a scattering of utterances of quite extreme character. Occasional pamphlets appear by night, advocating violence and destruction, ostensibly issued by Communists or other revolutionaries, but sometimes bearing the earmarks of the private detective agencies—"agents provocateurs" as the French term them—employed by large corporations to elicit radical utterances from marked men with the design of snaring them into expressions or acts contrary to law. Sometimes the pamphlets are genuine and evidently proceed from overwrought minds. Such men should give consideration to the question of what actual tangible good it does the workless to have buildings destroyed or men wounded or slain. Every building gone makes the housing situation that much worse; for it has to be replaced to make things equal to what they were before, and injured and dead men by that much reduce the productive possibilities of a people. Violence profits no one. Far better would it be for all to perceive that in mutual good will and in the practice of the golden rule by capital and labor lies the highway to complete recovery from the world's ruin.

Especially those that have much of education, power or means should take the first steps toward reconciliation of the conflicting interests. Self-interest alone would dictate this, for all too clearly the workers are coming to understand certain basic causes back of their wage cuts and the miserable unemployment of millions. In their journals, in their unions, and in their homes they are talking the matter over. They feel that someway they do not have a fair show. They are told that it is because business and industry are run not for service but for profits; that prolonged periods of depression are inevitable; that profits are impossible when prices and wages get too high; that depressions enable prices and wages to fall to a point from which another period of satisfactory profits can be made on the rising market of prosperity and general employment.

Quite strong language is employed by some leaders against what they term the "profit system". For example, James P. Warbusse, President of the Coöperative League of America, puts the matter thus, as reported in the New York *Call*:

"These children of men must suffer and perish in want because the purpose of industry is to produce profits, and because out of this purpose grows privilege, which makes it possible for some to live by the toil of others.

"Of all the hellish inventions these stand supreme. No fiend in the wildest imagination of superstition ever contrived more diabolic traps for mankind. Behind unemployment, slums, ignorance, filth and poverty, behind the war which hurled twenty millions of men at one another's throat and divided mankind into hostile camps, behind hell itself, stands leering at humanity the specter of profits and privilege. And of all the travesties on earth none is greater than the fact that, behind profits and privileges, holding them up as though they were a sacred icon, stands the whole glorious phalanx of respectable society — the educated, the cultured, and the wealthy.

"The demand that the world be made a better place

to live in, that poverty be abolished, and that justice reign—behind this demand are neither the educated, the cultured, the wealthy, nor the state, nor the school, nor the press, nor the pulpit—but the humble, the reviled, and the lowly. And it is these, to whom the world must look for redemption, advised and guided by rare exceptions from the ranks of the educated, cultured and wealthy, who must suffer the contumely of their class for their allegiance to the poor."

However, it is well known that a threatened revolutionary movement amounts to little or nothing, until a certain factor manifests itself.

In the attempted Russian revolution of 1905 the movement was quickly quenched, and it was commented by the press that it could not succeed until it had the army on its side. In 1917 the Russian revolutionists accomplished their purpose with almost no difficulty and almost without shedding of blood, because the Russian soldiers took their weapons over to the revolution.

During the British coal strike:

"The failure of the government to distribute promised maintenance allowances for the families of military reservists, who have served now four weeks on strike duty, has spread acute dissatisfaction. Already there have been outbreaks on the part of reservists which required strong measures to quell. Six thousand military reservists have been recalled from Aldershot as the result of riots."

Items of this kind suggest that some of the soldiers have none too much sympathy for the officials they act for, and that it might require a comparatively insignificant incident to turn them against the established interests. In America the precaution is being pursued of thoroughly searching into the loyalty and Americanism of persons likely to act for the powers that be.

No person of sense or good will desires things to make progress any further toward such trouble as prevails in some countries, but rather that measures be taken without delay calculated to prove permanently remedial. To bring about a settlement in a manner really for the good of themselves and other members of the social body, the members of the unholy accord now in control — aggressive financiers, unscrupulous politicians, and ambitious clergy—should make a genuinely whole-hearted application of justice, kindness, and brotherliness, as more effective than the rifles, machine guns, riot guns and gas bombs that are ready in every armory and police station. The well-to-do and the workless are brothers; and as the relationship must be recognized sooner or later, the sooner it is done the better for all in every way.

"What about the bread lines?" is a question asked recently by a well-known writer on financial topics. He says that he asked this question of a Chicago banker: "What are you going to do about the bread lines that will gather in every city in this country next winter?"—and, to use the publicist's expression, the banker "turned white at the gills". With whatever mixture of good and harmful intent, the Federal Reserve Banks certainly precipitated the hard times, and the lesser bankers and employers helped to make the times much harder than was necessary. They brought about existing conditions by overdoing things. What are they, who have power, going to do with the millions of starving men, women and children, who have been made the victims of an unrighteous industrial system? Not that the men at the head have done differently from what almost anyone would, under circumstances where they are as much the tools of an economic system as the men at the bottom are its victims — but they have the most power and have been great beneficiaries, and now should with earnest good will apply the medicine of brotherly love to all the people, in order that affairs may be healed and good rather than ill come to all.

It was good advice, and timely today, that was given long ago: "Be wise now, therefore, O ye [financial and political] kings; be instructed, ye judges [rulers] of the earth. Serve Jehovah [not self]with fear[of consequences otherwise], and rejoice [in better acts] with trembling [lest you be punished for past misdeeds]. Kiss[make up with] the Son [Christ] lest he be angry [as He might well be unless you change your course], and ye perish from the way [in the wrath of the workers], when his wrath is kindled but a little [as might happen at any time for further willfulness]. Blessed [happy] are all they [including earth's great ones now, if they will but change] that put their trust in him."—Psalm 2:10-12.

The prophet Zechariah (8:10), speaking of the days just preceding the Golden Age, says: "Before those days there was work for neither man nor beast". Today we see a larger fulfillment of this prophecy than ever before known. It is another evidence that "the kingdom of heaven is at hand".

Curtailment and Hard Times *By John Buckley*

OFFICIAL returns show that 5,735,000 people, with over 20,000,000 dependents, are out of work in the United States, practically one-fifth of the entire population. And this in the Summer, usually the busy season of the year. Winter will soon be here, with its increased demands for coal, shoes, and clothing; and with it usually comes a falling-off of work. There is but little building in the country today, and no prospects of an early activity in that direction. After the ground freezes, there can be no work of that nature done in the Northern States, until Spring.

Most of the farmer's work stops with the cold weather, and he lives upon his past. But what about the mechanic and the laborer? Friends will help, where they can; the city, town, county or state, where it must. The Government in times of calamity has helped, and will no doubt help again, yet it has never been up against quite the same situation before.

In an effort to reduce expenses, the army is reduced, ship-building stopped, appropriations curtailed, or refused entirely, leading to and causing more unemployment. Is it not possible, that in the effort to cut down expenses, a condition may be created which will require appropriations to relieve suffering, that will be greater than any saving that a false economy may make?

Officials, and many business men, are optimistic. Prosperity is just around the corner: we have had these times of business depression before.

People do not want to take things seriously. Why look at the dark side? The pessimist is never popular. He is a calamity-howler, and a nuisance. When his theories prove right, he is more unpopular than ever, particularly if he says, "I told you so!" An official who is not an optimist, at least in expression, will be replaced by one who is. A doubter inspires doubt! A general who is not sanguine of success, will have a demoralized army. A pugilist who is not sure that he will win, will not have a backer.

We must not forget, however, that the smoothest place in calm weather may be the most dangerous in a storm. Shall we be able to swim in the troubled waters? Up to the present time, no new methods are presented, and we must await a renewal of business activity. How long must we wait? Will the farmer get more money for a bumper crop, supply and demand controlling the price? Now that improved machinery and the tractor have made it possible for the farmer to get along with less help, can the farm absorb the surplus from the cities?

Christian Employer's Chance *By H. E. Morrison*

I WANT to pass on a statement made to me regarding the fight between capital and labor. The parties to this conversation were the agent of a mill in Lowell, Mass., and a gentleman whose name I did not learn. The scene of the conversation was a railway train. Another gentleman overheard this argument between the agent of the mill and the gentleman who sat in the seat in front of him. It seems that the mill is running on short time.

Following is the conversation:

The gentleman who apparently had a place in his heart for the common people said to the agent:

"When will you begin to run on full time?"

The agent: "Oh, I don't know."

"Well," said the friend of the laboring man, "there is a demand for your goods now."

"Oh, well," said the agent, "We [Big Business] don't pay any attention to that."

The gentleman looked at him in astonishment and said: "What do you intend to do, starve your employés?"

"No," said the agent. "We [Big Business] don't intend to starve them, but we'll make them mighty hungry."

That is the sentiment of many or most all of the Big Business concerns. They intend to drive labor to its knees. Here is a grand opportunity for every Christian employer to get into closer relations with his help and set the example of real, true industrial progress by putting into motion all the wheels of industry in every line for which there is a demand. These few employers who have a heart and who will operate their plants on a small margin of profit are the

ones to whom labor can well afford to bow down.

The average Big Business man is not willing to operate on a living wage, yet he wants those who produce for him to work at starvation wages. It is a day of compromise, but not a day when either capital or labor should demand the extreme in profits or wages.

Big Business knows no compromise. Labor is well acquainted with the matter of acquiescence, but today the common man demands a living — a reasonable salary, in keeping with the cost of living. His demands are justified. Big Business only chops off its own head in depressing wages and refusing employment when there is a demand for its goods.

Would to God that the King of kings, the Prince of Peace, could step in with the scourge in His hand and compel Big Business to turn its wheels and give employment to those who help produce those goods that are already in demand, and to pay them a comfortable wage.

On the other hand the Son of God would insist that labor be content with a comfortable wage, while also demanding only a reasonable profit on the part of the employer, thereby destroying the get-rich-quick proposition and making millionaires an impossibility.

The Scales of God never lie. The Big-Business fellow will be weighed therein later on and will be found sadly wanting. The tables will be turned, and Abraham Lincoln's "common people" will come into their own.

World Democracy *By J. M. Kuhn*

THE kings of mammon seek power and wealth through the use of money and by its manipulation. "The power that controls the money of the nation becomes the absolute dictator of its finance and general business," said James A. Garfield.

By the control of money the kings of mammon gather more wealth. This increases their power to gather still more wealth from the workers. Believing that there is a property right in the labor of a human being which should be protected on an equality with the property rights of money, the workers struggle to exist and to provide a small surplus for old age—the main incentive impressed on the masses to hold up the present civilization. When hope for success is lost, there follows a spirit of discouragement which breeds opposition to the ruling power; disintegration of the spirit of democracy begins, followed by oppressive laws and heavy court penalties for trivial offenses by the masses and reverse results from the same court for the classes. Often a mere wink of the eye, signifying financial and society prominence, brings results. Hence arise a condition of "law and order" for the masses, and of law and favor for the classes. This develops a condition of unrest and discontent throughout the nations; and a world imperialism demands a league of nations, presaging the beginning of the great struggle of Armageddon.

The real object of the League of Nations is not what it is represented to be; and it could not be such until the rule of love, coöperation, and intelligence is substituted for the rule of ignorance, greed, hate, hypocrisy, and revenge.

The illegal and unjust use of money makes kings and slaves in the human race, and is the world's greatest enemy to the brotherhood of man.

The inception of this modern so-called civilization was accomplished by the binding of individuals into communities for welfare purposes; then civil divisions of government — county, city, colony, or state—were followed by the union of states into nations. *Will the next great movement result in a union of nations?*

What must be the result of the great struggle between the kingdom of money and the kingdom of man?

The self-appointed guardians of the liberties of the people proclaim it their constitutional and divine duty to protect the life, liberty, and the pursuit of happiness of the people by such means as *they* see fit to employ, thus limiting the people to the mere privilege of doing as directed by the self-styled guardian who emphasizes his demands with veiled threats and open acts of violence.

Believing that the ultimate result must finally be a government by the direct consent of the governed throughout the world, we must let the fire of human viciousness burn out, while we work and wait with patience.

Curing a Cold *By Mrs. Andrew J. Holmes*

WHAT are colds? What are their causes? How do we get them? A great deal is said about colds; but little is known, although there are various theories.

According to the old-fashioned view, colds are the result of exposure to cold air or draughts, or perhaps a chilling of the extremities, as in the case of wet feet. Physical culturists and drugless healers are of the opinion that colds are the effect of a clogged-up or poisoned condition of the body. It seems more reasonable that the latter theory is nearer the real truth than the former. It would appear inconsistent with reason and facts that low temperatures necessarily cause colds, for the reason that arctic explorers practically never are afflicted in this way. But on the contrary, those who house themselves away from the pure, cold air are the ones who suffer the most from colds. The physical culturist is of the opinion that if the equilibrium of the circulation can be maintained under all conditions, one would not have a cold. There must be a condition of the body favorable to the development of a cold, and this condition is the real cause.

What we observe of a cold consists of a series of symptoms which indicate the condition or cause which has produced them. We see the effect but not the cause. The real cold is the cause, not the symptoms. To cure the cold the cause must be removed. The symptoms of a cold indicate that the body is endeavoring to rid the system of a mass of accumulated impurities or effete matter which has been retained within it, but which ought to have been eliminated in a natural manner long before. And the symptoms are the process of cure.

Symptoms are nature's warnings that conditions within are not right. They also show that the body is curing itself — ridding itself of wrong conditions present. These symptoms are the manifestation of the cure in progress. When the symptoms appear we are in reality getting better. Before their manifestation we were in reality seriously sick; for then the system was choked up with poisonous matter, which had not as yet begun to be eliminated. If we have enough reserve strength or energy to withstand this process of cure until nature succeeds in throwing it off, we get well; if not, we die.

These symptoms are the evidence of the efforts of nature to overcome the wrong conditions which have poisoned the blood, and interfered with the regular functioning of all the organs. As a result of living contrary to nature's laws, the system has become clogged up with matter which has poisoned and thickened the blood, over-worked the vital organs, settled in the joints, and left deposits in the cellular tissues throughout the whole body.

The principal cause of this condition of accumulated poison material is over-eating, since too much food is the real cause of this condition. Over-eating, lack of exercise, indoor life, lack of internal cleanliness, an inactive skin, overworked liver and kidneys, constipation—are all contributing factors to increase this accumulation. This process has continued until the system has been surfeited, and will retain no more. The limit has been reached. Either the system must get rid of some of this poisonous material or the body will be poisoned to death. Nature uses the speediest method to expel this poison, and the symptoms we see are nature's quickest process of cure.

The usual view of symptoms by the average person is that symptoms are the cause of the trouble; and people then try to check and hinder them under the impression that when they have stopped the symptoms they have effected a "cure".

What then should one do to get rid of a cold?

The best and quickest way is to drive out this poisonous matter; and the most effective and speediest remedy is elimination. The great need is to purify the blood; and the one most available and valuable method is through the pores of the skin.

The skin may be stimulated by special treatment to unusual activity. Perspiration is one of nature's most valuable blood-purifying agents. A good sweat is an effective method of breaking up a cold or a fever—simply getting rid of the poisons through the pores of the skin. Any treatment inducing profuse perspiration will be effective in treating a cold. A turkish bath is an excellent means for this purpose. Any other good "sweat" will do just as well. It cleans one out; and that is the secret of good

health, including a clean mind. If one is able to take it, a long run or a rapid walk very warmly dressed will answer the purpose well.

Perhaps the most effective form of treatment for the ordinary case is the hot bath in connection with the enema. It is important not to become chilled after taking a sweat, so a cold sponge bath or a quick shower will be advisable to prevent feeling chilly, as the sweat opens the pores of the skin and the cold water closes them, thus causing a reaction.

Following the enema and hot and cold baths it is best to get into a warm bed with a hot water bottle to the feet, covering up so you will continue to sweat until morning, if the treatment is taken in the evening.

Do not take a whisky sling or any other alcoholic beverage under the impression that it will benefit you. Alcoholic beverages do not help to break up a cold, but weaken and lower one's resistance. Pills, powders, and syrups only add to the already overburdened eliminative organs. This treatment including a fast of three or four days will usually bring quick results.

A fast is always helpful in eliminating a cold, and it is imperative when one has no appetite. Eating without appetite when suffering from a cold is to add fuel to the fire. It is not to be assumed, however, that a fast is always necessary. In some cases there is a strong craving for acid fruits; and in such instances apples, grapes, grape-fruit, oranges, and lemonade with as little sugar as palatable, may be used as freely as desired.

The free drinking of water both hot and cold is especially commendable to promote more active elimination. Hot water is particularly helpful. So far as the throat may be affected, it cleanses and to some extent sterilizes this part.

Other health requirements should be strictly observed when treating a cold, particularly fresh air and sleep. If you could live an exclusively out-door life you would get rid of the cold very much quicker. If the trouble is partly excessive fatigue you will most certainly need plenty of sleep in pure, fresh air.

The treatment of a cough is practically the same as for a cold, inasmuch as the one is the outgrowth of the other. Getting rid of a cough requires improved circulation and more active elimination. A cough is the natural action designed to throw out phlegm and mucus.

A bronchial cough sometimes is very stubborn and may take the form of an irritation. In such a case the inclination to cough should be resisted. Then a thorough building up of the general health should be instituted. If one practise daily exercise with out-door life, suitable diet, and care in maintaining good circulation and bodily warmth, as indicated by warm hands and feet, one may eradicate a bronchial cough in a short time, just as catarrh may be overcome by the same methods.

If people only realized the benefit derived from a few minutes exposure to the rays of the sun and to the air, each day, they would suffer less from colds or other diseases than they do. It is very beneficial to take a skin bath, especially if taken in the sun, by rubbing oneself vigorously with a coarse towel or a flesh brush. This will accustom the skin to bearing the cold air, and one will not feel cold if there is a good circulation of fresh air in the room all the time.

This air bath in connection with the cold sponge bath, if taken daily, improves the circulation and sets the skin all aglow. Those who do this are less likely to suffer from cold hands and feet. It is a great health promoter, and tends to preserve the youthful appearance.

A vast army of people go through life with poor or indifferent health who might enjoy robust health but for their ignorance in all matters of health-building. If they would only take care of the skin alone, they would have more vital power and would look much fresher and younger and live longer. This would relieve the kidneys; for it is possible for the skin to relieve the kidneys wonderfully by eliminating many of the poisons from the body. Much extra work is thrown upon the kidneys when the skin is neglected. We get some idea of this when we remember that kidney diseases form a very considerable percentage of the maladies that prove fatal. If people only realized the importance of the skin in the human economy, and treated it in a perfectly hygienic manner, it would reward them a thousandfold.

In our ignorance and indifference to the laws of health we do not give nature a chance. Nature tries in all sorts of ways to compensate for our ignorance and neglect and vicious customs, supplying us with organs to protect us from self-destruction; off-setting as best she can the effects of foolish fashions, drugs, tobacco,

and many other devitalizing habits and excesses too numerous to mention. But she cannot keep this up always without our coöperation.

If we were as wise as the Chinese we would hire our physician to keep us well; and if we got sick, discharge him.

But there will be no real change until the Great Physician, our Great King, comes; and then, when His kingdom is established the people will learn how to live; and as they obey the laws of the Golden Age, they will leave their pains, aches and infirmities behind them.

How thankful the readers of THE GOLDEN AGE should be to the "God of all mercies" as they learn of the "times of restitution" promised by Him through all the holy prophets!—Acts 3:21.

Inefficiency of Drugs *By Walter F. Moser*

LECTURING before the American Medical Association, Elmer Lee, A. M., M. D., setting forth fully the failure of drugs effectually to perform the service of making the sick well, said among other things:

"All that can be done by drug treatment is to excite or depress sensation, and in that way mask the symptoms of disease. A drug treatment produces a spurious cure, and that it is not dependable is proved by frequent relapses. Drugs are likely to harm if long continued."

Benjamin Franklin once said: "He is the best physician who knows the worthlessness of most medicine". Professor E. H. Davis, New York Medical College, says: "The vital effects of medicine are very little understood". Sir Astley Cooper, Surgeon to King George IV, declared: "The science of medicine is founded on conjecture and improved by murder".

Numerous operations are being performed for appendicitis. Let the appendix alone, and you will be better off physically and financially. The only one who is "better off" by the removal of the appendix is the surgeon. Statistics prove that 78 percent of the deaths that occur from appendicitis are of the acute stage, where operations occur; and that only 22 percent die of chronic appendicitis. And who could die of chronic appendicitis if his appendix was removed in the acute stage?

In the light of the recent discovery of Sir William Mac Ewen, the removal of the appendix should be considered only as a last resort. Sir William has performed more operations for appendicitis than any other surgeon in England, and has become so thoroughly convinced of the usefulness of the appendix that he no longer removes it. By watching the activity of the appendix he discovered a clear, thick, alkaline fluid poured from it into the colon. This secretion, when added to the pancreatic juice, dissolves the white of an egg in from three to ten minutes, while the pancreatic fluid alone takes six hours to dissolve it. Thus we see how important a part the appendix plays; and its removal should never be attempted unless all other means fail.

EFFICIENCY OF CHIROPRACTIC

A great revolution has been taking place in healing methods during the last twenty years. It has manifested itself under different forms, both psychological and material, and represents a protest against drugs as remedial agents. Galileo proclaimed his truth to the world because he saw it could not be otherwise. The penetrating mind sees that Chiropractic is a truth; and the truth cannot be denied. However, it is subject to attacks, as all other truths have been; for medical superstition cannot be removed in a day, as man too often thinks in a groove, in accordance with his earlier teachings.

For the first time in the history of the world we have in Chiropractic a system which is definite and scientific in principle and easy to acquire. The vitality and activity of every organ and tissue of the body are kept in repair and controlled by an inherent force which is transformed by the brain and then transmitted to their respective parts, in the form of mental impulses. When 100 percent of mental impulses reach each organ or tissue in the body in a normal manner, perfect health is the result. But when the normal flow of mental impulses is interfered with in any manner the vital activities of these organs are impaired and cause disease. Truly this is the first cause of disease. Disease germs are only a secondary cause of disease.

The chiropractor uses a science which is based on this principle. The disease being manifest, the trouble is located. If it is in the stomach an investigation is made where the nerves are pressed on to produce that condition. That part

of the spine is located where that pressure is produced. The small bones or vertebræ are replaced in their natural positions; and as soon as this is accomplished, sickness no longer exists. As this is true of the stomach, it is also true of every part of the body.

In correcting this condition, the chiropractor uses no instruments or special equipment. The replacing of the vertebræ is entirely done with hands, and the results are permanent. Much more can be accomplished by spinal adjustment in one or two minutes' time than with other auxiliary systems in an hour's time.

Clinical records of 60,000 people who were treated free at the world's foremost school of Chiropractic, show that 95 percent of diseases are caused by subluxations of the spine: and these were overcome successfully by chiropractic adjustments. The most stubborn cases of long standing were relieved, such as blindness, deafness, cancer, tuberculosis, rheumatism, deafmuteness, heart diseases, paralysis, insanity, leprosy and as well many other chronic and acute diseases.

Since the World War, there has been a general readjustment all along the price of labor to a pre-war basis, and this because the supply exceeds the demand. Competition has entered the labor question. Physical examination is again in vogue, and it becomes a serious problem with many who are compelled to face such examinations conducted by representatives of factories. These toilers in many cases will be denied the right of employment, perhaps by the selfsame individual who has for months been doctoring them.

Keep yourself fit. The far-reaching result of this feature of industrial efficiency has become a grave problem, and it behooves each and every individual who has service to sell to look to his physical health and determine whether or not he can meet the standards.

Rheumatism and Neuritis *By Mabel Jones Sullivan*

FOR over ten years I have suffered from neuritis. Upon taking as a spring tonic and a table tea, a strong infusion of sassafras, at the end of one week all pain is gone, and the beginning of the second week finds the soreness leaving the joints.

Method: As the sap was running up, I took sassafras roots, stems, and leaves, and washed them thoroughly, cooked them slowly for several hours, strained the liquor, placed it in jars, and served it on the table as ordinary tea, a quarter of the sassafras to three-quarters of either hot or cold water (according to the weather) with or without sugar, as desired. I averaged about ten glasses a day each day.

[We have known, however, of a case where the excessive use of sassafras tea greatly weakened the person who drank it]

Eye-Witness Speaks *By D. Erasmus*

WITH reference to the article written by Mr. A. F. Tomlinson, I only wish I could get an opportunity of meeting him face to face so that I could tell him what I think of his article on "Criticism of Government Slander".

He mentions in his article that the "Pirate Empire", otherwise known as the British Empire, treated the Boers too well during the war of 1899-1901.

Did Mr. Tomlinson ever stop to think that his brother was not the only man that was in the Transvaal during that war? I happen to have been born in that country and lived in it all my life up to a few years ago. I went through that war from beginning to end; and what I saw there in the way of abusing and outraging of women and children is too sickening and disgusting to write about. The food we received from that "self-appointed policeman of the world", Great Britain, was so rotten and disgusting that we could not use it. One could see the maggots crawling out of the meat, and the coarse corn meal was so old and mildewed that even the natives refused to use it.

Another instance I saw with my own eyes: A woman was in bed with a day-old baby when a detachment of Buller's men swooped down on her house and took her and her baby out of the house and left them out in the open, at the mercy of sun and beasts, while they burned the house to the ground.

I can recall hundreds of other equally unmerciful deeds by Mr. Tomlinson's great and glorious empire.

Stroking Our Cat *By G. E. Kafoory*

I WANT to inform you that I enjoy reading THE GOLDEN AGE, and that I have received many blessings therefrom.

I believe that the Lord is using it as a wonderful medium of enlightenment to bring to light the hidden things of darkness on every line—religious, financial, political and social—upon which the present evil system is established. Just as sure as the literal turning aside of the original river Euphrates caused the capture of the ancient city, so will mystic Babylon be taken over by due process when the people get a little more light, such as is issued through the columns of your wonderful magazine. Some have expressed their amazement to me as to how you dig out these things and show them up in such plain language so that "a fool cannot err therein".—Isaiah 35:8.

Especially was this true of Mr. ————, a former editor. As soon as he read your sample copy No. 49 (which I gave him) he pronounced it the best magazine he had ever read. He also expressed sorrow over the fact that the magazine is not about twelve inches thick. He subscribed at once, and said that he will recommend it to all his relatives and friends.

May God bless you more and more as you carry out His purposes, sowing the seed for the glorious incoming Golden Age.

THE GOLDEN AGE

What means this constant war and strife
With which our planet now is rife,
This time of great unrest,
When men are crying out for peace
Yet war and trouble does not cease?
We long for permanent release.
Does aught a balm suggest?

Yes, in God's Word we find the way
That leads from night to endless day,
Dispels all doubt and fear.
For soon will come the age of gold
Which prophets have long since foretold;
It will bring blessings manifold;
The longed-for time is near.

Then every man shall justice find.
And love for all shall rule mankind—
The time for which we pray:
Thy kingdom on this earth will come
And here thy blessed will be done.
'Twill show God's love for everyone
In His own time and way.

So while God's judgments now are seen,
If read aright they surely mean
The angel's message true.
Glad joy will follow soon the storm;
Dark night will give its place to morn;
A new creation will be born;
The world will be made new.

—*S. L. Phillips*

A SONG

There's a song in the heart of the worker
At the end of a well-spent day
That can never be known to the shirker
Who dawdles his time away.
'Tis a song that dispels all sadness
At the setting of the sun,
When the toiler knows the gladness
That follows a task well done!

—*Charles Horace Meiers*

THE PRINCE OF PEACE

Yes, on our brows we feel the breath
Of dawn, though in the night we wait.
An arrow is in the heart of Death,
A God is at the doors of Fate!
The Spirit that moved upon the deep
Is moving through the minds of men.
The nations feel it in their sleep;
A change has touched their dreams again.

It is the dawn, the dawn! The nations
From East to West have heard a cry;
Though all earth's blood-red generations
By hate and slaughter climbed thus high
Here, on this height, still to aspire,
One only path remains untrod,
One path of love and peace climbs higher.
Make straight that highway for our God!

—*Alfred Noyes.*

CHEER UP, DEARIE

Cheer up, dearie, when the world
Seems to look a little gray,
And remember it will not
Always seem to be that way.
Smile, and brighter it will be;
For it will reflect our view,
And the way we look at it.
'Twill be looking that way, too.

Look at it through eyes of hope,
Of a brighter, joyous day;
Then we soon shall learn to see
It will soon appear that way;
But if we, through eyes of gloom,
All life's shadows seem to see,
We shall miss much of the joy
That in life there ought to be.

—*Martha Shepard Lippincott*

THE NEW SPIRIT

"Rejoice, O world of troubled men,
For peace is coming back again;
And men shall wonder over it—
This red upflaming of the pit—
And they shall gather as friends and say:
Come, let us try the Master's way."

—*Edwin Markham*

Roll-Call of the Dead *By Joseph Greig*

IT WAS our privilege to witness the preparation for the cremation of an old bed-ridden lady, whose corpse had faded away to mere skin and bone. By reason of her long sickness and emaciation with pain and the workings of death, she had arranged to have her remains taken from sight by the quickest route—cremation.

After the service in the chapel, the coffin was dropped by an elevator to the oven-room. Here it was divested of its ornaments, and then rolled into the great oven. By the application of an intense coke heat, the object of attention was reduced to ashes. An attendent thereafter collected these embers in an urn for placing in the repository above. All that could be found was a tea-cup of bones and some dust.

Infidels and actresses who entertain no hope of the hereafter frequently will their ashes to the four winds. These are scattered from the roof of some high building as the last rite in the great drama of life. While the body is burning permission is granted to see the disintegration. It is stated that the corpse often sits up in the coffin as a result of the tension of heat on the ligaments and nerves. One lady who witnessed a partial cremation, becomes almost hysterical every time she places a meat roast in the kitchen oven.

Crematorists quote many sacred texts to prove(?) the Scripturalness of their method in the disposal of the dead. One verse seems farfetched indeed, but cited as authority: "If I give my body to be burned," etc., intimating that in the days of St. Paul this custom prevailed. Again, the great lake of fire and brimstone mentioned in Revelation, is considered bonafide evidence that this mode of ridding the earth of all carcasses will complete the reign of sin and death.

In view of the foregoing it seems inconsistent to hold Dr. Talmage's view to the effect that if one part of your anatomy was dismembered in one place in the world and the rest of the body succumbed to the ravages of the great monster in another part of the globe, on Dr. Talmage's 24-hour resurrection-day these parts would all re-unite in the air. And so the Dr. pictured the atmosphere dark with bones seeking their fellow-members. Alas! how far from the Biblical conception which sets forth the logic of a miraculous recreation of the body (if of the earthly phase) from the thirty odd chemical elements of the air, by the One possessed of resurrection authority! Moreover, is not the 1,000-year day set aside in Holy Writ for the full resurrection of the race, more rational and purposeful?

An old Jewish legend states that the soul at death hides in a part of the backbone called "luz", and that this part is invulnerable to fire or destruction of any kind. Hence in the resurrection they say this bone becomes the basis for the new humanity. This Dr. Talmage proved(?) by some dry peas brought from the catacombs of Rome, and said to be hundreds of years old. Upon planting these in his garden they forthwith sprang into life and reproduced their kind.

Surely no subject has been so misunderstood as Death, and none so superstitiously held in darkness, as the Bible resurrection of the dead. Indeed, the Christian Oracle mentions a spiritual and a natural resurrection, known as the two phases of Christ's kingdom, the church and her consorts being the party of the first part, and the mass of mankind, including the Jews, the parties of the second part. This is shown in the difficult saying of Jesus with regard to John the Baptist.—Matthew 11:11.

Now in this gigantic work of returning the dead, we note that order will be recognized, and that the divine power will call forth the members of the Adamic family according to infinite wisdom. With reference to infants for instance it would seem comportable with the glory of the resurrection power on the earthly phase of the kingdom for the loving mother to find the answer to her prayer coddled in a crib awaiting discovery at the proper time. Likewise with exact appropriateness, all in the great roll-call would show themselves in their season, to enjoy the overflow of blessing accruing from the cross of Christ, since He tasted death for every man, according to the Scriptures. Moreover, all the concomitants of death will then begin to flee away as this great Life-Giver wins His victory over the grave; and so we say: "Millions Now Living Will Never Die". For some will escape the tomb entirely by reason of the divine economy and time. Gradually thenceforth, tears,

sighing, crying, drugs, coffins, doctors, sanatoriums, hospitals, cemeteries, bald heads, rheumatism, headaches, toothaches, pneumonia, smallpox, cancers, and yea! leprosy itself, will all yield to the healing touch of the Good Physician.

Pursuant to this end we are witnessing Israel's return to the glorious land, and the loosing of agencies world-wide, forerunning the approach of the great invisible Resurrector.

The intense longing for life was recently shown in the case of a directory publisher of Topeka, Kansas. This gentlemen subscribed to a newspaper for twenty years which was to be delivered at his tomb regularly every morning, while an electric light was to be kept burning continuously there in hope of the possibility that some inner life might be there to visit the body and be entertained.

Ah! how few see the hope of life as inhering in the very being of the Lord, who is now present to take hold of the king of terrors and vanquish the enemy in toto. Therefore let nothing bewitch us from the fact that the Golden Age is fast appearing, wherein this great High Priest and King will abolish death forever by the effulgence of His presence.

Of a truth the identity of every living person is preserved in the unfailing memory of Jehovah, and He will call each forth into being after the manner of the awakening of Lazarus, otherwise no life could be possible. Those found incorrigible after reasonable experience with a righteous rule, will perish as unworthy of life and in the interest of everlasting peace. All hail the entrance of this wonderful Life-Giver!

In conclusion we quote the famous Apocalyptic scene of the Revelator: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:3-5.

From the Land of the Enemy *By Mabel E. Hewes*

THE great time of trouble had passed and the whole world was recovering under the beneficent rays of the "Sun of Righteousness". Hope was awakened in many hearts by the better conditions which God's kingdom had introduced. Business, paralyzed during that troublous time, had recovered, and under the wise administration of the "princes in all the earth" reconstruction was progressing with great impetus.

One of the many homes which had survived the period of distress was the little bungalow of Anthony and Evelyn Jacque, in Central New York. The beautiful April morning was in keeping with the day of blessing now dawning upon the world. Everywhere new houses were in process of construction and the beautiful lawns and gardens with the profusion of early blossoms gave evidence of the wonderful fertility of the "new earth".

Evelyn Jacque sat in her porch-swing, embroidering a tiny dress. Her thoughts were of her baby boy who had died when the terrible fever was raging. She and Anthony had passed alive through the period of the world's conflict, as had millions of earth's population. It was now a great joy to realize that the day could not be far distant when they would have their dear baby restored from death.

The resurrection of the ancient worthies in Jerusalem had shown God's mighty power and filled their hearts with confidence. Then followed reports of marvelous cures of the sick, in harmony with Isaiah 35:5, 6. And now—Oh, praise the Lord—numerous instances of the awakening of the dead proved that God's due time had arrived.

Evelyn's faith found expression in prayer and loving preparation for baby Floyd's return. Beside her, as usual, stood the empty wicker carriage, and in her mind was a perfect picture of the sweet baby face with its dimpled smile. Tossing the tiny garment into the carriage she left the porch for a few moments to make sure that dinner was cooking.

Then slipping to her room she knelt by the bedside in prayer. Rising, she took from the dresser her darling's photograph and kissed it with tenderest love. Still she lingered, fondling the little garments which lay on the bed, as she folded them into a drawer. The pretty layette

was almost complete, every stitch of which had been a joy.

Returning to the veranda, her heart aglow with tender memories, she reached for the little dress, that she might complete the few remaining stitches, when — could it be? Yes, it *was!* Fancy had given place to wonderful reality! There lay Baby Floyd alive!

Above every other emotion at that moment gratitude filled the heart of Evelyn Jacque. She dropped to her knees with face uplifted.

"Dear, dear Lord!" she exclaimed, "How can I ever thank Thee enough! The restoration of our little child cost Thee the sacrifice of Thine own Son. My life and the life of this little one shall ever be devoted to Thee. . . ."

At this moment Anthony Jacque arrived to share both the joy and the gratitude. He concluded Evelyn's prayer, "Through Christ our Mediator. Amen." As they stood with mingled feelings of awe, gratitude and joy, the dear little blue eyes opened, and the baby smile so long only a treasured memory added to their already overflowing cup.

Can words describe the emotions of these two pure hearts in harmony with God as they realized divine power and goodness in restoring their baby from death? Angels sang the message of God's love at the Messiah's birth in the lofty refrain, "Peace. . . . Good-will toward men"; but not until the days of realization will mankind begin to grasp that boundless love. "They shall come again from the land of the enemy."—Jeremiah 31:15, 16.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

270. *How did the prophets and the apostles regard the promised day of judgment?*

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David. (1 Chronicles 16:31-34) He says:

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations, Jehovah reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah,
Because he cometh
To judge the earth.
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

To the same day the Apostle Paul also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together—waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the church.—Romans 8:21, 22.

271. *Explain how John 5:28, 29 has been mistranslated and misapplied.*

In John 5:28, 29 a precious promise for the world of a coming judgment-trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil — that have failed of divine approval — will come forth unto resurrection [raising up to perfection] by judgments, "stripes," disciplines. — See Revised Version.

RANSOM AND RESTITUTION

272. *What is the logical sequence of the "ransom for all"?*

From the outline of God's revealed plan, as thus far sketched, it is evident that His design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The strongest, and the conclusive, evidence on this subject is most clearly seen when the extent and nature of the ransom are fully appreciated. The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence. According to God's arrangement in providing a ransom, all mankind, unless they willfully resist the saving power of the Great Deliverer, must be delivered from the original penalty, "the bondage of corruption," death, else the ransom does not avail for all.

273. *What statement is made by St. Paul in Romans concerning the object of the Lord's death and resur-*

rection? And if Jesus gave Himself "a ransom for all" is it reasonable to believe that only a few will ever receive any benefit from His sacrifice?

Paul's reasoning on the subject is most clear and emphatic. He says (Romans 14:9): "For to this end Christ died and lived again, that he might be Lord [ruler, controller] of both the dead and the living". That is to say, the object of our Lord's death and resurrection was not merely to bless and rule over and restore the living of mankind, but to give Him authority over, or full control of, the dead as well as the living, insuring the benefits of His ransom as much to the one as to the other. He "gave himself a ransom [a corresponding price] for all", in order that He might bless all, and give to every man an individual trial for life. To claim that He gave a "ransom for all", and yet to claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd; for it would imply either that God accepted the ransom-price and then unjustly refused to grant the release of the redeemed, or else that the Lord, after redeeming all, was either unable or unwilling to carry out the original benevolent design.

The unchangeableness of the divine plans, no less than the perfection of the divine justice and love, repels and contradicts such a thought, and gives us assurance that the original and benevolent plan, of which the "ransom for all" was the basis, will be fully carried out in God's due time, and will bring to faithful believers the blessings of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse.

THE RANSOM GUARANTEES ANOTHER OPPORTUNITY FOR LIFE EVERLASTING

274. *What is the Scriptural distinction between "the dead" and "the living"?*

We may very properly recognize an additional and still broader meaning in the Apostle's words: namely, that the entire human family was included in the expression "the dead". From God's standpoint the entire race, under sentence of death, is treated as though already dead (Matthew 8:22); hence the expression, "the living," would apply beyond the human family to some whose lives had not been forfeited—the angels.

275. *Does the ransom assure everlasting life to any man? If not, what does it guarantee? And how is the result of the first trial in Eden to be turned into a blessing of experience to all the loyal-hearted?*

Let the actual benefits and results of the ransom be clearly seen, and all objections to its being of universal application must vanish. The "ransom for all" given by "the man Christ Jesus" does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting. The first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the ransom which God has provided. But the fact that men are ransomed from the first penalty does not guarantee that they may not, when individually tried for everlasting life, fail to render the obedience without which none will be permitted to live everlastingly.

Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned; and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of Him who so loved him as to give His life for him, and who would not that any should perish, but that all should turn to God and live, we may be sure that only the willfully disobedient will receive the penalty of the second trial. That penalty will be the second death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial for life, under most favorable conditions. More could not be asked, and more will not be given. That trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

THE EXPERIENCE WITH EVIL WILL BE OF GREAT ADVANTAGE DURING THE SECOND TRIAL

276. *Will the world's second trial take place under exactly the same circumstances as the first trial? Will the terms or conditions of the world's trial be the same as those of the Adamic trial? What will constitute the great advantage of the second trial?*

It would be useless to grant another trial for life under exactly the same circumstances; but

though the circumstances of the tried ones will be different, more favorable, the terms of their individual trial for life will be the same as in the Adamic trial. The law of God will remain the same—it changes not. It will still say, "The soul that sinneth, it shall die"; and the condition of man will be no more favorable, so far as surroundings are concerned, than the conditions and surroundings in Eden; but the great difference will be increased knowledge.

The experience with evil, contrasted with the experience with good, which will accrue to each during the trial of the coming age, will constitute the advantage by reason of which the results of the second trial will differ so widely from the results of the first, and on account of which divine wisdom and love provided the "ransom for all", and thus guaranteed to all the blessing of a new trial. No more favorable trial, no more favorable law, no more favorable conditions or circumstances, can in any way be conceived of as reasons for another ransom or a further trial for any beyond the Millennial age.

277. *Does the ransom excuse sin or count sinners as saints? or how does it operate?*

The ransom given does not excuse sin in any; it does not propose to count sinners as saints, and usher them thus into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own willful obedience or willful disobedience will decide whether he may or may not have life everlasting.

FEW RECEIVE THE GRACE OF GOD IN ADVANCE

278. *Do all who live in civilized lands now enjoy a full opportunity or trial for life?*

Nor should it be assumed, as so many seem disposed to assume, that all those who live in a state of civilization, and see or possess a Bible, have thus a full opportunity or trial for life. It must be remembered that the fall has not injured all of Adam's children alike. Some have come into the world so weak and depraved as to be easily blinded by the god of this world, Satan, and led captive by besetting and surrounding sin; and all are more or less under this influence, so that even when they would do good, evil is present and more powerful through surroundings, etc., and the good which they would do is almost impossible, while the evil which they would not do is almost unavoidable.

279. *Who are the few that now receive any benefit from the ransom? Explain the conditions and circumstances of their trial.*

Small indeed is the number of those who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of His ransom, and put themselves under His control for future guidance. Yet only these few, the church, called out and tried beforehand for the special purpose of being coworkers with God in blessing the world—witnessing now, and ruling, blessing and judging the world in its age of trial—yet enjoy to any extent the benefits of the ransom, or are now on trial for life. These few have reckoned to them (and they receive by faith) all the blessings of restitution which will be provided for the world during the coming age. These, though not perfect, not restored to Adam's condition actually, are treated in such a manner as to compensate for the difference. Through faith in Christ they are *reckoned* perfect, and hence are restored to perfection and to divine favor, as though no longer sinners. Their imperfections and unavoidable weaknesses, being offset by the ransom, are not imputed to them, but are covered by the Redeemer's perfection. Hence the church's trial, because of her reckoned standing in Christ, is as fair as that which the world will have in its time of trial. The world will all be brought to a full knowledge of the truth, and each one, as he accepts of its provisions and conditions, will be treated no longer as a sinner, but as a son, for whom all the blessings of restitution are intended.

DIFFERENCE BETWEEN THE TRIAL OF THE CHURCH AND THE TRIAL OF THE WORLD

280. *What are two great differences between the experiences of the world and the church during their respective trials?*

One difference between the experiences of the world under trial and the experiences of the church during her trial will be that the obedient of the world will begin at once to receive the blessings of restitution by a gradual removal of their weaknesses—mental and physical; whereas the gospel church, consecrated to the Lord's service even unto death, goes down into death and gets her perfection instantaneously in the first resurrection. Another difference between the two trials is in the more favorable surroundings of the next age as compared with this, in

that then society, government, etc., will be favorable to righteousness, rewarding faith and obedience, and punishing sin; whereas now under the prince of this world, the church's trial is under circumstances unfavorable to righteousness, faith, etc. But this, we have seen, is to be compensated for in the prize of the glory and honor of the divine nature offered to the church, in addition to everlasting life.

281. *Is it the pain and suffering in dying or death—extinction of life—that constitutes the penalty of sin? Was there any intimation of a release at the time the penalty was pronounced?*

Adam's death was sure, though it was reached by nine hundred and thirty years of dying. Since he was himself dying, all his children were born in the same dying condition and without right to life; and like their parents, they all die after a more or less lingering process. It should be remembered, however, that it is not the pain and suffering in dying, but death, the extinction of life, in which the dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering.

It should further be remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead —when not in existence. The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. (Genesis 2:17) The restitution, therefore, is an act of free grace or favor on God's part. And as soon as the penalty had been incurred, even while it was being pronounced, the free favor of God was being intimated, which when realized will so fully declare His love.

DEVELOPMENT OF THE SEED THAT IS TO BRUISE THE SERPENT'S HEAD, ETC.

282. *What was suggested in the promise that the "seed of the woman should bruise the serpent's head"?*

Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God sware that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead, and others have since died, unblessed. Nevertheless, the promise is still sure; all shall be blessed when the times of restitution or refreshing shall come. (Acts 3:19) Moreover, since blessing indicates favor, and since God's favor was withdrawn and His curse came instead, because of sin, this promise of a future blessing implied the removal of the curse, and consequently a return of His favor. It also implied either that God would relent, change His decree and clear the guilty race, or else that He had some plan by which it could be redeemed, by having man's penalty paid by another.

A SUFFICIENCY OF SACRIFICE NEEDED TO MEET THE PENALTY

283. *Did God's dealings with Abraham indicate that He had changed His mind, and would excuse sin in man? How did Jehovah show through Abraham's experiences the necessity for Christ's death?*

God did not leave Abraham in doubt as to which was His plan, but showed by various typical sacrifices which all who approached Him had to bring, that He could not and did not relent, nor excuse the sin; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type; Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure.—Hebrews 11:19.

In that figure Isaac typified the true seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned: If God has changed His mind once, why may He not change it again? If He relents concerning the curse of death, may He not again relent concerning the promised favor and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both His justice and His unchangeableness. He could not clear the guilty, even though He loved them so much that "he spared not his own Son, but delivered him up [to death] for us all".

284. *If it is clear that Jesus died for Adam, how were Adam's children to receive any benefit from this transaction?*

As the entire race was in Adam when he was condemned, and lost life through him, so when the man Christ Jesus gave Himself to be a ransom-price for all, His death involved the possibility of an unborn race in His loins. A full satisfaction, or corresponding price for all men was thus put into the hands of justice—to be applied "in due time"; and He who thus bought all has full authority to restore all who come unto God by Him.

285. *What is the philosophy of the ransom as shown in Romans* 5: 18, 19? *If the giving of the ransom alone made the sinner righteous, how would verse* 19 *have been written?*

"As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans 5:18, 19) The proposition is a plain one. As many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who died for them and sacrificially became Adam's substitute before the broken law, and thus "gave himself a ransom for all". He died, "the just for the unjust, that he might bring us to God". —1 Peter 3:18.

It should never be overlooked, however, that all of God's provisions for our race recognize the human will as a factor in the securing of the divine favors so abundantly provided. Some have overlooked this feature in examing the text just quoted. (Romans 5:18, 19) The Apostle's statement, however, is that, as the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's plan, by the sacrifice of Himself on our behalf, a free gift is extended to all—a gift of forgiveness which if accepted, will constitute a justification or basis for life everlasting. And "as by one man's disobedience many were made sinners, so by the obedience of one many shall be [not were] made righteous". If the ransom alone, without our acceptance of it, made us righteous, then it would have read: By the obedience of one many *were* made righteous.

But though the ransom-price has been given by the Redeemer, only a few during the gospel age have been made righteous—justified—"through faith in his blood". But since Christ is the propitiation (satisfaction) for the sins of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by Him—under the New Covenant.

286. *How does the justice of God, which condemned the sinner, stand pledged to release the purchased race?*

There is no unrighteousness with God; hence, "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness". (1 John 1:9) As He would have been unjust to allow us to escape the pronounced penalty before satisfaction was rendered, so also He here gives us to understand that it would be unjust were He to forbid our restitution, since by His own arrangement our penalty has been met for us. The same unswerving justice that once condemned man to death now stands pledged for the release of all, who, confessing their sins, apply for life through Christ. "It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans 8:33, 34.

SINCE DEATH IS THE WAGE OF SIN, THE WAGE MUST CEASE WHEN SIN IS ERASED

287. *What is the strongest possible argument for the restitution of all the willing of mankind, in considering the ransom?*

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. (Revelation 22:17) The very character of God for justice and honor stands pledged to it; every promise which He has made implies it; and every typical sacrifice pointed to the great and sufficient Sacrifice—"The Lamb of God, which taketh away the SIN OF THE WORLD"—who is "the propitiation [satisfaction] for our sins [the church's], and not for ours only, but also for the sins of the whole world".—John 1:29; 1 John 2:2.

Since death is the penalty or wages of sin, when the sin is canceled the wages must in due time cease. Any other view would be both unreasonable and unjust. The fact that no recovery from the Adamic loss is yet accomplished, though nearly two thousand years have elapsed

since our Lord died, is no more an argument against restitution than is the fact that four thousand years elapsed before His death a proof that God had not planned the redemption before the foundation of the world. Both the two thousand years since and the four thousand years before the death of Christ were appointed times for other parts of the work, preparatory to "the times of restitution of all things".

288. *Does the foregoing view deny the necessity for repentance and reformation of character in order to gain salvation?*

Let no one hastily suppose that there is in this view anything in conflict with the teaching of the Scriptures that faith toward God, repentance for sin and reformation of character are indispensable to salvation. This feature will be treated more at length hereafter, but we now suggest that only the few have ever had a sufficiency of light to produce full faith, repentance and reformation. Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, each for himself, may have a full chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting. Then those who prove themselves unworthy of life will die again — the second death — from which there will be no redemption, and consequently no resurrection.

The death which comes on account of Adam's sin, and all the imperfections which follow in its wake, will be removed because of the redemption which is in Christ Jesus; but the death which comes as a result of individual, willful apostasy is final. This sin hath never forgiveness, and its penalty, the second death, will be everlasting—not everlasting dying, but everlasting death—a death unbroken by a resurrection.

REDEMPTION COEXTENSIVE WITH THE CONDEMNATION

289. *In view of the ransom, what is the strongest argument against the theory that eternal torment is the penalty for sin?*

The philosophy of the plan of redemption will be treated in succeeding studies. Here we merely establish the fact that the redemption through Christ Jesus is to be as far-reaching in its blessed results and opportunities as was the sin of Adam in its blight and ruin—that all who were condemned and who suffered on account of the one may as surely "in due time" be set free from all those ills on account of the other. However, none can appreciate this Scriptural argument who do not admit the Scriptural statement that death—extinction of being—is the wages of sin.

Those who think of death as life in torment not only disregard the meaning of the words death and life, which are opposites, but involve themselves in two absurdities. It is absurd to suppose that God would perpetuate Adam's existence forever in torment for any kind of sin which he could commit, but especially for the comparatively small offense of eating forbidden fruit. Then, again, if our Lord Jesus redeems mankind, died in our stead, became our ransom, went into death that we might be set free from it, is it not evident that the death which He suffered for the unjust was of exactly the same kind as that to which all mankind were condemned? Is He, then, suffering eternal torture for our sins? If not, then so surely as He died for our sins, the punishment for our sins was death, and not life in any sense or condition.

290. *What position are some of the advocates of eternal torment forced to take when confronted by the Scriptures on the subject of the ransom?*

But strange to say, finding that the theory of eternal torture is inconsistent with the statements that "the Lord hath laid upon him the iniquity of us all", and that Christ "died for our sins", and seeing that one or the other must be dropped as inconsistent, some are so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus laid down the world's ransom-price, though this truth is taught on every leaf of the Bible.

IS RESTITUTION PRACTICABLE?

291. *What is the fear of some with respect to the doctrine of restitution?*

Some have supposed that if the billions of the dead were resurrected there would not be room for them on the earth; and that if there should be room for them, the earth would not be capable of sustaining so large a population. It is even claimed by some that the earth is one vast graveyard, and that if all the dead were awakened they would trample one upon another for want of room.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What is meant in Isaiah 35:10 when it is said: "The ransomed of the Lord shall return and come to Zion"?*

Ans.: It means that "the ransomed of the Lord ["all"—1 Timothy 2:5, 6] shall [not only] return [come at the point of "going down to the pit"—the grave (Job 33:24) and others from the grave (John 5:28, 29) but shall also] come to Zion".

2. *What does Zion mean?*

Ans.: Zion means "a monumental or guiding pillar" —"as a permanent capital". (Strong) It was the name of the higher part of the city of Jerusalem and was often called the city of David. David was a type of Christ. Zion, therefore, means the higher or heavenly part of the kingdom of Christ. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2:3.

3. *What does it mean to "come to Zion"?*

Ans.: It means to come to the Lord and walk up "the way of holiness" (Isaiah 35:8)—the way of entire consecration—to walk in the Lord's way; that is, to do the will of "the King of kings and Lord of lords".

4. *Will those who come to the Lord at that time be very happy?*

Ans.: Yes, indeed; for "they shall come to Zion with songs, and everlasting joy shall be upon their heads".—Verse 10.

5. *What is meant by "everlasting joy"?*

Ans.: It means just what it says; that the joy shall last forever and "sorrow and sighing shall flee away"—shall be no more. (Verse 10) See also Revelation 21:4; Isaiah 25:8.

6. *What are some of the reasons for "joy and gladness"?*

Ans.: "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."—Isaiah 35:1.

7. *From what word is "solitary" translated in the foregoing passage, and what does that Hebrew word mean?*

Ans.: The word is *tsiyah*, and means a dry place.

8. *Then how should Isaiah 35:1 read?*

Ans.: "The wilderness and the dry place [land] shall be glad for them," etc.—See also Verse 3.

9. *Do we already see the work of reclaiming the desert land started?*

Ans.: Yes; the United States are now furnishing from dams and streams water to irrigate 3,000,000 acres of land and these formerly desert lands are now growing crops that average about double those on other lands.

10. *What other blessings for the world are mentioned in this connection?*

Ans.: "The eyes of the blind shall be opened and the ears of the deaf shall be unstopped." (Verse 5) Read also Verses 6 and 7.

11. *When are these blessings to come to the world?*

Ans.: At the establishment of the Lord's kingdom; for "Behold your God will come", etc. (Verse 4) "Then the eyes of the blind shall be opened," etc.—Vs. 5.

12. *What is meant by the words: "He will come and save you"?*

Ans.: For mankind to be saved means for them to have life and all the blessings that come with perfect health; for that is just what was lost by father Adam's disobedience. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) See also Genesis 2:17 and Luke 19:10.

13. *Who are the "you" (Verse 4) that are to be saved then?*

Ans.: Those that have had "weak hands", "feeble knees" and "a fearful heart" (Verses 3, 4)—those humble, teachable ones who feel their lack of strength and who will then look to the Lord for help.—Isa. 40:29-31.

14. *What is meant (Verse 8) by "the wayfaring men though fools shall not err therein"?*

Ans.: Wayfaring here means "to go on in the way". (Young) The passage therefore means that those who continue to make progress upon "the way of holiness", "shall not err therein"—shall not go astray.

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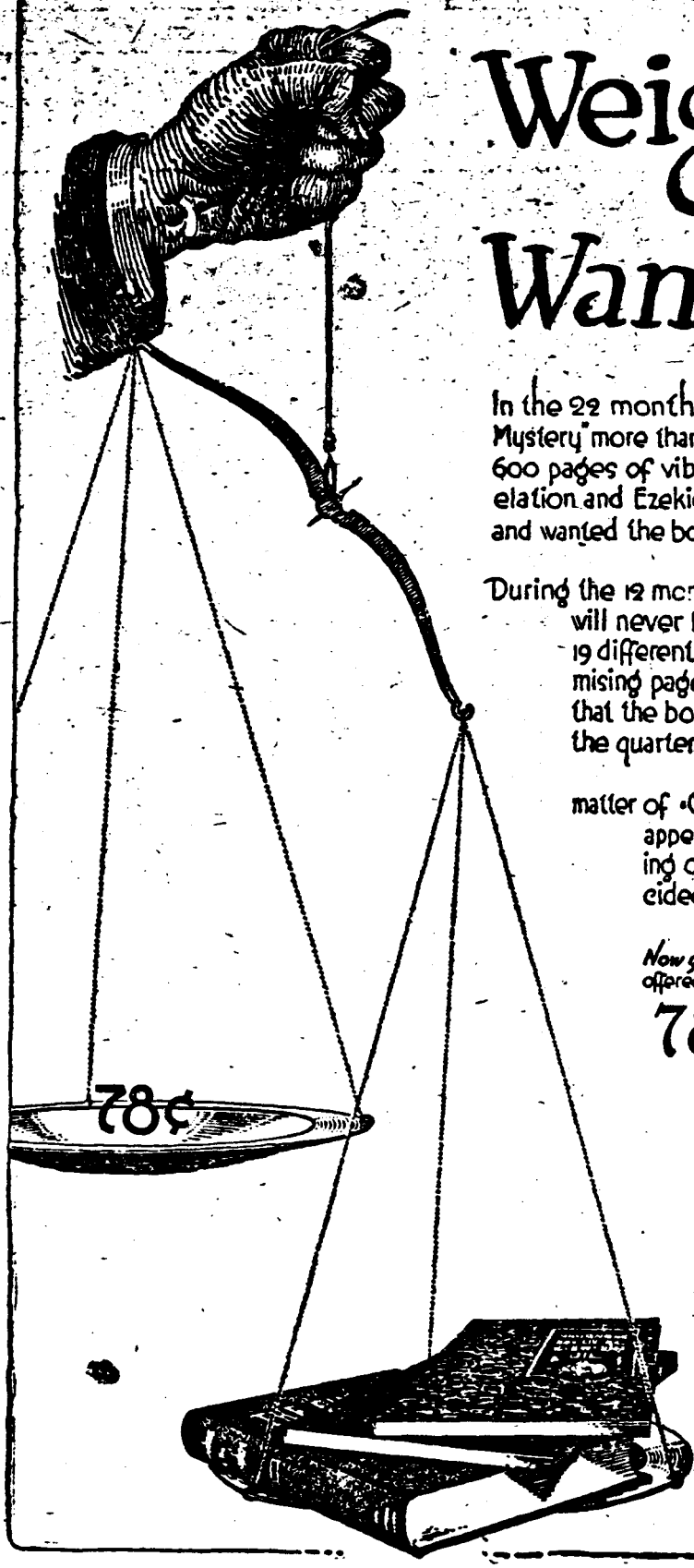

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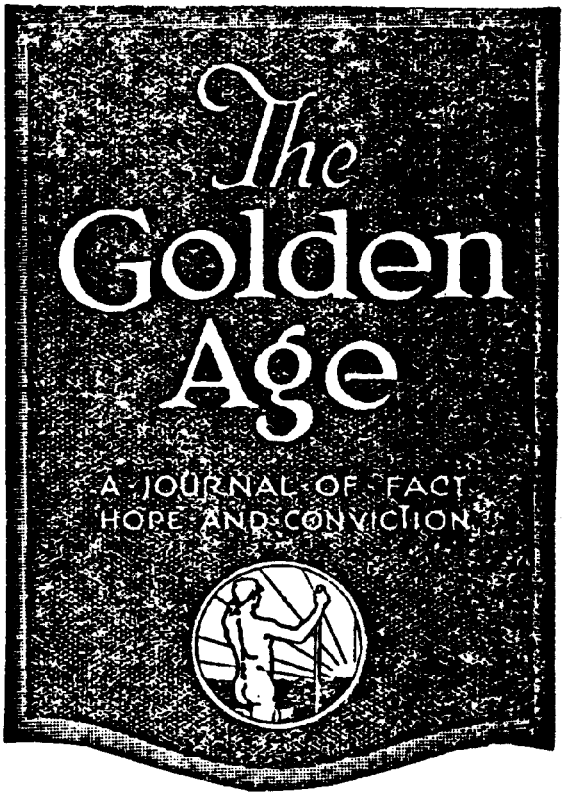

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The Great Problem *By Newton T. Hartshorn*

OF ALL who stand out on the pages of history, the mighty men of this peculiar generation are the most unfortunate. It is said that circumstances make the man, and that is true: but circumstances may unmake the man, and this is equally true. At no time in the history of the world has the need of truly great men been so urgent as now. It is not that there are no men now who would be great under the same conditions that made other men great in history, but that the issues are so varied and the problems so intricate and vast that no man or combination of men is equal to solving them.

The whole world under modern scientific development has merged into one great economic unit; and as just stated, men cannot manage it. Under divine direction Economics rule. Big Business, Politics and Ecclesiasticism, as we have known them, are but the servants waiting on Economics, How quickly a failure of crops and a famine put them all out of commission!

Men like the Czar of Russia or the German Kaiser may imagine themselves to be Samsons, swinging the jawbone of an ass: but the Samson has vanished, and even the jawbone is but a memory. It may yet come to pass, however, that the Kaiser, in view of what is to come, may be considered as very fortunate to have landed as softly from his dizzy height as he has done.

Of all the men of this generation, Ex-President Wilson had the golden opportunity to become one of the greatest men in history. If he had stuck to his fourteen points, had made no compromise and had returned to America still insisting, he would have been re-elected. It was the consciousness of defeat that paralyzed him. But Ex-President Wilson is no exception. The man or the combination of men does not live that can solve the problem and bring order out of chaos. Lloyd George, Briand, Lenine, and all the rest are doomed; their thanatopsis awaits them. They are doomed because they essay to reconstruct, and uphold an order of things which the divine command has already decreed for utter destruction, by the inexorable working of the law of cause and effect. A billion-ton economic sledge-hammer is descending on all who essay to uphold and perpetuate that old order.

President Harding is no exception. In "The Mirrors of Washington," a satire on the fourteen big men of the country, the following appears about him:

"He compensates for his own defects. Almost as good as greatness is a knowledge of your own limitations, and Mr. Harding knows his thoroughly. Out of his modesty, his desire to reinforce himself, has proceeded the strongest Cabinet that Washington has seen for a generation."

Very good! But if his statement reported in the press is true: "The people have misjudged the great financiers [Big Business]; they sincerely desire the public good above their personal interests," it shows where his policy of good will to everybody is leading him. The size of the gold brick they have handed the American people through Mr. Harding, we may be sure, will be about the size of the sum of all the spare cash in the pockets of those same dear confiding American people. This same old jawbone of an ass gilded in the latest fashion will land Mr. Harding as deep in the mire as Mr. Wilson's visionary fourteen points mired that Samson.

Human nature never yet changed in one night. A silk purse was never made out of a sow's ear. While there are quite as liberal, unselfish, kindly men among the great capitalists, on an average, as among poorer people, yet the very fact that they have secured and hold princely fortunes is proof that money has been the main thing with them; and it will continue to be the main thing. The fact that love of it is the root

of all evil is as true today as it ever was; and in the inevitable squeeze, the famine and anarchy that are bound to follow as a result of the insane World War, men of wealth will be as determined to hold possession of their wealth as they ever were, determined to safeguard and perpetuate the old order; and the billion-ton hammer will come down on them. Some of them, no doubt, when they see the terrific nature of the crash, in sympathy for the suffering of others will sacrifice their last dollar.

Jesus said that it would be as difficult for a rich man to enter the kingdom of God as for a camel to go through the eye of a needle. He referred to that little side-gate in the wall of the city, which was called "the needle's eye", where belated travelers entered after the great gate was shut for the night; but the camel had to be unloaded, made to kneel, and was squeezed through. All the wealthy will have to unload and kneel, before they can get in; the unloading of most of them, however, will be involuntary. The process is now commencing.

Anyone who is not a natural-born idiot knows that the term "great financiers" is another name for Big Business, and that it rules ecclesiasticism and politics (an unholy accord). How quickly the Interchurch World Movement collapsed when it went against the Steel Trust! All who think that there is any Christianity in it are deceived, blind as bats. They do not realize that the old order of things (Satan's kingdom) is being completely torn down.

Alexander the Great, Napoleon, Wellington, George Washington, and Abraham Lincoln, all combined in one, could not save Satan's kingdom when the divine order goes forth to tear it down! Neither can all the clergy in the world. "We would have healed Babylon, but she is not healed." Every one who tries to save Satan's kingdom will fall under the economic trip-hammer, and be crushed to pulp. One man, the only truly great man of this generation, Pastor Russell, forewarned them all. Admit that Pastor Russell was right? Never! Very well, keep right on, and you will get there, under the billion-ton trip-hammer. You may get through the eye of the needle; but as the ablest chemist who perfected T. N. T. stated (referring to the remark of Jesus about the rich man's getting through the eye of a needle), he would reduce them to nitric acid (the human body reduced to its lowest liquid chemical form is nitric acid) and squirt them through. The process of reduction would not be very painful after the first second.

Jesus said, referring to this time: "They that exalt themselves shall be abased, and they that humble themselves shall be exalted". The wealthy who thoroughly humble themselves and seek righteousness will not need to be reduced to nitric acid to get into the kingdom, but may be of the "millions now living [who] will never die". But they have no time to lose in getting ready. It would take some time for the excessively rich man to unload voluntarily; but it will not take long to unload him involuntarily when the cyclone breaks loose. But he would personally get no credit for an involuntary unloading.

Is not the philosophy, plainly to be seen, in this situation, unanswerable? Act on it; escape the trip-hammer, and run the gauntlet unscathed.

Jesus said, referring to the end of the age and the tearing down of Satan's kingdom: "Whoever shall fall on this stone [referring to Himself and His doctrine] shall be bruised [humbled and seek righteousness] but on whomsoever it shall fall it will grind him to powder". (Matthew 21:44) There you have the billion-ton economic trip-hammer, and back of it the command, "Thou shalt love the Lord thy God with all thy mind, soul and strength and thy neighbor as thyself". The time has come when that law is to be enforced by economic law. You can, if you prefer, be a bat in the crevice or some mental dark hole, blinking and squeaking when the light is turned on you, as it surely will be, if it is not already: or you can be a rational, human being with eyes open seeing the signs of the times. You can't help seeing them unless you purposely close your eyes. "None so blind as those who will not see." However, if you are a bat you shrink from the light because it blinds you. "A prudent man foreseeth the trouble and hideth himself, but the simple pass on and are punished." The prudent(wise)man does not, however, hide himself in some dark vampire-bat hole; but he hides himself in the brilliant light, where the vampire bats can't see, but where all the wise can see.

It is much better to be wise than foolish. You are a free moral agent, and can yet take your choice. But remember that the machine-

like conventional Christianity, crossing yourself and shouting "Lord! Lord!" from morning until night the year round, or every Sunday repeating the formula, "Lord, be merciful to us miserable sinners," will not pass you into the kingdom of heaven. Ecclesiasticism has fallen to the low position of being a mere footman to Big Business. If you think it can save you with its other subservient tools, the politicians, you have another guess coming. If you think Communism or Socialism can save you, you have another guess coming. Get down to bedrock facts — unadulterated truth — and act before the cyclone strikes. If Big Business, Ecclesiasticism, and Politics could have saved the world we would have had no World War. How in the name of common sense, after the world is already smashed, and burned, and starved, murdered and plundered, and crushed to death with debt, can the same old unholy accord, Big Business, Politics and Ecclesiasticism, restore it?

Is Civilization Complex? *By H. E. Coffey*

ONE often hears reference made to the complexity of our modern civilization; but few have wondered if civilization could be modern if otherwise. Perhaps none have ever interrogated this common consensus of opinion.

It is generally conceded that increase of population and growth of cities coupled with better modes of communication, modern inventions, world commerce and enlightenment are the causes which operate to make civilization complex. Modern conditions, the economists tell us, call for more laws and legislation, more asylums and hospitals, more complicated systems of distribution of food-stuff, etc.

It is recognized that the business world is one mad rush of intense nervous strain—work and worry. Dreamers and idealists have sought relief from this condition in the lonely hermit life. These advocates of the simple life state that we must assume the habitat of the fabled cave man if we would enjoy the closest communion with nature. Some of the more advanced advocates of this principle even urge their disciples to try roughing it in the nude state as being the most idealistic. So the story is circulated of two young ladies roaming through Rocky Mountain forests with only nature for a garb that they might report on the merits of the theory. But the present-day city resident needs not await the return verdict of their report to realize that such a life would have its drawbacks, provided he has tried camp life and mosquitos during his summer vacation.

As a matter of fact the climax of a model civilization would be idealistic simplicity. However, the complexity of modern civilization is not apparent but real. Our civilization is a network of entangled confusion. We find throughout the land rival institutions doing the work which only one should do. Competition, it has been said, is the life of business, but like war we must concede that in effect it is destructive. These conditions came with the gift of modern enlightenment; and were brought about by the influence of Satan exercised through the hearts and minds of men. Selfishness dominating the human heart has used for the benefit of the lordly few these discoveries which should have been for the common good. Thus has resulted our castes from rich to poor.

Hence we see that the cause for the complexity of civilization lies not in civilization itself but in the imperfect human instrumentality through which it must operate. Just as God's dealings with the nation of Israel demonstrated the inability of imperfect humanity to keep a perfect law, so also His favors to the gentiles are to show that man's efforts to bring about righteous conditions cannot succeed.

Only by the application of the divine remedy can order be brought out of the chaotic conditions into which the world is fast drifting. When the commanding and authoritative voice of the Lord speaks peace to the raging elements of human passion, then will be ushered in an ideal civilization without complexity. Love will be the divine law which will operate in the hearts and minds of the people to the exclusion and banishment of selfishness and greed. When the gift of everlasting life is granted the people they will no longer need to go down into the tomb and there will be no need of costly records but in the perfect minds of men all the necessary records will be stored. There will be no need of doctors, undertakers, professors, and "D. D.'s". Yet there will be every convenience that the human heart could wish for and life in full will be enjoyed.

Sun-Spots *By Newton T. Hartshorn*

ALL the great events in the world that have marked the changes in the condition of the human race have correlated with changes in the physical world. For instance, the change in the duration and character of the life of the human race at the great deluge was accompanied by changes in the climate of the world, caused by the devitalizing glaciation that followed the deluge and by the marked increase of nitrogen in the atmosphere, causing fermentation, a factor in decay and death.

Before the deluge, what was considered a normal life for man was under 1,000 years; physical conditions determined it. After the deluge the normal life of a man was reckoned under 70 years, and physical conditions of the earth determined this also. The fact that it is quite common now for human life to be extended to 100 years finds its explanation in the diminished ice area at the north pole, which has been followed by greater vitality in human and vegetable conditions.

Whether sun-spots are the result of modern solar conditions we cannot determine. As in all other sciences, astronomy is still in its embryonic stage, but indications seem to point to the fact that changes are taking place in the sun as well as in the earth, and that the earth's changes to some extent originate in the sun.

Astronomers are coming to the conclusion that the appearance of spots on the sun are periodic, persisting for seven years and mainly disappearing for eleven years; that the seven years of sun-spots are characterized by greater precipitation in summer and winter and by lower average temperature, although each period of 18 years inclusive seems to be a few degrees on the average warmer than the previous period. This explains the gradual subsidence of glaciation in the northern hemisphere, the all-the-year-round ice line in the arctic regions slowly retreating.

Observation seems to establish the fact that of the seven years of sun-spot prevalence on the sun the first and last years are characterized by great eccentricity of climate—a spotty condition on the earth—some parts entirely without rain for many months and in other parts an abnormal rainfall. The sun-spots seem to originate at the poles of the sun and are probably caused by local centers of electrical or magnetic disturbance which throw out into space spotty electrical spheres or lanes. These do not strike the earth. As the spots continue to develop they appear to spread toward the equator of the sun, and in the sixth or seventh year to reach it, and in that year to reach the earth and the other planets which are on the plane of the sun's equator. Accordingly the frequent display of aurora and other electrical and magnetic phenomena result, as we have seen, in spots in this, the last of the seven sun-spot years which commenced in 1914. Astronomers have stated that a peculiar maliferous influence seems to emanate from these spots; and the conditions psychological and physical prevailing since 1914 seem to bear out this conclusion. The dry weather in England, France, and Southern Russia, causing failure of crops and famine in Russia, shows the effect of physical changes and demonstrates the dependence of human and vegetable life on physical conditions.

The eleven years between the seven years of sun-spots seem to be characterized by a low average of rainfall general all over the world and a higher average of temperature. We are now just entering that period, and we may look with great interest on the effect upon the human race following the low physical and psychological condition of mankind resulting from the confusion, destruction, and moral degradation of the great war.

Jesus, evidently speaking of this time when answering the question of the disciples, "What shall be the sign of thy presence and of the end of the world [age]?" (Matthew 24:3-7) said: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places"; and He likened this time also to the deluge (Matthew 24:37): "But as the days of Noë [Noah] were, so shall also the coming [Greek, *parousía*—presence] of the Son of man be". The prophet Zephaniah evidently referred to the same time when he said: "Wait ye upon me, saith the LORD, until the day that I rise up to the prey, for my determination is to gather the nations that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth [the present

evil order—Satan's kingdom] shall be devoured with the fire of my jealousy". "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the LORD'S anger."—Zeph. 3:8,9; 2:3.

All living upon the earth, except Noah and his family, perished in the deluge; and in this deluge of trouble, the antitype of the Noachic deluge, it would appear, all will perish except those who seek righteousness and humility. Jesus (in Matthew 24:21, 22) said, referring to this time evidently, and in answer to the same question of the disciples: "For then shall be great tribulation, such as was not since the beginning of the world [this "world" or order of things—Satan's kingdom—commenced after the deluge; another world or order of things prevailed in the antediluvian age] to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened."

As at the deluge, a new world commenced, so a new order of things will commence immediately after this antitypical "deluge". As after the Noachic deluge only the few—the faithful family of Noah — survived to begin anew to people the earth in the new world, the new order; so now only the righteous and the meek in heart intention will pass through this deluge to be the nucleus to institute the new order.

The human race then will start on the upgrade back to the restitution of eternal life lost by Adam (Acts 3:20, 21), the resurrection of the dead being one of the early features of the new age (world). The millions—among whom the meek and righteous will doubtless predominate — that pass through the deluge, now on, being the nucleus to start to receive them; and as the first installment of the resurrection comes back these will help prepare for still other companies to return. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and come forth." (John 5:28) Sincere Christians cannot deny the accuracy of the statements of Jesus. The righteous and meek will be ready to take hold and help take care of still greater companies returning from the grave. The unrighteous and selfish who are awakened, and who will not take hold and help care for those coming back, are held in restraint — condemned to restraint and judged by their willingness or unwillingness to serve others who need their help. So we see at the end of this new world or age (the Millennial age), another harvest will follow, as at the end of the antediluvian age and of the gospel age.

At the end of the antediluvian age or world only eight persons, Noah and his family, were sufficiently meek and righteous to pass through that deluge. All others poked fun at that old, crazy-head Noah and his sons for building a ship on dry land. "What silly nonsense!" And today, at the end of this the gospel age (this evil world, Satan's kingdom), people sneer and poke fun at those lunatics who are a lot of calamity howlers, saying a great time of trouble is near when this "world" will all be "burned up". "What silly nonsense!" As a matter of fact those "lunatics" do not claim that the literal world will be burned up, but that the old order of things will be burned up in the heat of war, hate, starvation, pestilence, and anarchy: that will be hot enough. Already the heat of famine, social unrest, and debt in Europe is difficult to bear; and in America it is warming up.

The end of the age now just about to commence Jesus refers to in Matthew 25:32, when all who have been resurrected will have had an opportunity to learn righteousness but when those who have remained selfish, proud, conceited and rebellious will be placed on the left side, opposite to the meek and righteous, and the King (Christ) will condemn them to eternal torment? Oh, no! To the second death, which will be annihilation.

Millions will pass through this present deluge (time of trouble) and enter the new highly vitalized physical conditions in which human life will naturally be prolonged nearly a thousand years. By the end of the thousand years, the earth will be completed — a new physical condition will have obtained of which scientific men — geologists, pathologists, biologists, astronomers and other minds — catch glimpses, and in which normal life will be never-ending.

Millions now living who are meek and at heart longing for righteousness will pass through the present time of trouble and enter the new physical condition, now developing, by which normal human life will be prolonged nearly a thousand years and will enter the next great physical change in earth conditions, when normal human life will be never-ending life. Hence, "millions now living will never die".

The Vaccination Infamy

By A. M. Wilton, M. D.

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THE bold command of the county health (?) officer that all school children must be vaccinated or be excluded from the schools surely smells of despotism plus. But the good doctor has discovered the presence of smallpox "in many separate and distinct localities", and we are advised "to take safeguard measures", etc. But first, Doctor, we want you doctors to agree among yourselves as to the efficacy of vaccination. Now, as it stands, the best half of the medical profession denounce vaccination, not only as being useless as a specific for the prevention of smallpox, but because it propagates various other diseases, such syphilis, tuberculosis, cancer, erysipelas, and many other loathsome and incurable disorders. The following statements of some of the world's foremost physicians may be of interest:

Dr. W. J. Collins, for twelve years vaccine physician in Edinburgh and London, writes: "If I had the desire to describe one-third of the victims ruined by vaccination, the blood would stand still in your veins". Dr. Stowell, with still larger experience, declares: "Vaccination is not only an illusion but a downright curse to humanity". Dr. Hitchman, of Liverpool, says: "I have seen hundreds of children killed by vaccination". Dr. Ricord, a distinguished French physician, admits that syphilis is often transmitted by vaccination. Dr. Edward Pallard, medical inspector of the government board in England, published a pamphlet in which he confessed "that of forty-six children vaccinated by him, thirty-nine became afflicted with syphilis". Dr. J. A. Hensel, a German army surgeon in an address at Salt Lake City said:

"I was on duty in Strassburg when over two thousand cases of smallpox were in the pest-house, and every one of them successfully vaccinated but three months before. I was laid up for five weeks, though vaccinated the seventh time. In 1898 I witnessed the amputation of three arms and the discharge of four men from the army for general debility, all from vaccination. After this experience, I am convinced that vaccination is not protective."

Other telling testimony from Germany is not lacking. Dr. Alexander Wilder, editor of the New York *Medical Times* and professor of physiology of the U. S. Medical college of New York, says:

"Vaccination is the infusion of a contaminating element into the system, and after such contamination you can never hope to regain the former purity of your blood. Thus tainted, the body is made liable to a host of ailments; all cases of consumption may be as unequivocally traced to vaccination as effects follow causes."

Does vaccination afford any protection at all? Dr. Creighton: "In my opinion it affords none at all." Dr. Giel: "The smallpox epidemic in Marseilles commenced with a young man with deep vaccination scars on both arms."

What does vaccination do? Dr. Pigeon:

"Vaccination is liable to produce smallpox; it predisposes to this disease and renders it more serious. Vaccination predisposes to typhoid fever, diphtheria, meningitis, etc., and is a powerful factor in the debility and degeneration of the human race."

Why should vaccination be opposed? Dr. J. W. Hodge, Niagara Falls, N. Y.:

"Because under whatever pretext performed the implantation of disease elements into the healthy is irrational and injurious. It is subversive of the fundamental principles of sanitary science."

The outbreak of the foot-and-mouth disease among cattle in New York, Pennsylvania, Michigan, and Maryland has been investigated by the agricultural department at Washington; and its cause has been traced to calves that had been used for vaccine purposes by some of the wealthy serum companies. And this is the stuff that the medical trust grafters want to contaminate the school children with.

And now for the legal status of compulsory vaccination. The *American Eagle*, of Estero, Fla., refers the vaccine doctors to the words of Blackstone, the founder of all modern legal lore. His statement is so completely against these vaccine poisoners, as to leave them not one legal leg to stand on:

"No laws are binding," says Blackstone, "which assault the body or violate the conscience. Both the life and limbs of a human being are of such value in the estimation of the law, that it pardons even homicide if committed in their defense."

The supreme court of Illinois has ruled that "a healthy child is not a menace in any community or school". No school board or board of education has the constitutional right to deny your children an education even if you do not subscribe to the biggest fraud ever perpetrated in the name of science.

Doctor Favors Vaccination *By "Doctor"*

THE foregoing letter regarding vaccination has done immeasurable harm. There was much truth in the letter, and much error. As to the position of the health officer in declaring that one "must" be vaccinated I have no defense to offer. The great American freeman does not like to be compelled—and he will not be compelled. But as to the efficacy of vaccination for smallpox and of its harmlessness there can be absolutely no doubt. It is one of the few proved facts with which the medical profession is acquainted. Unlike the treatment for nearly all other diseases, vaccination for smallpox has remained practically unchanged throughout all the years since it was discovered. At the present moment I can recall no other treatment for disease that has not been radically changed during the last half century.

Of the efficacy of vaccination Sajous' "Analytic Cyclopedia of Practical Medicine", which may be regarded as the latest word on this and other subjects relating to disease and their treatment, says:

"As may readily be ascertained in any smallpox hospital, recently vaccinated persons, including children, can live in such an institution, wait on the patients therein, breathe its contagion-laden air, and totally escape the disease. As recalled by Gay recently (Boston *Medical and Surgical Journal*, April 6, 1916), smallpox caused, before the discovery of vaccination by Dr. William Jenner, a tenth of the deaths in ordinary times, one-half in epidemics, and destroyed, maimed or disfigured one-fourth of mankind. The evidence that vaccination practically prevents smallpox at the present time is overwhelming.

"Countries that are most efficiently vaccinated suffer least from the scourge. To give but a few examples, Germany, where vaccination is obligatory, has been free from the disease for more than forty years, while the adjacent nations are never free. Systematic vaccination by the surgeons of the United States army in six provinces of the Philippines, having an approximate population of 1,000,000 reduced the annual smallpox mortality from 6,000 to nothing. During the succeeding five years there was not a death from this disease in this region of a vaccinated person. In 1885 smallpox broke out in Montreal; the upper classes protected themselves by vaccination and escaped; the ignorant classes refused and 3,000 perished. If any event in human affairs has been demonstrated beyond a reasonable doubt it is the great benefit to be derived from timely, efficient, skillful vaccination against smallpox."

Let me say that I have no interest whatever in controversy, only a desire to set right any whose preconceived ideas are against vaccination or whose minds may have been led from the path of truth by the letter of the opponent.

A Second Protest *By A. M. Wilton, M. D.*

THE foregoing letter in criticism of my article on The Vaccination Infamy is novel and interesting. Though a letter not identified by its author indicates, usually, an unsound premise, its apparent sincerity of purpose and well-meaning urges in me some comment.

The "Cyclopedia of Practical Medicine" referred to, as having the "latest word" on vaccination, is novel, in view of the fact that we have the history of vaccination since its discovery and introduction in 1798. Here we have some statistics from England, where its discovery originated and are merely records of cold, plain facts. Vaccination was made compulsory in 1853; smallpox deaths the first ten years of enforced vaccination (1854 to 1863) 83,515. Smallpox deaths the second ten years of enforced vaccination (1864 to 1873) 70,458, increase of smallpox in the same period, 120 percent.

The London *Lancet* has been frank enough to comment that "in view of the facts the opposition to vaccination is not surprising". In its columns are reported from year to year detailed accounts of various cases among the vaccinated, and it was in this authoritative publication, July 15, 1874, that 122,000 vaccinated persons were recorded attacked by the epidemic in England and Wales, with 10,000 deaths. Reports of facts like these, ghastly and undesirable, and announced by a voice as impressive as that of the "Encyclopedia Britannica", have so influenced popular sentiment in England that compulsory vaccination was repealed, and has been for about thirty years.

The statistics of Germany have been called

upon to support the theory of vaccination, yet Dr. Kalb, the royal examiner of statistics for Bavaria writes: "A closer examination of the figures left no shadow of doubt that the so-called proof [favoring vaccination] was a complete failure". In Bavaria, these were the facts:

"In a single year 3,994 vaccinated died of smallpox. The total number attacked by the disease and who had been vaccinated exceeded 29,000. This, it was pointed out, was a liability of 400 percent greater than that of the unvaccinated person.

"In Prussia, with compulsion rigidly enforced, the death rate for 1852 was four times that of England. In 1871-2, 124,948 of the population died of smallpox.

"In the Franco-Prussian war, the German soldiers, all, besides being vaccinated in childhood, had been revaccinated. In the recruiting depot thousands had been vaccinated twice; 53,288 able bodied men, their systems saturated with cow-pox lymph, were attacked by an epidemic of smallpox which proved nearly as destructive as a cholera invasion."

"Vaccination," says Siljestrom, an educator whose studies in politics, economics, have placed him as an expert at the head of the admirable school system of Sweden, "impairs the defensive strength of nations. The latest medical official statistics in support of the doctrine of vaccination are completely worthless and irrelevant and the evil done for the last seventy-six years can never be completely undone."

Is vaccine virus a syphilitic virus? I will quote Dr. Chauven, in his notable address before the French Academy of Medicine, October, 1891, after detailing his elaborate experiments which had continued for years, concludes:

"(1) Vaccine virus never gives smallpox to man; (2) Varioloid virus never gives vaccinia to the cow; (3) Vaccinia is, in all probability, a modified form of syphilis, as has been clearly pointed out by Dr. Charles Creighton of London, and Dr. E. M. Crookshank, professor of pathology and bacteriology in Kings College, London, two of the highest living authorities on these subjects."

Dr. Charles Creighton, who was employed to write the article on vaccination in the ninth edition of the "Encyclopedia Britannica", because he was considered the ablest living authority on that subject, says:

"The real affinity of cowpox is not to smallpox, but to the greatpox. The vaccinal resecla is not only very much like the syphilitic resecla but it means the same sort of thing. The vaccinal ulcer of every-day practice is, to all intents and purposes, a chancre; it is apt to be an indurated sore when excavated under the scab; when the scab does not adhere, it often shows an unmistakable tendency to phagedena."

I now leave it to the readers, if in their judgment, vaccination for smallpox is "perfectly harmless" as is claimed by the man who revealeth not his name, and asserts that I, because I do not believe that vaccination has any merits at all, and that it is a dangerous delusion, am "leading the readers from the path of truth".

Science by the Unscientific *By L. W. Putnam, M. D.*

SOME people are prompted to express their final concrete opinion on an intricate scientific subject with an appallingly small fund of knowledge thereon. I know a man who will read a newspaper article on a scientific subject and feel himself sufficiently informed to argue with and even instruct those who have made a careful, exhaustive study of this science. Man's knowledge on most scientific subjects is very imperfect and limited; however, man has some scientific knowledge which is extremely valuable to humanity, and it is not for those untaught in this line to condemn it as worthless. I am reminded of the woman who objected strenuously at accepting any advice from a young physician. "That young upstart of a doctor can't tell me anything about raising children: me having had ten of them, and at my age having buried seven of them."

THE GOLDEN AGE is kind enough to open its columns to the people; and it would seem that the people would be kind enough in return, to investigate a subject carefully and exhaustively before presenting it, that the public may feel, of all publications there is at least one unbiased and perfectly reliable, that being THE GOLDEN AGE. Its columns should not be used by prejudiced or self-seeking individuals, for the advancement of medical cults or schools, nor for condemning procedures, appliances or articles of which they know little or nothing.

I look upon the article on "Antitoxins and Vaccines" in the July 20th GOLDEN AGE as a bombastic assault against a most valuable sci-

entific therapeutic weapon for the overcoming of certain diseased conditions; and I am very, very sorry that the minds of THE GOLDEN AGE readers have been poisoned by such an article. The author, calling attention to the fact that we are entering a new age, evidently takes it for granted that whatsoever is produced and brought forth at this time is of the new age, and therefore to supplant our present day knowledge; referring to some of the numerous new medical cults springing up throughout the country as "schools of natural healing". God set in motion forces which produce replacement, repair and mending of human tissue; and this is the natural healing process that takes place. Nobody can produce natural or unnatural healing; for it is as one scientist remarked, "I cleanse and God heals". There can be no natural way of treating disease; for disease is an unnatural process and is soon to be done away with.

The attack on antitoxins and vaccines is obviously ridiculous. The first statement of the second paragraph is untrue and has no foundation: the statement regarding diphtheria following the introduction of vaccines. Diphtheria was known to Aretæus and Galen, and epidemics reported in Europe during the middle ages. Smallpox vaccine was not introduced into Europe until the eighteenth century, and the first report of vaccination was made by Jesty, a Dorsetshire farmer, on his wife and two sons in 1774. Diphtheria antitoxin was first used in 1894. These facts were reported in the works of Osler, Forcheimer and De Sajous. So diphtheria was prevalent long before any antitoxins or vaccines were used.

The "History of a Case" proves little or nothing; and many such isolated instances reported are mere happenstances, and could be found in connection with any form of treatment. Diphtheria could have been carried, as it often is to the country home, on books, clothes, playthings, and other baggage, or even upon food. We do not know the circumstances under which certain members contracted tuberculosis; we do not know how sanitary were the surroundings; and if the cancer was produced by a vaccine, we would be very glad to know it, as we have been hunting the cause of cancer since the practice of medicine became recognized as a science. True scholars of the practice of medicine would never think of condemning a valuable proven form of treatment upon the testimony of one case or even on a dozen cases. Many of the so-called new schools of healing condemn vaccines and antitoxins, not through experience but, as the use of these does not agree with their theory of practice, they must of necessity condemn them through prejudice.

Real medical scientists would be interested only in the quotation of cases and statistics when a sufficient number were cited that they could feel the element of chance had no place therein. Now let me quote some reliable statistics which should aid one in deciding the value of diphtheria antitoxin and smallpox vaccine.

"In hospital practice the mortality from diphtheria was formerly from 30 to 50 percent. In the Boston City Hospital the death rate between 1888 and 1894 was only once below 40 percent, and in 1892 and 1893 rose to nearly 50 percent. Following the introduction of antitoxin from 1895 to 1903, the death rate has not once been above 15 percent. In Boston during the era ending 1903 the mortality per 10,000 of the living has ranged from 30.65 to 88.73. The mortality has greatly decreased, from 18.03 per 10,000 living in 1894 to 3.31 in 1903."—McCollom, quoted in Osler's "Practice of Medicine".

"Previous to 1894, when antitoxin was first employed, the mortality from diphtheria in all the Paris hospitals for children averaged 50 percent. As compared with this the following statistics for the years from 1901, in Marfan's service, are peculiarly significant. For 1901-02 1,122 cases, total mortality 21 percent, for 1902-03 1,048 cases, total mortality 11.1 percent, in 1903-04, 605 cases, 14.2 and 9 percent, for 1904-05, 561 cases, 7.6 and 5.47 percent, and for 1905-06, 534 cases, 10.11 and 6.97 percent."—Marfan in the *Revue men. de l' enfance*, April, 1907.

"Statistics on the effects of antitoxin. The writer divides the cases studied into two classes. The first before the use of antitoxin, and the second those treated with antitoxin. In 1,087 cases of diphtheria belonging to the first class, the mortality was 37.8 percent, while in 4,226 cases belonging to the second class the mortality was only 9.7 percent."—Timmer in *Berl. Klin. Woch.*, Bd. xlvii, S. 1313, 1910.

Now for a few on smallpox vaccination:

"In unprotected persons smallpox is a very fatal disease, the deathrate ranging from 25 to 35 percent. In William M. Welch's report from the Municipal Hospital, Philadelphia, of 2,831 cases of variola (smallpox), 1,534, or 54.18 percent, died, while of 2,169 cases of

varioloid (cases previously vaccinated) only 28, or 1.29 percent, died."—Osler's "Practice of Medicine".

"The evidence that vaccination practically prevents smallpox at the present time is overwhelming. Countries that are most efficiently vaccinated suffer least from the scourge. To give but a few examples, Germany, where vaccination is obligatory, has been free from the disease for more than 40 years, while the adjacent nations are never free. Systematic vaccination by the surgeons of the United States army in 6 provinces of the Philippines, having an approximate population of one million, reduced the annual smallpox mortality from 6,000 to nothing. During the succeeding 5 years there was not a death from this disease in this region of a vaccinated person.

"In 1885, smallpox broke out in Montreal; the upper classes protected themselves by vaccination and escaped; the ignorant classes refused and 3,000 perished."—Sajous's "Analytic Cyclopedia of Practical Medicine".

Just one more on diphtheria antitoxin:

"Table Showing Average Annual Deaths from Diphtheria and Croup (Laryngeal Diphtheria) per 10,000 of Population"

Name of City	Before antitoxin 1887-93	Since antitoxin 1896-1900
London	4.8	4.7
Berlin	10.2	3.7
Paris	6.5	1.3
New York	14.5	6.3
Chicago	13.1	5.0
Denver	12.9	1.7
	1890-94	
Philadelphia	11.9	9.6

"Some explanation of these figures is necessary that they may be fully appreciated. The great reduction in the death rate is seen only in those cities and countries where serum treatment has been widely employed. Nowhere in Europe is this true to the same degree as in Paris, Berlin and Germany generally; and probably nowhere in Europe has it been so little used and so slow in gaining favor as in London."—Holt's "Infancy and Childhood".

To be sure vaccines and antitoxic serums, in their early days, did carry impurities and produced diseased conditions in the persons inoculated; but modern methods and technique have perfected the process of production, so that those turned out now are free from impurities; and if infections are introduced with them it is due to lack of proper care and cleanliness on the part of the physician administering them.

We often hear that diphtheritic paralysis is produced by the use of diphtheria antitoxin. It is a fact that there are more cases of diphtheritic paralysis than before its use; but that is to be expected, for the reduction in mortality is responsible for this fact. Many paralyzed cases would have gone into the grave if it had not been for the use of the antitoxin; and as most cases of diphtheritic paralysis recover completely, we are all glad to know that they may be saved to remain on earth a while and perhaps be of the "millions now living that will never die". Also, if we will search back into medical history, we shall find that diphtheritic paralysis was recognized and known long before antitoxins were discovered.

Tuberculosis and cancer are everywhere prevalent and have claimed their victims by the millions for centuries, long before vaccines and antitoxins were discovered; and one who is logical would hestitate to condemn these forms of treatment because cases can be reported here and there in which these diseases attacked the individuals inoculated, for it is easy to find exactly as many with these diseases who have not been inoculated. How should we look upon the attack on cancer and tuberculosis research? We appreciate that a small amount of benefit has accrued from the tuberculosis research, and little or nothing from the cancer research; but humanity would have good reason for condemning medical scientists for cruelty and neglect of their duty if they did not prosecute a relentless and untiring search for relief and cure of these horrible pestilences which are upon mankind. The reference to the torture of animals is the old anti-vivisectionist's cry and has been proven groundless so often that sound-minded people should in the existing light be ashamed to raise it again.

Experimentation upon animal life—and this can be done in a humane way—is necessary for the perfecting of aid and relief from the diseases and pestilences which attack the human race in this present time.

Once more I beseech those who "take their pen in hand" to allow it to remain inkless until they have sufficient knowledge on the subject under consideration that they may use the spirit of a sound mind and not misjudge and thereby misinform and misguide the readers of this sincere little journal, THE GOLDEN AGE.

A Living Death *By J. J. Wentzel*

BEING a constant reader of THE GOLDEN AGE since the latter part of 1920, and seeing in the July 20, 1921, issue (Vol. 2, No. 48) the important article on "Antitoxins and Vaccines", by Mrs. W. R. Burzacott, and myself having been an innocent victim of these blighting inventions of the evil one, I am relating my experience with the hope that it may be the means of saving some one from sufferings, disability and death.

On August 11, 1916, I suffered an attack of rheumatism, which affected my right limb. After being treated for several weeks by the local physician without any beneficial results, I was advised by him to resort to a certain vaccine manufactured by a wealthy company. To this at first I objected; however, as time passed by without any improvement, I at last consented to its use, receiving in all about eleven injections.

From the very first injection the disease took a turn for the worse. Within a very short time the limb was so painful, and the muscles in it so contracted, that it was impossible for me to straighten it out, to bear any weight on it or even to walk.

This contraction of the muscles continued until January 3, 1917, when I finally had to take to bed, despite all that different doctors could do. By March 19, 1917, the right limb was twisted in back of the left one, and both of them were flexed (drawn) rigidly up against my abdomen unmovable and untouchable. During all this time (from August 11, 1916 to March 19, 1917) I suffered the anguish and agony of the "damned". Any attempt to move the afflicted parts or even a slight jar would cause the most excruciating pain.

Finally, on March 19, 1917, I was taken to a hospital to have my limbs stretched and straightened. It required three operations to straighten the limbs and to break up the adhesions in the joints. After the limbs were straight, they were fastened securely on long splints for six weeks. At the end of six weeks the splints were removed and a forty-pound extension weight was fastened to each limb and allowed to remain there for another four weeks.

In the meantime, however, I was daily given three hypodermic injections of sterilized (boiled) cow's milk, each injection consisting of about two fluid ounces.

The hypodermic needle was about as thick as the lead in a leadpencil, and was injected about half an inch under the skin. After both arms became too sore and swollen, the milk was injected into both thighs and groins.

These injections were kept up for about eight weeks, at the end of which time I was more dead than alive. Both legs were badly swollen and with the forty pounds of iron extension weights continually pulling on the sore, inflamed joints, the agony and suffering that I endured is indescribable. I honestly believe I would have died had I not been removed, by my request, from the institution. To add to my sufferings the injections so poisoned my system that I became one raw open sore, from the top of my head to the soles of my feet, making it necessary to call in a physician.

On August 29, 1917, I entered another hospital, where I remained for nine months, till May 20, 1918.

While a patient in this hospital I was again treated (?) with two different kinds of vaccines, but with disastrous results, one a nerve vaccine, the other a rheumatic vaccine, both manufactured by another wealthy concern. The "nerve" vaccine, to which injection I was forced to submit or be expelled from the hospital in midwinter, with below zero weather and snow several feet deep on the ground, caused the muscles in my toes to contract, drawing them against the soles of my feet and dislocating several joints. If I were able to stand on my feet today I would be standing on the nails of my toes instead of the lower part of the toes resting on the floor.

When at first I had refused to submit to the "nerve" vaccine injections the doctor flew into a rage and ordered me expelled from the hospital; and only by submitting to the injections was I allowed to remain. The distance from the hospital to my home was about eight miles over rural roads.

I am now twenty-one years of age and have spent the last four and one-half years in bed. As there is no hope for me on this earth, I am compelled to spend the rest of my days in bed. Gone are the best days of my life; gone are the

joys and pleasures; gone is my usefulness, sentenced to a life of suffering and invalidism, to loneliness and misery, all as the result of the doctors' ignorance, deception and Satanic lusts and desires—fame, riches, prominence, etc.

Oh, would that the day were here when all mankind will follow the "golden rule" and destroy forever the deceptive works and wiles of Satan!

I hope that you will keep up the good and noble work that you have so valiantly begun, and that God will guide you and be with you in your spreading of truth, justice and enlightment throughout the whole world, until the "appointed time" of the Great Redeemer has come. I also hope that this letter may be the means of saving some future victim from a "living death" from injections of vaccine.

Against Vaccination *By W. M. Pugh*

A FEW words concerning vaccines and serums, what they do and do not do, based on statistics in my files.

The practice with Government sanction of vaccination and serum treatment has been going on for a long while; indeed, at times under enforcement. It is hoped this will not continue long; for vaccination has never prevented smallpox any more than serum injection has prevented typhoid, though a well-equipped and financed board of propagandists state to the contrary. The decrease in these diseases is due to better hygiene and sanitation.

Vaccination commenced many years ago, those most influential in its earlier stages being Jenner and Lady Montague. The theory seemed to be that, as cows having a disease known as cowpox, exhibited symptoms resembling smallpox, the scabs of these afflicted cows might be gotten into the blood of humans through a cut or abrasion, rendering the system thereafter immune from smallpox.

Records of those days show that people sickened and died as usual, but there were few diseases and these well recognized. However, since vaccination began, the types of diseases have increased in number and complexity to such an extent as to warrant the assertion that many of these new forms of disease spring from the vaccination error. The strong ground on which this contention rests is, that the so-called cowpox from which came the earlier virus, was syphilis contracted by the cow from the hand of its milker, previously so afflicted; and that hence in passing the scabs of this scourge into the human system, it simply means the one so treated has been inoculated with syphilis and will throughout life's duration manifest symptoms of this disease, eventually perhaps dying from the so-called smallpox preventive treatment. Even supposing smallpox were prevented by vaccination, the future ills begotten by the practice far outweigh possible immunization.

We have now stated that smallpox is not prevented by vaccination, also that syphilitic taint is implanted at the time of the action of the physician. What proofs are to be exhibited to back up these strong statements against a medical error? A few will be directly given and reference made to a number so great and of such a character as to leave no doubt in the minds of any reasonable person.

A gentleman once well known, Mr. John Pitcairn, of Philadelphia and Pittsburgh, presented some facts in *The Ladies Home Journal* of May and June, 1910, that have never been contradicted or disproved. For instance the early occupying army of the United States in the Philippines, a most thoroughly vaccinated organization of picked men and officers, showed a smallpox outbreak beginning soon after arrival and continuing until no less than 737 cases were acknowledged by the chief surgeon, with some 261 deaths—a rather heavy rate for supposedly immunized men, many having been vaccinated twice or more within fifteen months. To make the case look worse in this report of Chief Surgeon Lippincott, U.S.A., he refers to the fine enforcement of his vaccination crusade, with the able backing of resident General Otis, who at the time insisted that all soldiers under his command submit to the surgeon.

Dr. J. M. Hodge of Niagara Falls, N.Y., published in the *Twentieth Century* magazine of September, 1910, a long article giving complete statistics of the failure of vaccination as a protective in Japan; further showing that country to be the most vaccinated territory in the world,

with a rating of some 97 percent vaccinated and over 70 percent revaccinated. Yet Japan had several outbreaks of smallpox in epidemic form with a heavy percent of death.

Also we have the case of Prof. Ruata, of Perugia, Italy. In the spring of 1912 he was summoned before a high trial board of the Italian Government charged with refusal to vaccinate and of inciting the public to rebel at the practice of error. The Professor drew the trial board into a tangle by having them admit that if he proved his declarations against vaccination, they would free him. After many days he did so and was freed, and commended for showing up the outrageous error.

All this testimony is on file and ready at short notice for exhibition. It is voluminous and complete in that it proves that vaccination does not immunize, and shows its horrible source, with numerous statements showing the many afflictions upon those vaccinated, their later sufferings and often death.

If what has been written is true, why is vaccination persisted in and at times under government compulsion? A period comes where reason must be brought into play.

It was shown that before vaccination the types of disease were few and well-known; that now they are many and kept in the dark, behind hospital walls, when possible. These ills followed the vaccination error: and by the layman the prominent ones are called consumption, eczema, cancer, infantile paralysis, secondary syphilis and the drying of the mother's breast so that she may no longer nourish her offspring. Other diseases there are, but enough have been named. Watch, for instance, when orders are given for vaccinating the public. how soon thereafter an epidemic of measles follows. As long as there is vaccination there will be frequent disease afflictions handed out to the human family, calling for treatment and for payments of money to this syndicate of smallpox immunists. With improved sanitation and better health-habits of nations, the treatment by drugs was fast passing; something had to be done; hence compulsory vaccination. This would enforce illness on those born to reasonable health and make them patients for Big Business, furnishing and selling drugs at big profit. It is another case of Big Business summoning the people to the block, filching their pocketbooks, leaving them, if not sick, at least but slightly well.

Is there a remedy? First the population must be educated to the fallacy of the claims of vaccination and the train of ills it thereafter confers; then organized petition to the United States Government to allow vaccination to those foolish enough to desire it but forever to prohibit its practice upon those denying its preposterous claims.

Then, too, we may have confidence in the good times coming, when God says: "I will overturn, overturn, overturn". Of all the things in a present upside condition that need to be overturned and made right, none deserves earlier recognition than this error of vaccination, fathered as it is by the same organization that puts chloride of lime into drinking water. These also give serum inoculation to prevent typhoid. Then when the patients have typhoid, they call it para-typhoid and search for a new serum.

Listen to these words from one of the great European savants, Prof. Chalmette of Paris, Pasteur Institute, quoted from *American* of July 31: "Tuberculosis came with civilization; it will stay with civilization until defeated by it". Again he says: "Savage races are immune from this scourge", but gives no reason. Let him look and he will see that the ignorant savage has too much sense to be vaccinated and secure as a possible reward, consumption; he leaves his civilized, enlightened brother do that.

Cured by Serums *By Mrs. Mary E. Burnet*

THE serum treatment is rather new, so much so that I have heard some physicians object to serums as being still in the experimental stage.

Some eighteen months ago I wrote telling you how my three children and myself had been cured of whooping-cough and the "flu", and the baby had been cured of pneumonia, by the use of serum alone. Our recovery was rapid and complete, with no lingering after-effects whatever. I wish to add that so far from suffering any evil results from the use of the serum, our

general health has been improved by it. We were all disposed to take cold very easily, and no method of "hardening" that we tried did any good, but the serum treatment put an end to that. Relieved of the colds which so constantly troubled them the children have gained rapidly in weight and in general health. For myself, life has been a long battle with ill-health, since at the age of six I suffered an attack of typhoid-pneumonia. The danger of tuberculosis has been an ever-present shadow; but the serum not only ended the colds, but also wiped out the symptoms of incipient tuberculosis. I feel sure that I am free from it for good. Knowing its effects in my own case, I cannot agree with Mrs. Burzacott's view that serums and vaccines fill the blood with poisons and disease taints. No other treatment is so rapid, so effective; none ever made me feel so thoroughly strengthened and cleansed of disease. It is a destroyer of disease germs in the system.

One thing I am glad to have read lately is the cure of leprosy by the use of chaulmoogra oil, specially prepared for injection by the hypodermic needle. That there should be at last a cure for that disease seemed to me a sign of the last days and of the coming of the Golden Age. It seems also a triumph for intravenous medication.

I know that there have been serums which contained live germs of the diseases they were to fight; but it was found that the injection of the dead germ served the same purpose of increasing the power of the blood to destroy the disease, so that these are used with better effect and no danger to the patient. Of course, such treatment has its limitations; but where the germ causing the disease is recognized, and the substance that kills that germ is introduced into the blood, it certainly has wonderfully quick and beneficial results.

Since taking such treatment myself I have observed with interest its effect on other cases in this vicinity. I know of apparently hopeless cases of tuberculosis cured by its use, while others who took the rest-cure, and had the best of food and care, went on to death. One case of erysipelas, so bad that the patient was at death's door, was cured by the use of serum. That was about four years ago, and today the patient is alive and in good health. A case of typhoid fever which all expected to end fatally was cured by the same method. Another case, where an open sore, the result of infection in an artery, had been treated for nearly two years by different doctors in various ways, was cured in about six weeks by the serum treatment.

As to the sore on the arm caused by vaccination for smallpox — the doctor who handled these cases and many hundreds of others successfully, tells me that the sore comes not from within the body but is caused by infection from the outside and can be prevented.

Like Mrs. Burzacott, I think that we should strive to safeguard our health through right ways of living and proper diet, but as long as other people refuse to do the same we shall be exposed to infections which we cannot always resist. I am sure I am glad to have the assistance of the physicians who use the serum.

Vaccine Therapy a Success *By A. Murray, M. D.*

VACCINE therapy, fortunately, has demonstrated its value. Typhoid fever in the army is practically a thing of the past, as a result of anti-typhoid inoculations. The value of vaccination against smallpox was clearly shown in stamping out epidemics in the Philippines after the United States took control there and vaccinated everybody. The United States Public Health Service can probably give you the figures. Look up the smallpox statistics of the Austrian army before and after vaccination. That infections (pus infections) occur cannot be gainsaid. They occur daily from other and less useful scratches. One individual in a million has a very sore arm. Why should this fact be played up and the wonderful value to the other thousands be overlooked?

The article in question did not appear to me to be moderate in opinion or statement. Certainly it was contrary to fact. The idea of smallpox being an opportunity for the system to rid itself of impurities! I cannot bring myself to believe that you subscribe to any such theory. THE GOLDEN AGE has been unfortunate in its medical material. I grant the medical profes-

sion lacks accurate knowledge of many things. But then I have written you this before. When one of your writers solemnly states that typhus fever is carried by air particles, breathing; and the profession at large know, and have known for several years, that typhus is transmitted by lice; doctors and their wives are likely to have a generally poor opinion of THE GOLDEN AGE. That statement about typhus was made by you some months ago.

Vaccination a Failure

By Mrs. R. Walter Maygrove

IN A recent issue of your most valuable paper, THE GOLDEN AGE, for April 27th of the current year was an article by G. del Pino, of Glasgow, entitled, "How Vaccines Work".

Vaccination never prevented anything and never will, and is the most barbarous practice of an otherwise civilized nation. When will men learn as much about their own bodies as they do about their motor cars?

The medical world points with pride at the great decrease in smallpox and proudly gives corpse virus the credit when sanitation is the real benefactor. We are told that the vaccines used by the physicians are prepared under the most sanitary conditions. The conditions as one has put it are:

"The torturing of calves until in some well-known cases the eyes of the animals have dropped from their sockets from the agony they have endured. Then the corpse virus is about ready to be injected into the blood of some baby or some elder with, let us say, softening of the brain."

It is bad enough to teach that a body is rendered more immune from disease by being poisoned; but to make laws forcing parents to have their perfectly well babies vaccinated, subjecting them to cadaveric poisoning before they may be allowed the privileges of a common school education, is a most shameful outrage upon a free (?) people.

Jenner in 1789 was the first to inoculate the virus into human beings in order to stimulate immunity from smallpox; and later every one of his own family died of tuberculosis, martyrs to a foolish cause.

Dr. Makuna wrote 4,000 physicians of England, asking them the effects of vaccination. Only 375 replied and the doctors admitted to 126 cases of erysipelas, 64 eczema, 53 syphilis, 9 scrofula, and a liberal number of cases of cancer, boils, blindness, paralysis, and meningitis, along with diseased bones and other serious ailments. This is probably only a very small percentage of the danger done by vaccines in the hands of these 4,000 doctors, as only a few physicians had the courage to speak truthfully and the cases cited were only such as follow immediately after vaccination.

The editor of the *Homeopathic World* said:

"It is exceedingly dangerous to vaccinate persons with cancerous growths. We have seen several cases in which cancer has blazed up immediately after vaccination."

Medical Talk plainly says:

"In our judgment vaccination does not protect from smallpox but on the contrary weakens the system and renders the patient more likely to take smallpox." "If the physicians would call things by their right names, vaccination would soon go out of practice. A vaccination sore is a poison sore, and the constitutional symptom is septic fever. Even those who recover from the acute symptoms cannot be sure that they are done with the matter, as a portion of the virus may remain in the system. The damage done may lurk in the system for years, then break out in full fury."

Mr. Porter F. Cope, Secretary of "The Anti-Vaccine Society" said:

"Vaccination induces diphtheria in infants and tuberculosis after puberty. Vaccine has been proven to be the direct cause of pneumonia, pleurisy, and lockjaw."

In the late war 70,000 British soldiers were sent home suffering with tuberculosis after being inoculated with the virus.

I cannot picture the heavenly Father torturing a poor helpless calf, taking the pus from a vile, stinking sore on its belly and giving it to a child, saying, "Here is life". We are in the last days; and the devil is slowly losing his hold, making a strenuous effort meanwhile to do all the damage he can, and to his credit can such evils be placed.

I appeal to all right thinking people to throw off this veil of ignorance and fight for their lives and those of their little ones. Do you know, fathers and mothers, that 70 percent of the children born in the United States are either morons, anemic or syphilitic? Use your rights as American citizens to forever abolish the devilish practice of vaccination.

Prenatal Influence *Compiled by F. Leon Scheerer*

HOW few recognize the sacredness of parental responsibilities. "Parentage is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities! The Prophet inquires, 'Who can bring a clean thing out of an unclean?' "

"While admiting that none of our race is perfect we must admit also that in the parents reside great possibilities respecting the good or evil of their children. This responsibility should be considered before marriage. This does not mean that marriage should be put upon the same plane as stockbreeding, and the finer sentiments disregarded, but that the spirit of a sound mind should be [used to determine] not only the destiny and happiness of the pair, but also of their offspring."

"Would that we could impress this thought upon all who become parents that their children should be devoted to Jehovah from the moment of conception! and daily meditation and effort be made that prenatal influences might all conduce to the highest mental, moral and physical welfare of their offspring."

"No other contract or arrangement pertaining to the things of this present life is so important as the marriage contract; yet people of fairly well-balanced minds seem to treat it as a sort of lottery to be guided by chance instead of by reason; and what is more they regard God as the Creator of each individual member of the human race — failing to discern that He endowed our first parents with procreative powers which have descended to their offspring, and that the human species represents the highest type of animal creation, and like the rest has been endowed by the Creator with the power of producing each after its own kind." *C.T. Russell.*

"Researches in human Embryology [the study of the child from conception until birth] have brought out the interesting and significant fact that the number of pyramidal cells in the cortex of the cerebral brain goes on increasing until the third or fourth month of fœtal life. Beyond this period the number does not change. This means that the number of cortical cells of this type with which any given individual is endowed is fixed well before birth. Hence, we may say, that, here, as in the case of the animal creation, it is the number and condition of growth of the pyramidal neurones which determines the status of mental capability."

"Further light upon the relations of the pyramidal neurones to intelligence has been shed by the study of the brains of the idiotic, imbecile and feeble-minded. It has been shown that the pyramidal neurones of idiots are poorly formed, undersized and, more important still, possess very few fibres. In extreme cases no fibres at all were present. This means that correlations, unions, assemblages of ideas, memories, sensations, etc., are impossible where there exist no physical connections between the multitudinous pyramidal neurones. Furthermore it might be said that it is this inability of feeble-minded parents to transmit to their offspring anything but imperfect intellectual equipment which in no slight measure is menacing many of our urban communities, as well as filling our asylums and jails with the criminally insane to be harbored at state expense." — *Prof. Leon H. Hausman, Ph. D., in Hearst's Magazine.*

"The fact that the number of pyramidal neurones is fixed before birth has an immense sociological significance, which is often a tragic one!"

"The breeder of fine horses, dogs, cattle, etc., will explain how careful he is with the mother during the period of breeding—her health, her surroundings, all are considered, because all have to do with her offspring, yet these same breeders of cattle, horses, poultry, etc., seem to give little consideration to the wife, the mother of their own children, during the period of gestation. How strange that a horse fancier realizes that the breeding mare will be benefited by pictures of winning horses and, seeing horses racing, and that as a consequence her foal will be more speedy and more valuable, yet fails to apply this principle to his wife."—*Dr. Bellows.*

"Whoever will acquaint himself with the care exercised by the scientific florist and gardener for the obtaining of choice varieties of fruits, flowers, and vegetables, will have reason to feel ashamed of the little attention that is paid to the attainment of proper ideals in respect to the human race—indeed it is amazing that with

the majority there is no ideal whatever; blind, brute passion alone is recognized. Hope for the world would die were it not based upon the sure Word of God, which promises mankind help from on high in the great kingdom of Messiah." —*C. T. Russell.*

"We have excellent practical treatises on agriculture and horticulture, and every intelligent farmer or gardener may learn what element is deficient, in order successfully to cultivate his grapes, his vegetables or his grains; having also chemical analysis of the fruits and grains, and of the materials from which to obtain his deficient elements he has the means of adapting his soil to all desirable productions. We have also treatises on raising horses, cattle, hens, pigs, fishes and even bees and canary birds, but not a single practical treatise on raising children. And so perfectly ignorant are people generally of the laws of nature, that they give their pigs the food which their children need to develop muscle and brain, and give the children what their pigs need to develop fat, etc." —*Dr. Bellows.*

"The unsoundness of the human mind is further illustrated in the matter of the reckless propagation of the human race. It progresses almost without regard to the laws of health, and almost without provision for the proper sustenance of the offspring, and in utter violation of the laws of nature, recognized in the breeding of the lower animals, cattle, sheep, horses and dogs."—*C. T. Russell.*

"Deficiency disease" is a phrase used to describe many disorders due to an inadequate diet, to quote Dr. H. W. Wiley: "As I have studied this problem throughout the whole of my active life I have been more and more convinced of the fact that a great deal more than 50 percent of all the ailments from which human beings suffer are caused directly or indirectly by the character of the diet."

DIET AND DISEASE

The prime factor of a healthy body resolves itself into a question of a strong, healthy blood. (The blood is the life.—Deuteronomy 12:23) It is a recognized scientific fact that a sluggish, impoverished circulation leads up to almost all human ills.

Poor food, that has been robbed of the essential mineral salts, cannot be expected to make rich, pure blood. Factories preparing foodstuffs, and flour mills are eliminating, as nearly as possible, it seems, every particle of iron, phosphorus, sodium, potassium, silica, calcium, magnesium, sulphur, etc., from our food staples; and the products containing the mineral salts that are essential to the energizing and immunizing of the human system are mostly sold as feed for domestic animals.

The body being deprived of these essential mineral salts is unable properly to assimilate the food we eat, and as a consequence there is a growing inability of the system to eliminate the poisons causing a sluggish circulation. When the body manifests disease in any form the manifestation is caused by reason of lack of assimilation of the required organic salts that feed the human system; and the consequent lack of elimination of the poisons from the body through the kidneys, liver, bowels, and the pores of the skin.

"It is not necessary that each meal contain some of all the types of mineral salts, but it is necessary that a certain of each kind of food be eaten regularly at different meals in order to maintain a nutritional balance, because each kind of tissue needs its regular allowance of those food elements necessary for its nourishment. The daily diet should be composed of food that, considered as a whole, will contain some of all the elements that the different body tissues are composed of. Body tissues differ in their chemical composition. So in order to sustain the different tissues properly, the food selections must be based upon the question of: 'Does this meal contain food that, properly digested, will make available some or all the elements the body tissues are composed of?' "—*Dr. H. Dugan.*

SOME FUNDAMENTAL TRUTHS

"Involuntarily we resent new ideas because resenting things is about the very easiest thing we can do. It requires a distinct and voluntary effort to accept and organize into one's philosophy a new idea. Chiefly because of this impediment, this intellectual inertia, we do not easily learn to relate facts. Therefore, the great majority resent and pooh pooh the idea that diminution in the basic content of our foods can possibly be a factor in arrested development, weakmindedness, general racial deterioration

or other human ills."—*Albert S. Gray, M. D.*

And so in the case of a prospective mother:

"Deficiency of diet undermines her state of health at a time when she is called upon more vitally than ever before, not only for herself but for her unborn child. Deficiency disease not only attacks the unborn child of the poorly nourished mother, but it attacks the mother herself. She is robbed of the ability to bring forth a healthy disease-resisting child, and is also robbed of the ability to keep her own tissues and her own internal secretions in a healthy condition. She attempts to perform two duties with but half the quantity and quality of material or food necessary to do one, the growth-promoting and growth-controlling attributes of the young are lost and the mother bears her child under very unfavorable conditions."—*Mrs. H. Holmes.*

"She enters the period of lactation wholly unable to comply with nature's provision for the child."

"There are a great many different types of people in the world and each of these types has a different chemical constitution and requires a different line of feeding to support their particular requirements, hence the fallacy to suppose that there is any way to feed people en masse.

"A constitution is determined by its chemical and structural makeup. Generally speaking we divide the body into brain and nervous system, bones, muscles, ligaments and vital organs. If the brain and nervous system predominate we say the person is of a neurogenic constitution. If the bones predominate the person belongs to the bony or calciferic constitution. Muscles in turn determine the muscular or myogenic, and so on through a series of nineteen constitutions.

"The body is made up of carbon, hydrogen, oxygen, nitrogen, calcium, phosphorus, sulphur, sodium, chlorine, fluorine, potassium, magnesium, iron, silicon, manganese, etc. The proportion of these elements differ in humans in a similar manner as they differ in animals, vegetables or plants." "In each human is a controlling element or combination of elements determining the constitution. As the various animals depend on certain soils and climatic conditions, just so do the various constitutions of humans thrive better upon special food and surroundings. Thus the feeding and care of an individual is placed on a practical basis. Foods can be selected that will give up their energy and elements and can be properly utilized by the individual."—*J. W. Wiglesworth, D. N.*

In speaking of the "Selective Function of Cells", the *Journal of Therapeutics and Dietetics*, editorially says:

"The doctrine of the selective action of the cells, by which they are enabled to choose out from the blood those elements which they have need of, and appropriate them to the supply of their wants, while they reject all other elements, and send them along to be used by such other cells as may have need of them, is one which offers an easy solution of many things in physiology and medicine which are otherwise hard to understand.

"Stated a little more at length, the theory may be illustrated as follows: In the general blood-stream as it comes pouring out of the left side of the heart, and goes pulsing through the arteries to every part of the system, there is to be found every kind of matter which goes to make up the different tissues and structures of the body. There is oxygen to purify the blood and revivify the tissues, phosphorus for the brain cells, lime and gelatin for the bones, albumen for the muscles, and the proper material for all the different kinds of cells — mucous, serous, glandular—in short, the things which are needed for every part of the body.

"Nor can the material which is intended for the nutrition of one part be made use of by any other part. Each cell claims for its own and takes unto itself that kind of material, and only that, which can be elaborated in its own factory and made up into the substances which it needs and uses in its daily life and work. Unto each part its own, and every part unto its own place, is the law of life.

"So through all the parts of the body this one fluid goes coursing on its way, while at every station there is thrown off by the blood and taken up by the cells those particles of matter which are needed there, and only those. There is a selective affinity of each part for its own material. The hair cells pick out with unfailing accuracy those substances which go to the making up of hair. The liver chooses only those materials which can be changed into sugar and bile, and the other liver materials and liver products.

"In this two-fold mental activity the relative function is that of architect and builder. It is the function of the conscious mental life to form ideals, to discover the laws of construction, to determine their food values, chemical affinities, mechanical preparation and to gauge their proper proportions. It is the function of the unconscious to carry these through the various mechanical and chemical changes incident to digestion and assimilation, to make them into blood and to feed the cells of the body individually and as a whole.

"The architect's plans must include not only the lines of the foundation which determine largely the form and capacity of the building but also the character of the material entering into it—just as truly as the material in a house determines its appearance, utility, durability, and general value, so does the material for body and brain building used as food determine the texture and quality of the flesh and the beauty, strength and endurance of the body. The same is shown in animals by a test of their flesh and by their means of living. The flesh of quadrupeds and birds and fishes contain phosphorus in just the proportion to their natural activity." —*Dr. Winbighler.*

"The migrating fishes, whose acts and muscular power enable them to swim up rapids and over falls, contain more phosphates than the flounder and halibut. Quadrupeds, birds and insects instinctively select food containing phosphorus in proportion to that of which they are composed and in proportion to their activity." —*Dr. Bellows.*

In this connection, says Mrs. S. Curtiss Mott in the *Ladies Home Journal*: "If the mother can transmit through the circulating medium of the blood not only her own characteristics of mind and body, but those of her husband and his and her ancestors as well (It is a significant fact, that this law of ancestral heredity prevents what stirpiculturists or 'race improvers' so ardently desire—a special breeding of a special kind of human being) is it unreasonable to ask women to accept the further truth that whatever experiences make a strong impression, pleasing or the reverse on the mother, will likewise affect the child? What may seem mysterious at first is susceptible of a very natural and logical explanation of this matter. We must remember that the brain of the child is like an exceedingly sensitive or sensitized plate which is ready to record the most subtle impression very frequently as a permanent record, determining its conduct and character in the future. Whether in later life the child is to turn out a good, normal being, with kind, healthy, generous impulses, depends largely upon the nature of these impressions, on the frequency of their repetition and the force with which they are made. That the brain of the unborn child records and later develops and reveals whatever impressions are thrown upon it through the medium of the mother's emotions and sensations has been abundantly tested and proved, and any nervous impression which produces an alternation temporal or permanent in the blood of the mother, is directly communicated to the child. This is a demonstrated physiological fact."

Speaking of the cerebellum, in its relation to health and disease, we read in "Human Culture" by *Dr. Winbighler*: "All of the psychical faculties are located in the cerebral cortex. One set of these sensoria is located in the side of the head. Through these brain centers the soul studies business, finance, industry, food, liquids, methods of self-preservation, medication, nutrition and everything which relates to physical life.

"Another set of faculties is located in the temples or middle part of the head. These intelligent forces study art, music, idealism, poetry, self-beauty, and physical improvement in the arts, sciences and industries. Through these, men become aspiring and inclined for self-elevation (and improvement) in a physical sense.

"A third set of organs is located on the top of the head. These intelligent forces are abstract and metaphysical in themselves. They constitute the subjective mind. They are interested in religious culture, law, spiritual truths, salvation and eternal life. They study the spiritual forces of the universe. They are interested in a righteous character, righteousness, spirit [ual] life, eternal happiness.

"A fourth set of powers is located in the forehead. They are interested in education, science, philosophy, physical matter and its qualities. They study the universe in a material sense. They are the scientists, architects, builders, designers, inventors, speakers and makers of

things. They gather and use data. They make man progressive in a technical, mechanical, inventive, scientific, literary, oratorical, reasoning and philosophical sense.

"But in all those faculties, there is *not one* that is able to secrete and support life or to manufacture nutrition for brain, thought, emotion or the general activities of the soul.

"When it is a question of life production, nutrition and health, the cerebrum and psychical faculties must fall back upon those brain centers *located in the base;* and the most important of those brain centers are the *cerebellum* and the *medulla oblongata.* The medulla itself is the distributing department. It has charge of distribution of nutrition in a transportational sense. This transportation is two fold: *anabolic* or re-constructive, and *catabolic* or eliminative. In these two processes, life and death are represented. Through the anabolic process nutrition and life are transported to such places where they are needed. Through the catabolic process, waste products, impurity and foreign elements are carried out of the system through the skin, lungs, bowels, kidneys, and other excretory organs. For that reason, health and disease depend greatly upon the medulla oblongata. But the medulla does not in itself participate in the creative process of life. The medulla is simply the power house.

"It is the cerebellum that is the laboratory of life, in a biochemical sense. Every one strongly developed in the cerebellum has a long lease of life. Longevity is a result of a well-developed cerebellum and medulla. No one can expect to live long and resist diseases when he is weak in those brain sections. When these brain centers give out, the thread of life is spun."

"The fidelity of the unconscious builder of the body and of character may be trusted more intelligently when we study the results produced in nature by the great principles of mimicry. Innumerable illustrations are at hand, such as the polar bear, which is white to correspond to his surroundings; the deer, which is white in winter and brown in summer, adjusting to the change in seasons; the tiger, which is striped, adjusted to the jungle."

"A remarkable instance of this principle of mimicry is found in the case of Jacob (Genesis 30:37-39) determining the color of the next season's calves by the color of the rods placed before the eyes of the cattle at the water troughs. Confidence in this power of mimicry to influence the constructive processes in body and character building, has caused thousands of prospective mothers to surround themselves with objects of beauty; fill their minds with beautiful thoughts; listen to exquisite music; and kindred visioning toward high ideals with the very purpose of endowing the unborn child with gifts which he might not otherwise have."

"A very notable example along this line is furnished us in the case of the mother of Rev. Chas. Kingsley as recorded in his 'Memories of his Life'. His mother, a remarkable woman full of poetry and enthusiasm, was born in the West Indies—keenly alive to the charms of scenery, and highly imaginative in her younger days, as she was eminently practical in maturer life—believed that impressions made on her own mind (before the birth of this child, for whose coming she longed) by the romantic surroundings of her Devonshire home, would be mysteriously transmitted to him; and in this faith, and for his sake, as well as for her own, she luxuriated in the exquisite scenery of the hills, and the lovely Dart which flowed below the grounds of the little parsonage, and gave herself up to the enjoyment to every sight and sound which she hoped would be dear to her child in after life. These hopes were realized."

"We know through the admirable labors of Mr. Galton, that 'genius, which implies a wonderfully complex combination of high faculties tends to be inherited,' and to prove this in the case of Chas. Kingsley, may not be altogether unimportant. He said himself in 1865, when writing to Mr. Galton, on 'Hereditary Talent', but referring to the Kingsley family:

" 'We are but the "disjecta membra" of a most remarkable pair of parents. Our talents such as we possess are altogether hereditary. My father was a magnificent man both in body and mind, and was said to possess every talent except that of using his talents. My mother on the contrary, had a quite extraordinary practical and administrative power; and she combines with it even at her advanced age (79) my father's passion for knowledge, and the sentiment and fancy of a young girl.' "

The same principle is carried into the highest realm of mental activities (spiritual mindedness) where the entire process is summed up

in clearly perceiving the divine character. (Psalm 16:8; 2 Corinthians 3:18) And how far reaching! Yes, it is possible to influence an embryo. Napoleon hit the nail on the head when he said: "The fate of a child is the work of his mother". Only the narrow-minded and ignorant refuse a belief in prenatal influence.

And as pointed out by *Dr.(Mrs.)A. Kenealy*: "Born of parents of opposite qualities, men and women inherit the characteristics of both sexes. But in normal women female characteristics are dominant and prevent the development in them of the male characteristics inherited from their fathers.

"When these male characteristics develop, they nullify the natural womanly traits, and a 'manish woman' results. Again, the sons of masculine woman are emasculate, therefore, or otherwise of inferior type."

"What an important bearing the mental state and emotions of an individual have in time upon the physical body may be deduced from the following scientific facts."

Raney, the celebrated horse trainer, said that an angry word would sometimes raise the pulse of a horse ten beats in the minute. If this is true of a beast, what can we say of its power upon humans, and upon a child yet unborn?

"There have been elaborate investigations of the emotions of rage, pain and fear and their effects upon the human tissues. This research began after the discovery that some animals and some human volunteers suffered certain stomach disorders after painful irritation. Worry, distress, rage, excitement, fear and danger also cause the muscles of the stomach and the rest of the alimentary channel to stop action. These emotions also stop the juices of digestion from flowing. Worry by causing indigestion causes real poisoning of the blood supply to the brain. This means inadequate nourishing of the brain. . . . Anything, in fact, which lowers the nutritive value of the supply of blood received by the brain, may become a sufficient cause of brain fag."

"Mental moods at meals are now recognized as having a powerful influence upon digestion. By the alchemy of the digestive glands the excitement of an angry and malicious mood affects the nerves so as to interfere with digestion, while cheerful, happifying influences act in the reverse manner."—*C. T. Russell.*

"Photos of brain cells in men and women of various ages and in different conditions of health and disease have been obtained by the Nissil process and hardening and straining. These cells are filled with granules holding the material for work and action in young and vigorous persons. The examination of similar cells in persons who have suffered from overwork, nervousness and exhausting disease, show a decreased number of granules and they appear pale and atrophied."—*Dr. Winbighler.*

"Professor Gates, for the Smithsonian Institution of Washington, D. C., in his investigation of the effects of mental states upon the body, found that irascible, malevolent and depressing emotions generated in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions generated chemical compounds of nutritive value, which stimulated the cells to manufacture energy. He says, as quoted by the *Scientific American*: 'Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual.'"

"From all this we get the great fact we are scientifically demonstrating today, that the various mental states, emotions and passions have their various peculiar effects upon the body, and each induces in turn, if indulged in to any great extent, its own peculiar forms of disease and these in time become chronic."

"Is it any wonder that children are born nervous and peevish when we know that the mother in bearing them was fretted and annoyed in a thousand ways? Is it any wonder that children are born to a heritage of passion, anger and lust when we think of the experiences of their mother which are thus impressed upon them?"

"Surely all parents of reasonable judgment understanding these matters, would lay proper foundation for character in their children, foundation upon which, subsequently, they would patiently, carefully and lovingly develop their children along the lines of the highest standards of righteousness, beauty of holiness and loyalty to the Creator!"—*C. T. Russell.*

Man but a Very Recent Arrival *By O. L. Rosenkrans, Jr.*

IT IS customary nowadays to refer to almost prehistoric times as if the earth were then already heavily populated. But a little sober reflection must convince anyone that dense populations can exist only where civilization insures the extensive practice of agriculture, and where settled, orderly conditions make life and property reasonably secure. And at the dawn of history it is well known that civilization was confined to a few restricted areas of the earth's surface, outside of which were barren wastes, pathless forests, semi-arid steppes, and sodden marshes—wild regions, incapable of supplying an alimentary basis for more than a scanty population, until reclaimed by human artifice.

Yet from reading history we gain the impression that ancient civilization was environed by countless hordes of barbarians, perpetually eager for a chance to pounce down upon the settled regions and overwhelm them by sheer weight of numbers. But how could the scattered clearings of Germania, among woods and swamps, or the high, dry grass-lands of Scythia furnish subsistence for such teeming multitudes? Today seventy percent of the earth's population is found in regions favored with 20 to 60 inches annual rainfall, while ninety-three percent inhabit altitudes under 1,500 feet. The hordes that vexed Persia, Greece, and Rome with intermittent irruptions emerged from a high pastoral region whose scanty herbage required a wide range for the flocks and herds of a nomadic people. Probably the fundamental cause of every barbarian irruption was a partial failure of the food supplies; and the desperate nomads concentrated their military strength by drawing together from over a vast extent of territory. But it is notorious that ancient historians almost uniformly grossly exaggerated their numbers, being prompted thereto by both fear and vanity. The desperate ferocity, uncouth appearance, and revolting habits of the interlopers inspired terror in the civilized nations, sometimes to the point of paralyzing their power to resist. Thus we read that at the appearance of a single mounted Mongol with a spear, whole crowds of timid Central Asiatics would throw themselves prostrate, supinely submitting to be slaughtered. If the machinery of civilization today were to break down through interior disorders, so that we decayed to the barbarian level of puissance, and it became possible for the degraded natives of Africa, the Orient, and the unassimilated denizens of our slums to submerge us, we probably would experience a similar feeling of horror, fear, and aversion. That the invading hordes were numerically inferior to the invaded is patent; for when they migrated, although they moved en masse with their families and their cattle, leaving the country often vacant in their rear (as did the Vandalic tribes when they deserted their old haunts south of the Baltic) the subjected populations speedily absorbed them, as the provincial Italians, Spaniards, and Gauls absorbed the Lombards, Goths, and Franks; the Moors and the Berbers, the Arabs; and the Chinese, the Tartars. On the contrary, when a civilized race subjugates a race much inferior to itself in point of culture, the tendency is for the more barbarous people to be absorbed or exterminated by the conquerors, as with the Indians here in the United States. So we must dismiss the notion that barbarism ever overwhelmed civilization by weight of numbers, or that civilization was ever in any serious danger from barbarian interference until decadence had set in or until internal dissension had broken down the defenses.

That the population of the earth has steadily increased throughout the ages, there appears to be ample testimony. It is estimated that the increase has been one hundred percent during the nineteenth century. At the beginning of that century immense areas now covered with flourishing farms and manufacturing centers were lonely wildernesses, the habitat of beasts and roving bands of savages. Two centuries earlier some of the most thickly settled parts of Europe today approximated in character to our frontier settlements of fifty years ago. The early voyagers and explorers found most of the newfound lands but sparsely inhabited; and for several centuries after their discovery the oceanic islands, such as St. Helena, the Falklands, the Galapagos, and Juan Fernandez, which now harbor settlements, were devoid of life other than that of seals, sea-fowl, crabs, and turtles. Since even today there remain vast areas with a population of less than one person to the

square mile, a thousand years ago much of the earth's surface must have been wholly destitute of human inhabitants.

The Chinese were the earliest nation to keep systematic census records. These records, which cover many centuries, show that in former times China did not support the same ant-like swarms as at present; but that the Li Min, or "Black-haired Race," has steadily expanded in numbers, like the rest of mankind. The original Chung Kwoh, or the Middle Kingdom, comprised virtually the Yellow river valley; the Yangtse basin, Szetchuan, the littoral belt, and the south consisted largely of forest, marsh, and jungle thinly inhabited by the aboriginal man, Laos, and Miaotse tribes. By degrees, these were partly sinicized and redeemed from savagery, and eventually were crowded out entirely into Indo-China by the Chinese, as the latter under Tartar pressure from the north were obliged to find new homes.

It was not until the third century B. C. that the southern barbarians were conquered and nominally attached to the empire by the Ts'in Sha Hwang-ti, who established a system of centralized absolutism on the ruins of Chow feudalism. As late as Han times — a contemporary with the Roman period, when China became a greater empire stretching as far west as the Caspian—the pure Chinese were confined mainly to the north, and the south was still only semi-sinicized; whereas today the reverse is the case, the Southerners being the purest representatives of the stock, and the Northerners a mixed race largely of Tartar extraction.

In the time of Solomon the greater part of tropical Asia must have been uninhabited by man, except for scattered tribes of savages whose representatives still linger in the inaccessible forest and mountain districts of southern and eastern Asia and its islands. Indo-China was settled from China, Thibet, and India within historic times. The first Hindu colonists of Langka, or Ceylon, under Wijayu Bahu, who about 500 B. C. founded there the kingdom of Sihala, met with no opposition save the futile resistance of the feeble Veddahs. From Hindu literary sources we gather that the incoming Aryas from the northeast, as they slowly spread over the Ganges plain, encountered greater obstacles from the forest and the jungle and from wild beasts than from the aboriginies.

Some uncritical Orientalists have been led astray by the pretensions of Far Eastern nations to an incredibly remote origin into fancying that India or China antedates in the commencement of their civilization even Egypt and Mesopotamia. This is sheer illusion; for all ancient peoples have bolstered up their national pride by claiming descent from gods and heroes; and their authentic annals are invariably prefaced with a mythological period. India and China are not exceptions to this rule, nor is Japan, which dates back to the apocryphal Jimmu Temmu, the contemporary of Nebuchadnezzar. But this claim must be regarded as spurious when subjected to critical analysis; for the really authentic annals of Nippon commence with the third century A. D., when the Empress Jingo Kogo conducted a plundering raid to Korea, bringing back captive artisans, who first inoculated the islanders with the arts of civilization. After this, during the fourth, fifth and sixth centuries, the Korean phase of Chinese civilization took root in the archipelago and flourished. But the history of Japan properly commences about the time of Diocletian, prior to which the Japanese had only a foothold in Kyuslm and the southern extremity of Main Island, the remainder of the archipelago being in the hands of the hairy Ainu, whom the Nipponese only gradually displaced and drove northward.

Neither was the vast continent of Africa always filled up with tribes of blacks. The early Dutch colonists in South Africa came in contact with yellow Hottentots, a people inferior to the Kaffirs but, until decimated by the smallpox which the settlers introduced, the dominant race in that country. The Bantu hordes which poured down from the north, and were irresistible against their native predecessors because of their superior equipment and organization, were more recent arrivals. Anthropologists believe that Africa south of the Soudan has been occupied by tribes of true negroid stock only within the last few centuries. Before that time various tribes with Hottentot affinities roamed over the country; and before their advent the only inhabitants were scattered bands of Bushmen and Pygmies. A contributing feature in support of this view is that the native arts and customs bear a characteristic resemblance to those of the ancient Egyptians, with whom their

ancestors doubtless communicated for many centuries.

The probabilities are that a thousand years ago much of the earth's surface was yet unvisited by man. The evidence strongly favors the view that not only Polynesia, but Australasia, have received their populations within a few centuries; and the Maoris retain traditions of a very recent arrival in New Zealand. American antiquarian research discloses remains which perhaps were contemporary with the Ice Age, but outside of a few favored regions in the high plateaus of the tropics little progress had been made from barbarism, and no density of population existed. Indeed, until the horse was introduced to western plains and Argentinian pampas, existence in those regions was extremely precarious. But when the Indians acquired mounts, and were able to travel rapidly and to hunt the bison and the guanaco, they rapidly increased in numbers. It is also likely that the numbers of the so-called civilized Aztecs, Caras, Chibchas, and Incas were grossly exaggerated by the Conquistadors, owing to a natural ambition to magnify their already astounding achievments. With all their cleverness and real accomplishment in certain arts of civilization, both the Aztecs and the Peruvians must be classified as barbarians. The former, indeed, have been stigmatized a mob of snake-worshiping cannibals; and the latter supply an example of a soul-saving paternalistic government, so destructive of free will and individual initiative that its victims have not yet fully recovered from their spiritual torpor.

We have endeavored to show that a thousand years ago neither the Far East, the bulk of Africa, nor America could have been densely populated. If we go back two thousand years earlier, to about the time of Solomon, we find Europe also barbarous and therefore unable to support a heavy population. At that time the civilized areas included Mesopotamia, the Nile valley, the Levant, and contiguous regions; and within this area was probably concentrated more than half of the human race. The oldest relics of civilization are found in this region, and the oldest human traditions cluster about it. In fact, the oldest relics yet discovered have been exhumed in lower Mesopotamia, in the country near the mouths of the two rivers which its own people called Sumer, and Accad, but which the Greeks and Romans called Chaldea and Babylonia. Here wheat is said to be indigenous, and here the earliest civilization seems to have been identified with the growing of wheat. Here it is that the mighty Babylon arose, once the hub of civilization and the marvel of the nations. The heart of Babylon was the celebrated E-Zagila, temple of Bel Marduk, tutelary deity of Kadingiri, or Babylon, whose towering ziggurat, or seven-storied shrine-tower, was the loftiest edifice, probably, in western Asia and is supposed, like all ziggurats, to commemorate the Tower of Babel. E-Zagila, which in a sense combined the functions of a Vatican, Bank of London, and Stock Exchange, was the center of activity for the commercial as well as the religious life of western Asia, and constituted the real seat of government of the hereditary merchant-priest hierarchy which furnished Babylon with kings. The report and the influence of this sacred place were so widespread that even haughty Assyrian conquerors bowed their heads and entered its precincts to perform the solemn investiture ceremony of "taking the hands of Bel".

Possibly there is a symbolical meaning attached to the account of the Tower of Babel. Perhaps the descendants of Noah aspired to unlawful human powers and knowledge and to equality with the Deity. Maybe the confusion of tongues that terminated this quest was the natural sequence of their presumptuous attempt. Our data are too meager to afford a clue; but Babylonian mythology preserved distorted traditions of this event, as well as of the Deluge, the Fall, and the Tree of Life.

There is, then, a strong assumption — aside from Scriptural testimony—that Babylonia was not only the cradle of civilization but also the radial center from which mankind spread out over the earth. The historian Budge asserts that the pre-dynastic Egyptians were of Asiatic origin, the probability being that the Shemsu Heru, or Horus, worshipers, who founded the Red and White Kingdoms which Me-na, or Menes, afterwards coalesced under the Double Crown, came from Mesopotamia. The arts, customs, and religion of nearly all west-Asiatic nations bear a Babylonian impress; and there is a certain affinity between the culture of these and that of the mysterious people whom the Egyptians called the Kheftin; and modern

archæologists, ignorant of their national appellation, since their inscriptions are yet undecipherable for want of a key, Minoans. This people dwelt principally in Crete and the Ægean, and were the civilized predecessors of the Greeks, who builded on their foundations, but seem not to have acknowledged the obligation.

Between this subversion by the horse-riding Achaians and the glorious age of Hellendom intervened the obscure period called the Heroic Age, which approximates to the dark ages which succeeded the submergence of the Roman world by the Germanic nations. Their culture, which supplied the fundamentals for that of the Hellenes, was probably of Babylonian origin. Indeed, the culture of all the early nations seems to have been derived from the Sumero-Akkadians. It is a misnomer to refer to the last-named people as Chaldeans; for the Chaldeans were comparatively recent arrivals in the marsh lands at the mouths of the two rivers, who obtained political control in late Assyrian times, setting up that Chaldean dynasty of which Nebuchadnezzar was the most prominent representative.

Another country whose earliest arts and architecture resemble the Sumero-Akkadian was India; so it is likely that the principal pre-Aryan inhabitants of this country were emigrants from Mesopotamia. The Chinese also came from Akkad, or from the adjacent country of Elam, according to the Sinalogue Terrien La Couperie, who offered an array of evidence in proof of his contention, one item being the apparent identification of Hu-Nakhunte with the Chinese mythological hero Nai Hwang-ti. However, sinalogues generally rejected La Couperie's opinions, though for the most part agreeing that the Chinese originated somewhere west of China.

As Pastor Russell pointed out, all the evidence supplied by hieroglyph and cuneiform is very uncertain when it comes to dating events. So it is misleading to assign dates arbitrarily centuries apart to monarchs who very likely were contemporaries. Because the patesi of Gisle-ban, Lugal-zag-gisi, vain-gloriously styled himself "king of the four corners of the earth", it does not follow that the king of Akkad, Shargani-shar-ali who arrogated the same title, must have lived two hundred years later. Historians assume that it must have taken centuries in that early time for the same degree of progress to transpire as now takes only a few years; and that during these slow centuries fashions, customs, and arts remained at a dead level of stagnation. Nevertheless in truly historic times, in Assyria, we perceive very rapid changes and progress, if the inscriptions are a reliable witness.

In spite of the undeniable credit due to the archæologists for their diligent and painstaking research, it is patent that they often allow their prejudices and preconceptions to warp their judgment. They have discovered so much that confirms the Scriptural narrative that their pertinacity in trying to refute the Bible has the color of willful obstinacy. For instance, in the reign of Merenptah of the XIX Dynasty, who was the Pharaoh of the Exodus, occurred a perilous raid of the sea peoples against Egypt. These were the Achaians, Sardinians, Phrygians, etc., who in concert with Lybians made a combined onslaught on the Delta. It taxed the whole power of Egypt to repel the invasion; and while Merenptah was absent at the head of his forces, the Hebrews under Moses seized the opportunity to escape out of bondage. Perhaps a harassed monarch, already daunted by the plagues which befell his nation, and reluctant to leave a powerful body of malcontents in his rear, had yielded the Hebrews permission to depart. But after his overwhelming victory over the invaders, he repented of his leniency, retracted his promise, and dispatched a picked body of charioteers under his son, the crown prince, to bring the Hebrews back. The inscription contains a lament for the drowning of his son, together with the flower of the Egyptian army, in the Red Sea.

The historians, struck with the unexpected testimony of the inscriptions concerning the Passover, nevertheless endeavor to disparage the miracle, alleging that the passage occurred in an arm of the Red Sea where the tides resemble those in the Bay of Fundy. Neither the Hebrews nor the Egyptians, they explain, were familiar with tides. The former had the luck to cross at the ebb, and the latter had the misfortune to be caught in the returning flood. Against this argument, it is said that there are no such extreme tides in that locality; that the Hebrews did not cross at that point; and that

the Egyptians were familiar with the Red Sea and its tides for centuries prior to this event.

I believe that a candid examination of facts will disprove the theory that mankind has progressed upward from anthropoid apes, through the various stages of savagery, barbarism, and semi-civilization to the civilization of today. However, the college professors and other evolutionists have erected a huge superstructure of fanciful conjecture on the slender evidence of a few skulls, flint implements, and rude scratchings in the walls of caves. This is called higher education. Indeed, some of our museums contain portrait-busts of Pithecanthropus, Neanderthal, and Cro-Magnon, with their supposed relics carefully classified and tabulated, and explanatory descriptions relating in detail the customs, social relations, dress, and politics of these forgotten races. That is, we are informed respecting the "probabilities" concerning them; for the evidence is admittedly slight.

The more rational view, I believe, is to regard savages as degenerate descendants of outcasts from superior races — of the refugees, scapegoats, fugitive slaves, and the like, who fled into the wilderness in couples or in family groups; and isolated from all contact with society at large, and exposed to appalling hardships, these descendants deteriorated during many generations into a condition of savagery. We have recent examples of such tendency to deterioration in our own frontier history and in the case of the mountaineers and "poor whites" of the South. Under the rigorous conditions of the Ice Age the tendency toward racial deterioration must have been very great indeed.

The foregoing are some of the arguments which occurred to me when I sought to reconcile the teachings of history with those of the Bible. What historical truth we possess is so garbled, distorted, and interwoven with the false conceptions and prejudices of historians that even historic facts frequently, through being seen from a wrong perspective, seem to belie the Bible. My father pointed out to me when as a boy I placed implicit credence in history, that the latter is not so much a record of facts as the expression of the views of historians. The Chinese used to have a law prohibiting the official historians from publishing the current annals during the tenure of the reigning dynasty. This safeguarded the annalist from the resentment of his rulers, and permitted him a free expression of the truth. But this custom has rarely, if ever, prevailed elsewhere. On the contrary there have occasionally been proscriptions of unpopular chronologists.

In this coming kingdom of Messiah perhaps we may learn the real facts about antiquity. More likely, however, we shall not be interested in them. As it is written, "the old world will not be remembered or come into mind."

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

292. *Briefly estimate the number of the human race from creation to the present time.*

This is an important point. How strange it would be if we should find that while the Bible declares a resurrection for all men, yet by actual measurement, they could not find a footing on the earth! Now let us see. Figure it out and you will find this an unfounded fear. You will find that there is an abundance of room for the "restitution of all", as "God hath spoken by the mouth of all his holy prophets".

Let us assume that it is six thousand years since the creation of man, and that there are fourteen hundred millions of people now living on the earth. Our race began with one pair, but let us make a very liberal estimate and suppose that there were as many at the beginning as there are now! and, further, that there never were fewer than that number at any time, though actually the flood reduced the population to eight persons. Again, let us be liberal, and estimate three generations to a century, or thirty-three years to a generation, though according to Genesis 5 there were but eleven generations from Adam to the flood, a period of one thousand six hundred and fifty-six years, or about one hundred and fifty years to each generation.

Now let us see: Six thousand years are sixty

centuries; three generations to each century would give us one hundred and eighty generations since Adam; and fourteen hundred millions to a generation would give two hundred and fifty-two billions (252,000,000,000) as the total number of our race from creation to the present time, according to this liberal estimate, which is probably more than twice the actual number.

293. *Where shall we find room for this vast multitude? How many would the State of Texas accommodate, as a cemetery?*

Where shall we find room enough for this great multitude? Let us measure the land, and see. The State of Texas, United States, contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight thousand four hundred square feet in a mile, and, therefore, six trillion six hundred and seven billion one hundred and eighty million eight hundred thousand (6,607,180,800,000) square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would at this rate hold six hundred and sixty billion seven hundred and eighteen million and eighty thousand (660,718,080,000) bodies, or nearly three times as many as our exaggerated estimate of the numbers of our race who have lived on the earth.

294. *Where could this number find standing room?*

A person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion six hundred million persons) could stand on an area of eighty-six square miles—an area much less than that of the city of London or of Philadelphia. And the island of Ireland (area thirty-two thousand square miles) would furnish standing-room for more than twice the number of people who have ever lived on the earth.

295. *What say the prophets concerning the provision God will make for the needs of the human race?*

There is not much difficulty, then, in settling this objection. And when we call to mind the prophecy of Isaiah (35:1-6) that the earth shall yield her increase; that the desert shall rejoice and blossom as the rose; that in the wilderness shall waters break out, and streams in the desert, we see that God indicates that He has foreseen all the necessities of His plan, and will make ample provision for the needs of His creatures in what will seem a very natural way.

RESTITUTION VERSUS EVOLUTION

296. *How would an evolutionist regard restitution?*

It may be objected by some that the testimony of the Scriptures concerning human restitution to a former estate is out of harmony with the teachings of science and philosophy, which, with apparent reason, point us to the superior intelligence of this twentieth century, and claim this as conclusive evidence that primeval man must have been, in comparison, very lacking in intelligence, which they claim is the result of development. From this standpoint a restitution to a former estate would be far from desirable, and certainly the reverse of a blessing.

297. *What do some professed ministers of the gospel teach respecting the fall of man?*

At first sight such reasoning appears plausible, and many seem inclined to accept it as truth without careful examination, saying, with a celebrated Brooklyn preacher, "If Adam fell at all his fall was upward, and the more and faster we fall from his original state the better for us and for all concerned".

298. *If we thus make of none effect the Word of God as respects the fall of man, how can we accept the testimony of the apostles and prophets upon other subjects?*

Thus philosophy, even in the pulpit, would make the Word of God of no effect, and if possible convince us that the apostles were fools when they declared that death and every trouble came by the first man's disobedience, and that these could be removed and man restored to divine favor and life only by means of a ransom. (Romans 5:10, 12, 17-19, 21; 8:19-22; Acts 3:19-21; Revelation 21:3-5) But let us not hastily conclude that this philosophy is impregnable; for should we be obliged to discard the doctrines of the apostles relative to the origin of sin and death, and of restitution to an original perfection, we should, in honesty, be obliged to reject their testimony entirely and on every subject as uninspired, and consequently without special weight or authority. Let us, then, in the light of facts briefly examine this growingly popular view and see how deep is its philosophy.

WHAT A REPRESENTATIVE OF EVOLUTION SAYS

299. *What is the popular theory regarding evolution and the brain-age, so-called?*

Says an advocate and representative of this theory: "Man was first in a stage of existence in which his animal nature predominated, and the almost purely physical ruled him; then he

slowly grew from one state to another until now, when the average man has attained to a condition in which, it might be said he is coming under the rule of the brain. Hence this age may be regarded and designated as the brain age. Brain pushes the great enterprises of the day. Brain takes the reins of government; and the elements of the earth, air and water are being brought under subjection. Man is putting his hand on all physical forces and slowly but surely attaining such power over the domain of nature as gives evidence that ultimately he may exclaim, in the language of Alexander Selkirk, 'I am monarch of all I survey'."

300. *What is the position of a true scientist? And why are the deductions of scientific research not infallible?*

The fact that at first glance a theory appears reasonable should not lead us hastily to accept it, and to attempt to twist the Bible into harmony with it. In a thousand ways we have proved the Bible, and know beyond peradventure that it contains a superhuman wisdom which make its statements unerring. We should remember, too, that while scientific research is to be commended and its suggestions considered, yet its conclusions are by no means infallible. And what wonder that it has proven its own theories false a thousand times, when we remember that the true scientist is merely a student attempting, under many unfavorable circumstances and struggling against almost insurmountable difficulties, to learn from the great book of Nature the history and destiny of man and his home.

301. *What should be our attitude toward scientific investigation, and how should the Book of Nature, when rightly understood, compare with the Book of Divine Revelation?*

We would not, then, either oppose or hinder scientific investigation; but in hearing suggestions from students of the Book of Nature let us carefully compare their deductions, which have so often proved in part or wholly erroneous, with the Book of Divine Revelation, and prove or disprove the teachings of scientists by "the law and the testimony. If they speak not according to this word, it is because there is no light in them."(Isaiah 8:20)An accurate knowledge of both books will prove them to be harmonious; but until we have such knowledge, God's revelation must take precedence, and must be the standard among the children of God by which the supposed findings of fallible fellow men shall be judged.

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JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What third "way" is mentioned in Isaiah 35:8?*

Ans.: The highway, or way of holiness.

2. *What is a highway?*

Ans.: It is a main road for the people to travel upon and is usually kept in good condition with all the stones gathered out so as to make travel easy and comfortable.

3. *Why shall it "be called the way of holiness"?*

Ans.: Because all who will walk that way will be thoroughly consecrated, or set apart to do the Lord's will, to follow His way and not their own way.

4. *Will it be easier then to walk in the Lord's way, "the way of holiness," than it is now to walk in "the narrow way"?* .....

Ans.: Yes; for Satan will be bound (Revelation 20: 2), the stumbling stones (errors) will be gathered out (Isaiah 62: 10), "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14), and "the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off the earth".—Isaiah 25: 8.

5. *Who are "the unclean [that] shall not pass over it"?*

Ans.; All mankind are imperfect (Romans 3: 23) and therefore "unclean" in God's sight, except those who are "justified" (made right—made clean) by faith (Romans 5: 1), the church class, the truly consecrated.

6. *How was this shown in the case of Cornelius?*

Ans.: Cornelius was the first gentile accepted of the Lord to walk in the narrow way to life. St. Peter, along with all Jews, had been taught that all gentiles were unclean, and that he must "not keep company or come unto one of another nation". (Acts 10: 28) This thought was so fixed in St. Peter's mind that God sent him a vision (Acts 10: 9-15) of unclean animals (representing gentiles) to show him that the time had come for God to accept from any nation any one who "feared" (reverenced) God and worked righteousness.—Acts 10: 34,35.

7. *What is meant by the statement: "The unclean shall not pass over it, but it shall be for those"?*

Ans.: It means "the way of holiness" (the way of entire consecration to the Lord) will be for the "unclean" (the imperfect) and if they remain unclean (imperfect) they will be destroyed before they reach the end of the way. See Acts 3: 22,23.

8. *Why will no "lion" (Satan—See 1 Peter 5:8) be there?*

Ans.: Because he is to be bound for a thousand years, the time during which the highway of holiness is open. See Revelation 20: 1-3; Matthew 12:29.

9. *Did Daniel see the kingdoms of this world as four beasts?*

Ans.: See Daniel seventh chapter.

10. *What is to become of those kingdoms when the kingdom of Christ and the saints is established?*

Ans.: They shall pass away—be no more; for "there was given him [Christ] dominion and glory and a kingdom that all people, nations and languages should serve him".—Daniel 7: 13,14,27.

11. *What is meant, therefore, by the expression: "No ravenous beast shall go up thereon"?*

Ans.: It means: "The kingdoms of this world [will] become the kingdoms of our Lord and his Christ" (Revelation 11: 15) and, for that reason, there will be no ravenous beasts (beastly governments ready to tear each other to pieces at the slightest provocation); for the kingdom of Christ will be a kingdom of peace.—See Isaiah 2: 4.

12. *What is meant by, "the redeemed shall walk there"—on the highway of holiness?—Isaiah 35:9.*

Ans.: It means that those who will walk up on the highway of holiness (the fully consecrated) will be redeemed or bought back from the bondage of sin and death by Jesus Christ, their nearest and dearest friend. The Hebrew word here translated redeemed is *gaal* and means the nearest of kin *empowered* as such to buy back his relative's lost estate. See Strong's concordance.

13. *Who are "the ransomed of the Lord" (V.10)?*

Ans.: "The man Christ Jesus gave himself a ransom for all to be testified [to all] in due time."1 Tim. 2: 5, 6.

14. *From where are "the ransomed of the Lord" to "return"?*

Ans.: First some of those on the broad way to destruction — death (Matthew 7: 13), shall be delivered from going down to the pit (the grave. See Job 33: 19-28). Afterwards, "All that are in their graves shall hear his voice and come forth". (John 5: 28, 29) Even the little children "shall come again from the land of the enemy"—death. —Jeremiah 31: 15-17; see also 1 Corinthians 15: 21-26.

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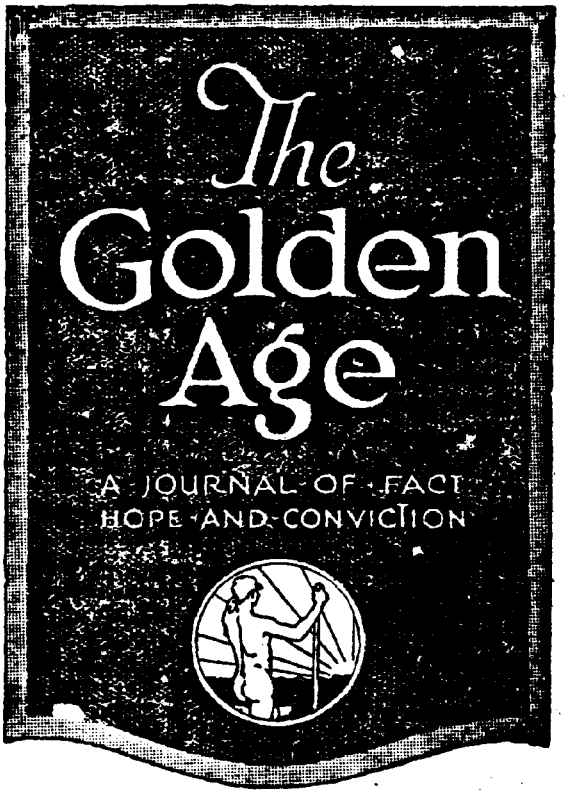

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Management of the Federal Reserve System

By Robert F. Grossell (U. S. Treasury)

THE decline in the value of our foreign trade, especially of the excess of exports over imports, which from $454,000,000 in December, 1920, dropped to $85,000,000 in April of this year, has had a most important bearing on our economic condition. Unless our surplus manufactured articles and agricultural products can be disposed of in the world's markets, the effect is sure to react in the form of depression on the economic fabric of the country.

It is claimed that there is in the world at the present time a surplus of cotton sufficient for its needs for two years. Certainly the condition of the cotton growers of the South is serious. During the war the price of cotton rose to 40c a pound, a rate which the cotton growers had never before dreamed of receiving. The money received by the grower for his crop at this price was in most cases promptly spent for automobiles, farm machinery, improvement of farms, or otherwise. When the time came for the cultivation of the next crop loans were usually secured from the banks for that purpose. The 1919 and 1920 crops were raised while prices for labor and other things were at their peak; and when the price of cotton declined to 15c and 12c a pound, the cotton grower found himself faced with the situation of disposing of his product at a price lower than that which it cost him to produce, and with very little demand for it. England has in the past purchased large quantities of our cotton, but since cotton has been raised so successfully in Egypt, a large part of that country's production finds its way to England, thus diminishing the need for cotton from the United States. Poland, Germany, and Czechoslovakia need our cotton, but have neither the money nor the credit to secure it. The result is that the farmers of the South are in many cases not able to meet the loans secured from banks on their crops.

To meet this situation the Federal Reserve Banks increased the time limit of agricultural paper from the ninety-day limit to six months, which of course could be renewed at the expiration of that period. In addition to this the War Finance Corporation has undertaken to furnish credit for the exportation of cotton to the value of several millions of dollars.

FARMERS ARE MISTAKEN

Undoubtedly the lot of the farmer at the present time is a hard one, and unquestionably they have grievances against banks, but the fault does not lie where they appear to place it. The special object of their attack is the Federal Reserve Banks. They want the Federal Reserve System reorganized with representation of farmers' interest on the Board. Their ideas have been expressed by the President of the American Farm Bureau Federation as follows:

"It is incumbent upon the bankers of this country so to adjust their business that the farmers may have opportunity to carry on without forced liquidation until the other fellow comes to his level of credit and income, or the farmer is again restored to his proportion in all adjustments."

Ideas of a similar nature seem to prevail in other quarters, that the banks so proportion their credits to prevailing prices as to stabilize markets, thus preventing the rise and fall of prices. The idea is harmful, as no body of men is able to fix prices of commodities, and especially with respect to their relation to each other. The bank which attempted this practice would soon find itself loaded with credits which it could not liquidate, and thus would be forced to close its doors as being unable to transact its normal business for lack of available funds.

The last three months of 1919 witnessed a very rapid expansion of credit, accompanied by

a decline in the cash reserves of the Federal Reserve Banks, due largely to the export of gold in settlement of balances accumulated during the war by South America and the Orient. Much of this undue expansion of bank credit was used for speculative purposes; and in November, 1919, an advance in the discount rate was made. But the expansion continued. In January, 1920, another advance in rate was made; and in May, 1920, the rate on commercial paper was advanced to 7 percent at four of the Federal Reserve Banks. These steps were successful in checking the rate of credit expansion in spite of the fact that gold began to come into this country as the result of European countries trying to maintain their credit in America and of the high premium commanded by the dollar in the money markets of the world.

In May, 1920, prices had reached a high level, but early in 1920 the collapse of the Japanese silk market indicated the coming of a turn in events. The public was no longer willing or able to pay the high prices demanded; and a decline in prices set in, at first gradual, later more rapid, affecting chiefly raw materials and farm products.

A NATIONAL SHOCK-ABSORBER

During the period of expansion, contraction, and depression the Federal Reserve System has acted as a moderator and shock-absorber, checking the rate of expansion in 1920, yet continuing to issue notes and to grant credits required by the business needs of the country, and later preventing the occurrence of a crisis by making gradual liquidations possible.

The experience of the last two years has demonstrated that the Federal Reserve System can stand up under a terrific strain, that it can moderate the impact of economic forces and make possible a transition from a period of reckless expansion to one of liquidation without a disastrous crash. At the same time events emphasize the fact that the Federal Reserve System can neither produce nor neutralize economic forces, but can only endeavor to moderate their ruthless effect on the economic structure of the country.

The discount rate of the Federal Reserve Banks generally six months ago was 7 percent; and the same rate was maintained by the Bank of England chiefly, no doubt, because of the dominating influence of this country in world finance. Within the last six months the discount rate has been lowered to 6½ persent, 6 percent, and recently to 5½ percent; and this change was followed by the Bank of England, the Bank of France, some of the Scandinavian banks, as well as by Swiss, Belgian, and other central banks.

Of course, this lowering of the interest rate makes for easier credits available for industrial enterprises and the speeding up of the business of the world.

EARNINGS NOT TOO LARGE

An erroneous impression exists in some quarters as to the earnings of the Federal Reserve Banks. Those earnings depend largely on the volume of their discounts with member banks and on the discount rate charged. The discount rates are determined by the banks, with the approval of the Federal Reserve Board, in accordance with credit conditions that prevail, while the volume of operations of the Federal Reserve Banks depends on the magnitude of the demand for accommodation by member banks, and the amount of credit available to satisfy the demand. The earnings of the banks should be considered in relation to the available funds at their disposal. The present paid in capital of the twelve Federal Reserve Banks is $102,263,000, and surplus $213,824,000. On the basis of capital alone the earnings for 1920 were 158.4 percent. But those rates of return are practically without meaning, for the Reserve Banks have at their disposal much larger funds on which they pay no interest and which practically cannot be withdrawn, that is, the reserve deposits of member banks. Those deposits, amounting on the average to $1,835,000,000 in 1920, represent the lawful reserves of the member banks and may not be reduced, except as the member bank's own deposits decline. When these deposits are added to the capital and surplus, the rate of return of the Reserve Banks on their operating funds is 7 percent.

But Federal Reserve Banks have another source of loanable funds, namely, Federal Reserve notes, which are obligations of the United States Government, and are issued to Federal Reserve Banks against gold or eligible paper, with the limitation that the Banks must keep 40 percent in gold against their note circulation. The franchise tax paid by the Banks may be considered as a return to the Government for

lending its credit to the Banks by guaranteeing the note issues. As related to the notes, net earnings of the Reserve Banks in 1920 constituted 4.7 percent. When all the Banks' loanable funds—capital, surplus, reserve deposits, and notes—are added, it is seen that their earnings constitute but 2.9 percent of the total.

In view of the public character of the Federal Reserve Banks, Congress provided that net earnings of the Banks in excess of 6 percent should be turned over to the Government as a franchise tax. Since Reserve Bank earnings are augmented by an increase in discount rates, and since these rates are determined by public policy, it is but fitting that the earnings above a moderate return on the capital invested should be turned over to the Government; and that is what is done. In 1920 $60,000,000 were paid by the Reserve Banks to the Treasury as a franchise tax.

NOT UNFRIENDLY TO FARMERS

Criticism has become quite general, among agricultural interests, of the Federal Reserve Banks that they are unfriendly to agriculture. It might be stated in connection with that view that the Federal Reserve Act provides for a limitation of discount of three months upon maturity of eligible paper, with the exception, however, that notes, drafts, and bills drawn or issued for agricultural purposes or based on livestock having a maturity not exceeding six months, may be discounted in an amount to be limited to the percentage of the assets of the Federal Reserve Bank to be ascertained and fixed by the Federal Reserve Board. Were the criticism above true, the Federal Reserve Board could easily have limited the amount of six months' agricultural paper which could be discounted by a Federal Reserve Bank to a very small percentage of its total assets. But on the contrary some years ago they fixed the percentage at 99 percent, which offers the fullest possible accommodation to agriculture; and the Board has never changed that percentage.

That heavy loans have been made to agricultural interests in the South is shown by the fact that the Federal Reserve Banks of Atlanta and Richmond were both heavy borrowers during the latter part of 1920 from other Federal Reserve Banks, and the Federal Reserve Bank of Richmond has shown loans as high as $25,000,000 from the Federal Reserve Bank of New York. The total rediscounts during the latter part of April, 1921, with the Federal Reserve Bank of Richmond by National Banks in South Carolina were $12,506,000. They had also borrowed $6,759,000 from the Federal Reserve Bank on their own collateral, so that the total accommodation granted to National Banks in South Carolina during the latter part of April, 1921, was $19,265,000, and the total amount loaned by the Federal Reserve Bank to all member banks in that state was on June 30, 1921, $21,105,000.

PERPLEXING SITUATION

Another factor of prime importance to consider in connection with the industrial depression at the present time is that of the breakdown of foreign exchange. The situation is perplexing and uncomfortable, and unless some remedy is devised to stabilize the foreign exchange market disaster may come in respect to international trade. At the present time the situation is working very favorably for the German merchant in that the German Reichsmark, normally worth .2382 in U. S. money, has now an exchange value of slightly over 1c, but its purchasing power in Germany is much more than that. This situation enables the German manufacturer to produce goods at a smaller cost than the same goods can be made in England, United States, or elsewhere. England herself is confronted with a threatened invasion of her own soil by German goods and is unable to make headway abroad against German competition. The situation has been stated in the words of an English manufacturer as follows:

"The astounding fact remains that America and Great Britain are the two countries now starving for orders, with millions of unemployed, while Germany, in which costs increased more than almost any other country, has order books filled to overflowing. America, with mountains of gold, is idle; Germany, with virtually no gold and with huge debts, is getting the trade of the world."

Until under some approved method the exchange question is settled satisfactorily, it is useless to hope for a resumption of international trade on the large scale which present world conditions demand and which a steady money market would be certain to insure. But the exchange question at the present time is a very large one and cannot be entered into in detail here.

Mismanagement of the Federal Reserve System

By John Skelton Williams, Ex-Comptroller of the Currency.

MY PURPOSE is to expose the errors that have been made in the administration and use of the Federal Reserve System and to demonstrate the consequences of them that those errors may be avoided hereafter, the operations of the System perfected, and its great purposes fulfilled.

The most important of these purposes is to assure equable and equitable distribution of the money supply of the country that it may be available where and when needed for actual production and legitimate commercial purposes and not accumulated in places and for purposes where it is not needed for legitimate uses, or is misused either to extort inordinate gain from need or to promote speculation, destructive to some, and adding nothing to the country's real growth and progress.

Fortunately, the facts and statements from both sides are of public record now, and will be printed in the proceedings of the Joint Committee of Congress investigating—especially from the standpoint of Agriculture—the administration of the Federal Reserve System.

SYSTEM DESPISES THE COUNTRY BANKS

The record shows that a year ago, in September, 1920, when agricultural sections were earnestly pleading for additional help, the national banks of the three big cities of New York, Chicago and St. Louis had received accommodations (nearly all from the Federal Reserve Banks) through rediscounts and bills payable, to the extent of 24 percent of their total loans and discounts.

At the same time the national banks known as the "*country banks*", that is to say, the banks outside of the Reserve and Central Reserve cities, had received accommodations in the shape of rediscounts and bills payable for only 10 percent of their total loans and rediscounts.

If the "country" banks had been granted accommodations for the same proportion of their total assets (excluding rediscounts) as the national banks in the three big cities, they would have received at least.....$1,630,000,000
instead of 596,000,000
which was the total amount of all the "rediscounts and bills payable" which all the "country" national banks in the United States owed on September 8,1920.

If that additional amount of credit, $1,034,000,000, had been supplied to them up to that time or during the ensuing twelve months, it is a fair assumption that our country might have been saved billions of the losses we have suffered, not only from shrinkage of values, but from the violent and sudden collapse, resulting in disturbance and disaster to producers, farmers and manufacturers without compensation and corresponding advantage to consumers.

SYSTEM DID NOT ASSIST PROPERLY

I will now submit certain official figures from the annual report of the comptroller of the currency, submitted to the Joint Committee of Congress by me on the 2nd and 3rd ultimo (Page 222, Comptroller's report for 1920)

Comparison of the loans and discounts and of money borrowed by rediscounts and bills payable on September 8, 1920, by the National banks of the three cities of New York, Chicago and St. Louis, as compared with the "country" National banks; that is to say, all National banks outside of the Central Reserve and Reserve cities.

Sept. 8, 1920	Total loans and discounts to all customers rediscounts) (including	Accommodation obtained by rediscounts and bills payable	Ratio money borrowed to total loans
New York, Chicago and St. Louis	$3,695,000,000	$896,000,000	24.2%
"country" banks	5,853,000,000	596,000,000	10.2%

These figures show that, although the "country" banks were carrying $2,158,000,000 more of "loans and discounts" than the national banks in the three big cities, yet the accommodation which they had been able to get from the Federal Reserve Banks *whose principal function is to extend aid in times of emergency and stress*, was actually about $300,000,000 less than the accommodation granted to the national banks in the three big cities.

Nearly all the money borrowed by *all* national banks was obtained from the Federal Reserve Banks, and in making this comparison, I am assuming that the *proportion* of their total borrowings obtained by the "country" banks from their Federal Reserve Banks was the same as the proportion of their total borrowings which

the banks in the three big cities got from their Federal Reserve Banks.

The official figures also prove that the accommodations obtained by the "country" banks (nearly all of which were obtained from the Federal Reserve Banks) in September, 1919, were $60,000,000 less than the accommodations obtained by the national banks in the three big cities at the same time.

By September, 1920, *the 45 national banks in New York, Chicago and St. Louis were being accommodated* (nearly all from Reserve Banks) *with $300,000,000 more than all the 7,673 "country" national banks throughout the U. S.*

Comptroller of the Currency Crissinger's official statements show that as late as April 28, 1821, the Federal Reserve System was still actually lending to the 45 national banks in New York, Chicago and St. Louis (over 96 percent going to the banks in New York city and Chicago) on bills payable and rediscounts, *in proportion to their total resources* approximately *twice as much as the System was lending at that time to all the "country" national banks,* then aggregating 7,732.

I appeal to the same record to furnish, if desired, further convincing proof of my charges against the Federal Reserve Board and some of the Federal Reserve Banks that the resources of the System were distributed unequably and improvidently, so that great banks at the financial centers were lavishly supplied with money for use as they saw fit, while "country" banks and their producing customers were cramped and crippled.

In my testimony before the Congressional Committee I showed that *four* or *five* large banks in New York city were borrowing at one time from the Federal Reserve Bank as much as *four or five thousand* banks, including both country banks and the larger banks in important western and southern cities, were borrowing from five Federal Reserve Banks, embracing in their respective districts twenty-one great states.

MEAGER AID FOR FARMERS

The Federal Reserve official bulletin of December, 1920, throws light upon the extent to which the Federal Reserve Banks were accommodating the agricultural interests of the country in crop-moving time in 1920. Page 1346 of the bulletin referred to shows that at the end of October, 1920, the 12 Federal Reserve Banks held of "discounted and of purchased paper" a grand total of ..... $3,100,000,000 of which the "purchased" paper was 299,000,000 nearly all "bankers' acceptances" it is understood mainly New York city banks. But of the aggregate of $3,100,000,000, the total of "agricultural paper" and of "livestock paper" held by all the twelve Federal Reserve Banks, was only ..... $240,000,000 which is less than 8 *percent* of the total accommodations granted by the Federal Reserve Banks.

The 8 percent of the total accommodations granted by the Reserve Banks upon "agricultural and livestock paper" seems very small when we consider that the farmers now represent about 43 percent of our population and when the aggregate value of farm property, according to the last census, is about $77,000,000,000.

From October, 1919, to October, 1920—between these particular dates—the twelve Federal Reserve Banks did INCREASE the amount of their discounts and bills payable with the member banks. The total *increase* in the average amount of all discounted paper held by the Reserve Banks in the 12 months from October, 1919, to October, 1920, was ..... $712,000,000 But an analysis shows that 72 *percent of this increase,* or say ..... 512,000,000 was dispensed by the Federal Reserve Banks of *New York, Chicago* and *Cleveland,* while the total increase granted in that period by the Federal Reserve Banks to all member banks *in nine other great districts,* embracing over 90 *percent* of the total area of the continental United States was only ..... $200,000,000, or 28 percent of the total increase; 72 *percent of the increase* being dispensed by Reserve banks in the three districts covering less than 10 *percent* of the territory.

The official figures also show that one time last year the Federal Reserve System was lending to four banking institutions in New York city an aggregate of about.....$480,000,000.

The loans made to these four banks in New York city amounted to approximately *twice as much as the maximum amount loaned at any time during the year* 1920 *on "agricultural and livestock paper" by all twelve Federal Reserve Banks.*

And yet in the face of these facts we find officials of the Federal Reserve System giving the most solemn assurances that the resources of the System have been equitably and impartially distributed!

SYSTEM PLEADED WITH IN VAIN

In September and October, 1920, farm organizations and cotton growers, other business men and Senators and Congressmen held repeated conferences with the Federal Reserve Board and pointed out the disastrous consequences of their policies and urged a relaxation of the pressure which was being exerted. I besought my colleagues to listen to the arguments which were so forcefully presented to them, and to revise their policies before it should be too late.

In a letter to the governor of the Board of October 18.1920, I said:

The plans and policies which have aided in bringing about deflation in the great staple commodities *should be at once taken up for consideration and revised as far as may be necessary to meet present and changed conditions. If this is not done speedily, I am fearful as to the consequences which may ensue.*

Three days later, in a letter to the Secretary of the Treasury, who was the Chairman of the Federal Reserve Board, I said:

The strain upon the business fabric of the country is, in some respects, unparalleled, and I do feel that the *time has come for the exercise of such salutary and constructive powers as may be at our command.* * * *

The situation * * * has become more aggravated of late, and unless relief can be found, an increase in bank failures, I believe, will be inevitable.

The revival of the War Finance Corporation would provide, in my judgment, a much-needed steadying influence at this time.

I continued to remonstrate against the Board's unwise policies, both in Board meetings and in written communications. In a letter to the Governor of the Board, January 17, 1921, I said:

It is entirely true that I wish to go on record. * * * I wish to be recorded definitely as having done my utmost to urge our Board to saving or palliative action and consideration for the troubles of the public and thereby at least free myself from the *censure that will fall on us with crushing force if we omit any possible effort to mitigate present and real suffering or to avert disaster,* although the consideration of personal exculpation is, of course, slight and negligible in comparison with my main purpose and hope, which are to obtain from the Board some prompt and effective action for relief.

MERCILESS PRESSURE BY THE SYSTEM

I now ask your attention to the manner in which the Federal Reserve Board responded to the earnest pleas for relief and a revision of their contraction policies, which were made to them September and October last. You will see that their answer was practically—*more pressure—contraction—deflation!*

On October 15, 1920, the total amount of "bills discounted and paper purchased" by all twelve Federal Reserve Banks amounted to	$3,092,000,000
By November 19, 1920, this amount had been contracted by	145,000,000
leaving the total	2,947,000,000
By December 17, 1920, the *reduction* as compared with October 15, 1920, amounted to	263,000,000
the Reserve System continuing to call in loans. By January 21, 1921, the total amount of discounts and purchased paper which the Reserve Banks had outstanding had been reduced as compared with October 15 by	443,000,000
By February 18, 1921, this contraction amounted to	562,000,000
By March 18, 1821, the Board's policies had caused a *reduction* in discounted and bought paper amounting to	746,000,000
On April 29, 1921, the Board in reporting the complete "success" of the policy of deflation and contraction showed that the total amount of bills discounted and paper purchased had been reduced to	2,167,000,000
which was an actual *contraction* since October 15, 1920, of	$925,000,000

During the 5½ months between November 17, 1920, and April 28, 1921, while the Reserve System was forcing member banks at ruinous costs to *pay up* or reduce their loans with the Reserve Banks by the sum of $780,000,000, the withdrawals of deposits which the national banks alone had to meet, in that particular period, was $2,110,000,000, in addition to the *shrinkage in deposits* of $905,000,000 which *had already occurred*, during "deflation", in the 10½ months from January 1, 1920, to November 17, and the agricultural and business interests of the country, as a natural consequence of such

drastic and destructive pressure, had been dragged into the depths of the greatest depression this country has ever seen.

The morning papers tell us that according to Government estimates about *six million* unemployed and hungry men and women are now walking the streets looking for work.

These may be ascribed as some results of the Federal Reserve Board's "successful" policies.

On January 1, 1920, the total deposits of all national banks in the United States amounted to	$17,866,000,000
At the time of the call, April 28, 1921, the total deposits of all national banks were.....	14,851,000,000
This shows the terrific shrinkage in sixteen months of.....	3,015,000,000
On January 2, 1920, the total amount of "rediscounted and purchased paper" held by the twelve Federal Reserve Banks was	2,805,000,000
On April 28, 1921, the total amount of bills discounted and purchased paper held by all the twelve Federal Reserve Banks was	2,167,000,000
These figures prove that in the "deflation" period from January 1, 1920, to April 28, 1921, the national banks of the United States were required to meet a withdrawal of deposits amounting to the huge sum of.....	3,015,000,000

The only means they had for meeting these huge withdrawals without drawing down their reserves, was, *first*, by selling their Liberty Bonds and other securities; *second*, by enforcing the payment and collection of loans; *third*, by borrowing money, practically the only source to look to being *the Federal Reserve Banks*.

SYSTEM SHOULD HAVE AIDED BORROWERS

It was the purpose and theory of the framers of the Federal Reserve Act that in such a crisis as that through which we have passed the Reserve Banks should aid by extending the needed credits and prevent the slaughter of Liberty Bonds and other securities, and the wholesale calling in of loans. But we find here that during this precise period, the twelve Federal Reserve Banks instead of *increasing* accommodation to enable banks to meet the enormous withdrawals of deposits without forcing borrowers to the wall, and without exacting the payment of loans, not only refused to grant the increased accommodations so obviously needed, *but called in their outstanding loans and discounts to the* extent of $638,000,000 net, between January 1, 1920, and April 28, 1921. These are cold historical facts which the Federal Reserve Board cannot deny or shake.

It should be noted that the withdrawals of deposits to which I have referred, of $3,015,000,000, applies only to the national banks. It is quite probable that the reduction in the deposits of state banks and trust companies amount to as much again, making the total probable reduction of deposits in the period named about *Six Billion Dollars;* and while this huge reduction in deposits was straining the banks, the Federal Reserve System instead of easing the situation by at least refraining from calling in loans, actually contracted its advances to both national and state banks and trust companies from $2,805,000,000 in January, 1920, to $2,167,000,000 in April, 1921.

A NATIONAL SCANDAL

I am told that a member of Congress recently described the attitude of the Federal Reserve Board succinctly as follows:

"If you accuse the Board of having brought about this great debacle, the members deny that they are in any way responsible, but if you congratulate the Board on having knocked the bottom out of the markets and on having raised the gold ratio to a point that is in itself a national scandal, they one and all take off their hats, bow solemnly and say: 'We thank you. We did it.'"

In two speeches, one on April 15, 1921, before the People's Reconstruction League at Washington, and the other at Augusta, Ga., on July 14, before the Board of Commerce, I made public certain facts in regard to the methods and policies of the Federal Reserve Board and the operations of the Federal Reserve Banks, which resulted in the prompt introduction in both Houses of Congress of resolutions calling for an investigation of the Federal Reserve Board.

The Board then got busy. On the night of July 19, 1921, the Board gave to the press a six-hundred word statement in which, in expressing their tender sympathy for the people in the crushing losses which had been sustained, following the carrying out of the policies of "Deflation" they said:

"The Federal Reserve Board and the Federal Reserve banks recognize the urgency for rendering all proper assistance to these important interests (cotton producers and dealers) *during such abnormal times,"*

and made the much belated announcement, that effective at once:

"The Federal Reserve banks, in addition to credits already extended, are able and stand ready to extend further credit for the purpose of harvesting and marketing the coming crop in whatever amount may legitimately be required."

Thereupon about July 31, rates on agricultural and commercial paper were reduced from 6 to 5½ percent *in four Federal Reserve Districts* including Boston, New York, Philadelphia and San Francisco.

On July 29th, 1921, the President issued a statement from the White House regarding measures which had been taken for the relief of the financial and business situation in which he said:

"Perhaps the most important development has been the action taken by the Federal Reserve banks in reducing discount rates. This action is calculated to relieve the stagnation of business." * * *

THE SYSTEM RETREATS

July 26 had been set by the Joint Congressional Commission as the day for me to appear before them in connection with the criticisms which I had made against the Board's policies, in my Augusta, Ga., speech, but at the last moment and after I had arrived in Washington for the purpose of going before the Joint Committee, the hearing was adjourned for one week —as I am informed, at the urgent request of the Reserve Board. Commenting upon my invitation to attend and the adjournment for a week, the *Manufacturers Record* of August 11, 1921, said, editorially:

"Instantly, we may say, following news that there would be a Congressional investigation, the Board drew over its lion's skin the mantle of a lamb.

"It would not be able to answer Mr. Williams on the date originally set for the hearing, it averred, but it could a week later.

"This significant fact stands out: Mr. Williams, reinforced by public opinion from all over the United States, had scored a tremendous victory before he even took the witness stand. His Augusta speech had forced the issue.

"Rather than meet it, the Board hurriedly and drastically reversed itself all along the line. It (a) saw that rediscount rates were cut; (b) abandoned the system of graduated rates; (c) receded from drastic liquidation of farm products, urging the various Reserve banks to be liberal hereafter and not to force on the market commodities for which only ruinous prices could be got."

I could go into detail indefinitely with instances and incidents involving tens and hundreds of millions of dollars, all cumulative evidence of the truth of my accusations. It is not necessary, I think, to do this. I will content myself with the general statement that each of the specific instances heretofore cited by me in support of the charge of discrimination, harmful in the end to those in whose favor it was exercised, as well as to those who suffered more immediately by having it directed against them, is a demonstrated, incontestible fact, and that the records show it.

It may be worth while, however, to include in this statement a brief summary of a few of the specific criticisms which I have made against the administration of the Federal Reserve System, the absolute correctness of which the official records prove.

DISCRIMINATES AGAINST SMALL BANKS

The records establish, among others, the following facts:

1. While certain big banks were favored with huge loans at low interest rates, small country banks were charged extravagant and usurious rates—an instance being given of the exaction of an average of 45 percent interest from a small country bank for a two-weeks loan of $112,000 in September, 1920, the interest charged on part of that loan by a Federal Reserve Bank having been actually as high 87½ percent per annum.

2. The Board, after seeing the hardships imposed by the so-called "progressive" interest rate, voted down my resolution to limit interest to 6 percent and also defeated another resolution which I offered to limit interest to 10 percent.

3. The Federal Reserve Bank of New York made its biggest loans to institutions, some of whose executive officers were large borrowers, not only from their own banks, but from other banks which were also big borrowers of the Reserve System. I cited one case where the chief executive officer of a certain banking institution, a heavy debtor of the Reserve Bank, was borrowing for the benefit of himself and family, *largely on speculative securities,* millions of

dollars, or more than his bank was lending to all of its national bank correspondents throughout the country. In my annual report to Congress I have recommended that banks be prohibited from lending to their own active officers.

4. The Reserve System loaned at times to big favored banks as much as $145,000,000 or more to one bank, while small banks in other parts of the country were being denied accommodation. Small banks in various parts of the country were also required, contrary to the spirit and provisions of the Federal Reserve Act, to put up a heavy margin as additional security for their discounted paper, the margin exacted amounting sometimes to from 50 to 200 percent. I directed attention to the case of one country bank which claims to have been compelled to suspend by its Reserve Bank. After paying exorbitant interest rates as long as it could, and after it had been stripped of its assets by the Reserve Bank's demand for "excess security", the bank was forced to close and is now demanding that the *Federal Reserve System* pay its depositors in full. The official records also contain instances of two other national banks in another reserve district closed by the high-handed action, as I was reliably informed, of a certain Reserve Bank official.

LOAN TO SYSTEM DIRECTOR

5. Not only were the funds of the Federal Reserve System extensively loaned to banks whose executive officers and directors were big borrowers, but the records show that one of the banks *borrowing most heavily from* its Reserve Bank was lending last autumn to a certain large borrower, who at that very time *was also a director of the Federal Reserve Bank of New York, over five million dollars* (including a dummy loan of over $3,000,000)—mostly on highly speculative securities, while farmers and the "country" banks were even then begging for relief and enduring ruinous losses because of the credit restrictions of the Reserve System.

6. The official figures show that in September, 1920, the Reserve System was actually lending to the 45 national banks in the three big cities of New York, Chicago and St. Louis about three hundred million dollars ($300,000,000) more than the System was lending at the same time to the 7,673 "country" banks in all the 48 States of the Union.

7. At the beginning of August, 1920, national banks in New York city which were borrowing heavily from the Federal Reserve Bank were lending for correspondents on so-called Wall Street Loans, largely for stock speculations, over $500,000,000 coaxed thither largely by the high rates speculators would pay.

8. In addition to the money the New York national banks, members of the Reserve System, exclusive of the state banks and trust companies, were lending on call for their correspondents and customers they also had on deposit to the credit of their correspondent banks in all parts of the country approximately $900,000,000 more, although the total sum which the New York national banks were lending to all other banks throughout the country was considerably *less than one-fourth* of that sum.

9. The Federal Reserve Bank of New York in the summer of 1920 loaned at 6 percent or less to a member bank, which about the same time loaned a customer, the head of a large manufacturing company, on his personal note, well-secured by the stock of his company, several hundred thousand dollars for which accommodation the member bank exacted in interest and commission the equivalent of about 200 percent per annum on the net amount loaned by it. The loans were paid within six months.

SYSTEM "DEFLATES" LIBERTY BONDS

10. Contraction policies of the Reserve Board have been largely responsible for the forced sales of Liberty Bonds and Victory Notes and the ensuing depreciation in their market value. The shrinkage in value of these securities since the Board put into effect its deflation policies is estimated at more than *a thousand million dollars* ($1,000,000,000) and has caused ruinous losses to many of the twenty million patriotic men, women and children who subscribed to the bonds upon the understanding that they would be an acceptable collateral at banks for loans at low interest rates.

11. In November, 1915, a deliberate effort was made by certain members of the Federal Reserve Board to close up or remove the Federal Reserve Banks in three or four important districts, but the execution of this scheme was prevented by the prompt action of President Wilson, Secretary McAdoo and the Department of Justice.

12. About January 1, 1920, the New York Reserve Bank was lending an amount equal to

nearly six times its own capital—that is, six times the capital of the Reserve Bank of New York, to one member institution. This one borrower was thus getting nearly *twice as much* from the Reserve System as the aggregate amount of loans and discounts which the Federal Reserve Bank of Dallas at that time was lending *to all of its member banks* in that great district, including Texas and parts of Louisiana, Oklahoma, New Mexico and Arizona.

The newspapers say that Governor Strong of the Reserve Bank of New York tried, before the Congressional Committee, to explain the loan of $130,000,000 to this institution on the ground that the borrower held $112,000,000 Government securities, but this excuse won't do, for in my letter to the Governor of the Federal Reserve Board of January 28, 1920, I pointed out that according to the bank's *own sworn report,* the total amount of *Liberty Bonds and United States Certificates owned by that institution was less than* $26,000,000.

The loans to a bank's officers are sometimes made at reduced or "family" interest rates, carried indefinitely and not "called", while other borrowers engaged in legitimate and productive business are required to make peremptory payments, regardless of the sacrifice and sometimes the ruin which the compliance with the bank demands may involve.

If the officers of the Federal Reserve Bank of New York granted these huge accommodations knowing the use to which certain of these institutions were putting the funds under their command, their officers were culpable for aiding and abetting in a misuse of Federal Reserve money. If they made these enormous and exceptional loans without being informed as to the use which was being made of the money, and without an independent examination of the borrower, after the repeated warnings which the Comptroller of the Currency had given to the Federal Reserve Board that such an examination ought to be made, they are guilty of gross negligence. There is no escape from these conclusions.

SYSTEM RUN EXTRAVAGANTLY

The records also show, I believe, most indisputably, that the Federal Reserve Bank of New York has been and is being run on an extravagant basis. The newspapers recently reported plans submitted by the New York Reserve Bank for the construction of a new and sumptuous bank building, estimated to cost $16,000,000—probably more than the total cost of the White House at Washington, the Treasury Building and a half a dozen of our State Capitols. As an indication of the extravagance with which the Federal Reserve Bank of New York is being run, I showed that the salaries paid to its "officers" alone, exclusive of other employés, were increased from $93,000 in 1916 to over $400,000 in 1920. The salary roll of the New York Reserve Bank from 1919 to 1920 actually increased $773,000, despite the "deflation" in business.

It appears that the salaries paid by the New York Reserve Bank to two dozen of its "officers" (including its high-priced "publicity" officers) aggregate about $400,000 or more than the aggregate salaries paid by the Government to *fifty-two United States Senators from all the States east of the Mississippi River.* I have been told that a large majority of these "officers" never got over $1,500 to $2,000 until they came to the Reserve Bank, and their salaries have been raised rapidly from 100 to 500 percent out of public moneys.

To make a further comparison, the aggregate salaries now being paid to *twelve,* or say one-half of these two dozen officials, exceed the total salaries of the President of the United States, the Vice-President of the United States, the Chief Justice of the Supreme Court, all ten members of the Cabinet and seven United States Senators—all combined.

LEFT TO RUN ITSELF

Governor Strong, who appeared before the Congressional Committee as an expositor of the policies followed by the Federal Reserve Board and the New York Bank during 1920 was abroad nearly the whole of that fateful year. He left in March or April, 1920, and did not return until January, 1921. His statements as to what was happening in his bank during that period must, therefore, be second-hand, as he could have had no personal knowledge of the practices followed.

He promised the Congressional Committee nevertheless to "dispose of the charges finally and conclusively" and I am content to have a discerning public decide how far he has succeeded in reconciling the clearly established facts with a sound, impartial and sagacious policy.

In connection with the mismanagement of certain banking institutions, and the operations of their officers, which it became my duty as Comptroller of the Currency and member of the Federal Reserve Board to criticize and endeavor to correct, I beg leave to quote here the following extract from my recent address at Augusta, Ga.:

I have no hesitation in telling you that as far as I am able to see, the decent and conservative banking element in New York City, as everywhere else, regards just as I do, and as I know you do, the operations and methods of certain big speculators, all the more dangerous because of the prestige given them by their official positions, who have made playthings of the funds of other people, and the performances of accidents, and sons of somebody who have used the wealth and power intrusted to them to defy the moralities and decencies. When the stockholders understand how their confidence has been abused, there will be radical changes in the personnel of some of our big banking institutions.

SERIOUS ERRORS AND MISTAKES

The record has been made and I stand upon it. My object in pointing out the serious errors and mistakes for which the present administration is, in my opinion, responsible has been to prevent their recurrence, for no one can believe more earnestly than I do in the value of the Federal Reserve System if it is managed in the interest of all of the people all the time.

As to the past, the big and general fact is that the System failed to function as it should have done and could have done with proper guidance at a critical time, and this failure—not of the System but of its administration—I believe, has caused fearful losses and great suffering.

When I was before the Joint Congressional Committee a month ago, Representative Ogden Mills of New York, a member of the Commission, asked me about certain facts in connection with one of my charges, but as soon as he found that a reply would incriminate certain persons, he shouted: "I withdraw the question". Someone in the audience called out: "What about the public?" But the question was not permitted to be answered.

Let me say in conclusion that I challenge the Federal Reserve Board or any member of the Board to deny specifically any one of these charges and to support such denial. I am prepared to point to the proof of them.

I also submitted to the Joint Congressional Committee certain constructive suggestions for legislation which I believe would be distinctly helpful to the country if favorably acted on by Congress.

American Multi-Millionaires

INFORMATION which has been long desired by persons seeking to be informed on economic topics — especially the distribution of wealth among the American people — is at last available in a work recently published.

The authority who vouches for the reliability of the information is Henry H. Klein, who held the position of first deputy commissioner of accounts of the city of New York. Mr. Klein has, by reason of his position and his occupation of public accountant, been in a position to acquire what may be considered as nearly first-hand information on the topic of which he treats as anyone who has brought his information to the attention of the public.

The foreword to "Dynastic America and Those Who Own It" runs:

"During the past quarter of a century, in fact since the Civil War, a power has grown up in this country that is greater than the government. It is the power that Abraham Lincoln warned against and that Theodore Roosevelt called the 'Invisible Government'. It is the power of great Wealth, lodged in the hands of the Few, wielded for their benefit and against the interest of ALL the people.

"Here for the first time is told who constitutes that Great Power. Here is shown who those individuals are and of what their wealth consists. Here are shown the details of their possessions, and the fact that excessive private fortunes are in the hands of the second, third, fourth and fifth generations, who exerted little or no effort to obtain them."

According to the analysis made by Mr. Klein America is ruled now by certain dynasties. These are dynasties of enormous wealth, which are now seen to descend from father to son. The analysis shows the following dynasties in this country:

The Dynasty of Oil.	The Railroad Dynasty.
The Steel Dynasty.	The Dynasty of Ships.
The Coal Dynasty.	The Dynasty of Tobacco.
The Beef Dynasty.	The Dynasty of Rubber.
The Copper Dynasty.	The Dynasty of Sugar.

The Dynasty of Gas, Electric Light and Traction.
The Dynasty of Telephone and Telegraph.

The Dynasty of Gunpowder and Firearms.

"There are scores of lesser dynastic rulers," adds Mr. Klein, "whose wealth is estimated in the tens of millions, but whose rulership is only subordinate to those of greater fortune."

In the section on the estimated wealth of the richest families some interesting and important information is brought out for the first time. The estimates are made, not on individuals in families, but on the families. Some of them are:

$2,500,000,000—Rockefeller, John D.
$500,000,000 each—Astor, DuPont, Guggenheim, Vanderbilt.
$400,000,000 each—Harkness.
$300,000,000 each—Mellon, Pratt, Weyerhauser.
$200,000,000 each—Armour, Ford, Goelet, Morgan, Payne-Whitney, Rockefeller, (Wm.).
$150,000,000 each—Baker, Brady, Carneigie, Clark, Field, Frick, Gould, Harriman, Hill, Swift, Taylor-Pyne.

In addition are shown 14 families owning $100,000,000 each; 21 owning $75,000,000 each; 83 owning $50,000,000 each; and 361 owning $20,000,000 each. The multitude of small fry owning under $20,000,000 each is not even shown, but a recent government report states that the total number of millionaires is now over 50,000.

A detailed schedule is given of each of the largest estates which have been inherited, and of the ramifications of the control of the steel, copper, oil and many other industries. It is made plain how the banks are controlled and by whom. Chapters appear showing the great fortunes engaged in foreign trade, how the politics of the country are controlled by those of excessive fortune, and giving statements by prominent men to the effect that private fortunes of such magnitude are an injury to the country.

Concerning the activities of the dynasties of wealth in connection with elections and political affairs the new book has this to say:

"The moneyed interests began their campaign for President in 1920 with the Congressional election of 1918. They spent more than $2,000,000 to elect a Republican Congress in 1918, and planned to turn the country Republican in 1920. Among the largest contributors to the Congressional fund were the Rockefellers, Armours, DuPont, Deering of the Harvester Trust, Colt of the Rubber Trust, Schiff, Hanns and others of excessive fortune and large corporate connections.

"In anticipation of internal difficulties, they sought the nomination and election of General Leonard Wood. The shocking campaign fund disclosures before the National Convention, defeated General Wood and Governor Lowden of Illinois for nomination. The disclosures before the Senate Committee showed that $1,773,000 were spent to make General Wood the candidate, and that this money was contributed by William Cooper Proctor of Proctor & Gamble, a director in the Rockefeller-National City Bank; Edward L. Doheny, the California Oil magnate; Ambrose Monell of the Nickel Trust; H. F. Sinclair, oil man; H. M. Billesby, traction magnate; W. B. Thompson, copper magnate; Dan R. Hanna, E. E. Smathers, A. A. Sprague, John D. Rockefeller, Jr., William Wrigley, Jr., C. D. Shaffer, William Loeb, Jr., and others. Mr. Loeb, who is employed by the Guggenheims, contributed $225,000 for others.

"The Lowden primary campaign fund was $414,000, most of it contributed by himself. He married a daughter of the late George R. Pullman, who left $30,000,000 to the family.

"The Republicans acknowledged spending $4,000,000 to elect Harding President in 1920, and after election announced a deficit of $1,300,000, making a total of $5,300,000. They started to collect a campaign fund of fifteen million dollars, according to Governor Cox, Democratic candidate for President, and the chances are that at least half that sum was collected. The Democrats acknowledged spending $1,300,000. The chief contributors to the Republican fund were those who contributed so liberally to the Republican primaries, besides others, who previously contributed to local, state, and national campaign funds.

"More than three million dollars were spent in state campaigns in 1920, according to public records, and $800,000 to elect Congressmen, making a total of $10,400,000 for national, state and congressional candidates, besides $3,000,000 spent in behalf of ambitious candidates who sought the nomination of President, a grand total of $13,400,000 for political purposes in 1920.

"It is evident that excessive private fortunes in the hands of the few, are used to elect 'friendly' candidates to public office. The conduct of public officials elected with the aid of these funds is open to grave suspicion. Under the administration of Theodore Roosevelt as President, the trusts came to their fullest development and power. The prosecution of the Standard Oil Company, which resulted in a fine of $29,000,000 which was never paid, was charged as 'spite'.

"The 'protection' of private monopoly under President McKinley and President Taft was considered a return for campaign expenditures. The same situation is believed to have been true under President Wilson. Cyrus McCormick, head of the Harvester Trust, was sent to Russia as a member of the Root Commission at the time Harvester interests were threatened in Russia. The appointment of Penfield and Morgenthau to ambassadorship was regarded as return for campaign

contributions. The brazen 'deportation' of its own employés by the Phelps-Dodge Company in Arizona, when the former went on strike, was explained by the friendly relationship existing between those who own the company and contributed heavily to the Presidential campaign fund, and the Administration, though President Wilson caused an investigation and indictments were found.

"It is evident that excessive private fortunes menace republican institutions and debauch elections. Several years ago a law was passed making it a crime for corporations to contribute to campaign funds. What difference does it make whether corporations or those who own them contribute?

"In exposing the activities of the Beef Trust in governmental affairs, the report of the Federal Trade commission in 1918 (page 37) charges that the funds of the packers were used:

"'To employ lobbyists and pay their unaudited expenses; to influence legislative bodies; to elect candidates who would wink at violations and defeat those pledged to fair enforcement; to control tax officials and thereby evade taxation; to secure modifications of governmental rules and regulations by devious and improper methods; to bias public opinion by the control of the editorial policy through advertising, loans and subsidies and by the publication and distribution at large expense of false and misleading statements.'

"The National Security League, whose political activities were condemned in a congressional committee report in 1919, collected a fund of $1,000,000 from those who are among the largest contributors to political campaigns. John D. Rockefeller contributed $35,000."

The last named organization was extremely active during the World War and during the "red scare" for a year or two after the war, publishing the statement repeatedly, to allay popular distrust, that it was governed solely by "patriotic" motives. From reports that filtered in it was charged with responsibility for persecution of harmless religionists who differed in belief from some of the clergy who become members of the League. It is not forgotten that when some army officers came back from the war they found a fund of over $250,000 assembled apparently by the efforts of friends in the New York financial district, and that this fund had something to do with the organization of the American Legion, an organization which contains many very fine men, but which has been charged with no small amount of mob activity directed in the majority of instances against persons for whom Big Business does not entertain friendly feelings.

This book of Mr. Klein's is one of the few works that should find a place in the working library of persons that wish to understand the existing situation.

Mr. Klein's Book

AS SOME readers of the article about Mr. Klein's book, "Dynastic America, and Who Owns It," may wish to know how to get it, the book is sold at $2.00 by Henry H. Klein, 158 East 93d St., New York, N. Y.

Increasing Use of Radium Appliances

READERS of THE GOLDEN AGE may be interested to know that the use of radium curative appliances described in our columns from time to time is on the increase, and, as a rule, the results obtained are excellent.

Dr. Coolidge, of Los Angeles, who was physician to Judge Rutherford during his serious illness from pneumonia in the spring of 1919, and who used the radioactive pads upon him with such good results at that time, is our authority for the statement that, in addition to the Radium Appliance Company of Cincinnati, heretofore mentioned in our columns, similar companies have opened headquarters at 1626 Arch St., Philadelphia, Pa., and in the Marbridge Building, at Broadway and 34th Street, New York.

THE GOLDEN AGE is not championing any school of medicine, or any system of treatment of the sick, but when it finds something that seems to be really helpful to suffering humanity is willing to do what it can to boost it along. Dr. Coolidge is a greatly respected and very able homeopathic physician. He has used the radioactive pads with good results and writes:

"I have been led into this work in the way that to me looks most natural and unavoidable. I accept it as my mission now, believing that it is one of the needs of our times and that great good will come through the knowledge and uses of radium by the Degnen method. It is so entirely rational and such benign and logical employment of a force in nature, equally potent for evil as well as good. And radium is such a force if left to haphazard chance or its natural curative properties confounded with its terrific chemical power."

Administration of the City of New York *By Mayor John F. Hylan*

MR. EDITOR:

There is so much distortion of the facts by many of the larger newspapers of this city that I am writing a personal letter to you, believing that in a spirit of fairness you want your readers to know the truth. I know that a message spread through the columns of your paper will reach the homes of those who are the bulwark of this community. In order that your readers may know what this administration is doing, let me briefly relate some of the activities of the Board of Child Welfare and the Department of Public Welfare.

The Board of Child Welfare has established a system of caring for fatherless, dependent children that is now recognized as a model for other communities. The Board makes an allowance to widowed mothers of good character for minor children who would otherwise become public charges. Seven thousand five hundred widows and twenty-three thousand children have been beneficiaries of this work. It is this Board which steps in as foster parent and throws a protecting arm around the helpless little ones when the breadwinner of the family is gone and the children left fatherless. The allowance which the Board grants to deserving widowed mothers helps to keep the little home groups around their own firesides and provides against the home being broken up and children scattered in institutions.

Under the present administration of the Department of Public Welfare the institutions of the city are well kept and the dependent sick and poor in municipal hospitals and other institutions are given the best possible food, medical care and attention.

When this administration took office we found many of the buildings under the jurisdiction of this department in a wretched and dilapidated condition: windows broken or entirely out, roofs leaking and plaster and ceilings falling down on inmates. These buildings have been put in excellent condition and inmates now occupy them in comfort and without danger.

In the past, while high prices were paid for foodstuffs, the city was not always getting good food or the quality for which it paid. Today the city gets the high quality of food for which it pays.

Patients in the city hospitals and institutions now have the advantage of specialists in the different branches of medicine.

The Department of Public Welfare has again established pleasant relations with various private charitable institutions included in the budget and the other municipal and state departments engaged in welfare work.

The readers of your paper will be interested to know that the Mayor's Committee on Rent Profiteering, which was the first of its kind in the United States, acted with such energy and good judgment that cases affecting over 200,000 tenants in distress were relieved, no landlord oppressed and the overcrowded courts saved from congestion.

And may I say in conclusion that the City of New York was never more healthy, freer from vice, gambling and other forms of lawlessness than it is today.

Industrial and Financial Unrest *By Gregory Voyentzi*

THE magnitude and seriousness of the present industrial and social unrest is almost indescribable. Millions of workers are unemployed; business as a rule is in a gloomy condition, with a great many failures; and the public wonders as to the causes of this unrest.

Children are forced to go hungry; and millions are described as being under-nourished or dependent on charity in these great United States, where we claim to have the largest gold reserves ever held in any country in the world's history, with enough food and clothing to feed and clothe the entire world. The people are eager to sell their labor in order to obtain the necessities of life; yet despite all of these advantages they are left to live a life of misery and despair.

Conditions are so desperate that hundreds of World-War veterans, to whom we made countless promises, while they were fighting, to provide them with homes, land, and their old jobs, if they so desired, are forced to forswear al-

legiance to the Stars and Stripes and to serve under a foreign flag on the edge of the Sahara desert for ninety cents per day! Hundreds have enrolled at the Spanish Consulate in New York, and they say: "We are not doing it for a lark. We are doing it to keep life in our bodies! We are hungry!!"

Every now and then we have a clash between capital and labor; and the one in West Virginia was so serious that it required Federal troops to quiet it. Mine operators in their efforts to break the miners' union hire private detectives and use force to break the union so that they can cut wages to any extent they wish.

At the present wage-scale the operators are selling coal at the mouth of the mine for three dollars a ton, and they make big profits at that. But in the cities the people pay twelve dollars to fifteen dollars a ton, and no matter how much the wages of the miners are cut the public will not benefit in the least.

We are told that these conditions are incidental as an after-war return to normalcy. But if one stops to think of the causes, one will find that the present so-called industrial unrest was carefully planned and expected.

Every one of us knows that following the refusal of the Federal Reserve Bank to loan money, as it was accustomed to do, an era of business curtailment began, with the result that many factories closed their doors, millions were thrown out of work, and other business and banking institutions failed; and this will continue until the end sought for is attained.

It is said that President Harding has called a conference in Washington to discuss the problems of the unemployed: but it is expected to be a failure, as will be the conference for disarmament. Steel trusts, the powder trust, and shipyards are constantly on the watch to spread sufficient propaganda to defeat a dream of this kind.

These industrial problems and economic difficulties are now so serious that they must be solved, and this can be done when the exact *truth* and *justice* are found and *enforced*. But how can they be enforced when those (the master minds) that can enforce justice place business and wealth above everything else in life?

THE MONEY SUPPLY

Under the present system of exchange money may be regarded as a public asset; it is as necessary to the welfare of civilization as is any other necessity of life. Money in business may be easily compared to the blood in the human system. If the blood supply in our body is cut off, every bodily function ceases to operate. Likewise in business if the money supply is cut off, or distributed disproportionately, the various functions of business activity cease to operate.

At the present our money and credit supply is governed by the Federal Reserve Bank, a privately controlled institution. Their loan policies, as manifested by them, reveal an unscrupulous handling of this public asset (the money). Every one of us remembers how in 1919-1920 they supplied certain bankers of New York with sufficient money to restrict the sugar trade in Cuba, thus forcing the American public to pay thirty cents a pound for sugar. We know that with unprincipled methods a certain banking house was reported to have cleared billions during the war.

The recent charges of John Skelton Williams, former comptroller of the currency, against the Federal Reserve Bank proved how conscienceless they formulated their loan policies, with the main object of getting high rates regardless of the fact that they were throwing the money supply into a few channels and leaving the farmers and the small business men to struggle helplessly.

In New York alone they loaned as much money as they did in the entire remainder of the entire United States, and this was done to make the enormous profits of over one hundred percent for the institution in 1919-1920.

At the present time, while this chaotic condition prevails, the public is told that we must have the wheels of industry turning again, without being told the exact truth that capital is needed to turn those wheels, and not that the present business stagnation is due to labor troubles, etc.

In the spring of 1921 the Federal Reserve Bank is reported to have held a meeting with Judge Gary presiding, who in addressing the board is reported to have said: "Now is the time to readjust labor troubles so that we may commence to liquidate frozen assets". Following this we observed that the steel trust, the railroads, and other industries cut wages at three different intervals; and in spite of these we did

not see even the beginning of the liquidation of frozen assets.

They claim that they have not enough capital to turn the wheels of industry; but they propose to lend England and her allies billions of dollars. They have succeeded in persuading people that money is out of circulation because it is hidden away in stockings. Among them is Postmaster General Hays, who proposes to modify the postal savings system in their behalf.

In respect to this we read in the Richmond *Times-Dispatch* of Sept. 6:

"Possibly a campaign of education might result in shaking out of stockings considerable of this hoarded wealth, but there is serious doubt that it would be entrusted to the Government. The experience of those who invested in Liberty Bonds upon the assurance that these bonds would always be worth one hundred cents on the dollar, which promise has not been realized, is not calculated to inspire further confidence. They are constrained to believe that government finance is controlled by speculators, and they are dubious of speculators."

It is well known, as it is published every day in every newspaper in the United States, that capital is striving to destroy unionism. Capital in its strife forgets that there is a tendency of all things to come to an equilibrium; and this principle is manifest in action and reaction, cause and effect, harmony and antagonism. The tendency to equilibrium is observed in the business world. If one's reaction to life and business is weak and inefficient, the tendency drives one and settles one in an inferior position. But if, on the other hand, one's reaction is potent, balance puts one on a higher plane. One's reaction disturbs environment, and compels readjustment in which one gets the benefit.

The advantage of the capitalist is increased by the tendency towards monopoly of the upper field, which pays tremendous profits, resulting in still greater increase in the financial power of the capitalist. To this there is no end; for such reaction means control. Likewise laborers have sought to organize and react upon the business world; for if they remain standing still and unorganized (as the capitalists want them to be) they will have an inferior position and will be used merely as a tool by the capitalistic class.

Laborers are organized and will continue to stand together, reacting upon business as best they can; and the more opposition they meet, the more potent their reaction will be upon business. If they are suppressed and forced to disband, their inactivity will be only temporary; and if they are driven to disband by force, as in West Virginia by private detectives, it will result in anarchy and rebellion. After all, the best course to follow is to realize the inevitable, find the truth, and adopt justice as a cornerstone of world-wide peace and prosperity; for peace based upon truth and justice is eternal, and insures peace of mind and prosperity for mankind.

Labor Unit Becoming Known

By H. E. Branch, Stratford, Mo

THE Labor Unit first presented by me in THE GOLDEN AGE is beginning to attract attention, and, as is not infrequently the case in this world, the credit for its discovery is being ascribed to some of the great men of our time, without due recognition of the real author or the publication in which the discovery was made known.

Exhibit A is a letter to me from Wm. C. Lengel, managing editor of *Hearst's International Magazine*, dated June 28, 1921:

"Your good letter to Mr. Hearst and your two articles which appeared in THE GOLDEN AGE have been referred to me, and I have read them with the keenest interest. There is undoubtedly a good deal in what you say. Of course you are familiar with Professor Fisher's plan for the standardization of the dollar."

"No doubt you will want these papers for your files, and I am returning them with many thanks to you for sending them to us."

The two articles referred to are, "Cumulative Debt Is a Curse," and "Labor—the Unit (Standard) of Value".

I quote from the latter article:

By a study of standards we find that each standard is the greatest unit of its kind or class. (There is no exception to this law or rule. It applies to all standards alike.) We classify units by their function. All gravity units have weight character; all duration units have time character; all altitude units have height character; all labor units have value character, etc.

As we determine the volume and character of heat, light, steam and other energies by what they do, their results products or units, so can we determine and define labor units by their results or products.

The above information was transmitted to Mr. Lengel three months ago, and to Governor (now Senator) Capper over four years ago.

For exhibit B I will insert two paragraphs

from *Hearst's International Magazine* for September, 1921:

"Is Gold (Standard) money? This question is constantly worrying the financiers of the world. Senator Capper of Kansas declares that the real coin of the realm is not gold, but work and the products of work. Senator Capper proves his case, etc.

"Senator Capper has done us the additional favor of showing that the way to reach bedrock of conditions these days is to use the yardstick of work and its products rather than the yardstick of gold."

In order to prove the justice of my charge it is necessary to state some facts about standards and especially the discovery of the standard of values. A standard unit of any kind is absolutely stable in volume, structure and function, never varies, and will not admit of confusion, controversy or question. In its own domain a standard is the court of last resort and its decisions will not admit of appeal. The gold standard is confined to gold quality alone and defines gold nine-tenths fine and one-tenth alloy by weight. That is its only function, and that fact has never been disputed. It is a gold standard, not a value standard, and has no defined relation to value. Any gold unit nine-tenths fine is a standard gold unit. A standard defines or measures and applies only to units of its own kind — gold standard defines only the required fineness of gold units. There are millions, billions, trillions, an infinity of gold units, each diverse from the others in volume, weight, structure and fineness; yet each possesses gold character in some degree, perhaps an ounce to the ton. With a standard gold unit for comparison we can determine the exact status of any other gold unit. Value units are just as diverse in individuality, volume, structure and as infinite in number as gold units; yet each value unit bears in some degree the impress of labor character. With one standard or defined labor unit for comparison we can define the quality (fineness) and exact labor content of any and all other labor units. With an eight-inch longimetry unit we can define the exact length value of any other longimetry unit. A standard unit will define or measure all other units of its kind or class and will eliminate all controversy and confusion about that class of units.

Labor, heat, electrical and other energy units are not visible, tangible; and the only way we can define their volume and character is by the volume and character of their products. Time and the personal equation are unknown quantities and are not considered. If you buy a pair of shoes the only thing visible and tangible is the product, and you determine the volume and efficiency of labor in their structure by the product, the character of the shoes, the only index to value.

It is agreed in all quarters that the greatest need of the age is a standard of values to stabilize prices and eliminate social unrest. Fiscal students of all ages have vainly sought that standard. In Febuary, 1916, I discovered the Standard of Values and recorded the fact. No other discovery of equal social import has ever been or ever will be made. It will direct all social and commercial activities and will inaugurate scientific government in accord with natural law. I quote from my first draft:

"Labor, in some form, is the base, the origin and creator of all material wealth, loads all ships and all trains, caters to all human and domestic animal wants. Like everything else it is divisible into parts or units. Without it life would decay from off the earth, and desolation would reign supreme. Without Labor units we would have no gold units, no food units, no clothing units. It is the modern Atlas who sustains the world both in peace and at war. The true standard of value of any product is the number of labor units entering into its creation or production. Labor is the source and measure of all values."

April 11, 1917, I had that information copyrighted. In 1917 I mailed it to Governor Capper (now Senator), of Kansas, who wrote me that I had some grand ideas. Under the captions of "Capital, Value and Standards" and "Labor—the Unit of Value," THE GOLDEN AGE has published that information to the public. I have mailed copies to seven Senators, including Capper, and to several Congressmen, to prominent labor leaders, to heads of departments, to three presidential nominees, to four prominent social economists, including Dr. Irving Fisher, and to editors of leading magazines and newspapers. Last winter I mailed a copy to T. A. McNeal, an editorial writer for Capper publications, who discussed it in an editorial in the *Missouri Ruralist*, giving due credit to THE GOLDEN AGE and myself. All honor to him.

The interesting question now arises, Where did Senator Capper obtain his information regarding the "real coin of the realm", which is "not gold but work", and in what way was he

personally active in showing to Editor Lengel "that the way to reach bedrock of conditions these days is to use the yardstick of work and its products rather than the yardstick of gold"?

I am glad to have these truths made known, but think Senator Capper and Editor Lengel owe it to the public to place the credit for this discovery where it belongs, as Lengel did in his private letter to me. I do not favor the idea of the great men of our day patting themselves on the back and taking credit for every good idea that passes within their range of vision; nor do I favor the policy of some editors in catering to those who are known and recognized and popular at the expense of those who as yet are, to a great extent, unknown, unrecognized and unpopular. Explanations by Senator Capper and Editor Lengel are in order.

Chiropractic Defended

By Cecil R. Hook, D. C.

IN VOLUME 2, No. 51, there appeared an article, "Chiropractic Criticized", by Dr. W. A. Groves. As to the inconsistency of Dr. Grove's statements I have the following to say: That the Legislatures of more than half the States have legalized the practice of chiropractic and in several other States Supreme Court Judges have handed down decisions in favor of chiropractors. Judge Lansden handed down the following opinion in the Tennessee State Supreme Court:

"The court thinks chiropractors cannot be classed along with charlatans and fakers; this science is well developed and recognized in many jurisdictions, and many believe in its efficacy. It is not suggested on the record that the practice of the science is in any way deleterious to the human body."

In states where chiropractic is legalized, the laws require the chiropractor to have at least a three-year attendance course to obtain a license to practise. Therefore practically every chiropractic school maintains a three-year course of study before granting a diploma.

The standard course leading to the degree, Doctor of Chiropractic, in the school of which I am a graduate, requires three years (of six months each) actual attendance, embracing 4,100 class hours in the following studies: anatomy, physiology, histology, chemistry, hygiene, symptomatology. obstetrics, gynecology, chiropractic philosophy, chiropractic analysis, nerve tracing, adjusting and clinical work. This one school has an attendance of some 2,400 students. This school also maintains the largest health clinic in the world, over 60,000 patients on record since 1909.

It is very difficult for the conservative physician to grasp the one fundamental fact, that the spine is the only place to look for the cause of nearly every form of disease. The reason of his failure to accept this idea is because he has been taught to concern himself with effects and not with the adjustment of the cause. Therefore the mechanics of the human body have entirely escaped him.

The reason for the physicians' ignorance concerning the importance of the spine are twofold: (1) The views expressed by the early anatomists and kept in the anatomical text-books handed down from generation to generation, relative to the impossibility of displacement of the vertebrae, are largely due to the present state of his ignorance. (2) Then there is the fact that the physician had under his scalpel a dead and inanimate thing; even there in the dissecting room the spine is overlooked, the usual students of anatomy concerning themselves with other parts of the body.

Another thing which prejudices the medical men from accepting the fact that impinged nerve fibers at the spinal openings are responsible for nearly all forms of disease, is that he associates such a condition with pain which he expects to find at the spine, instead of reasoning that the pain would be at the termination or periphery of the impinged nerve.

The late Dr. Alfred Walton, M. D., President and Chief of the Surgical Division of the Essex Co. Hospital, of New Jersey said:

"Failure on the part of anatomists to make any distinction between that which applies to the dead spine and the spine of the living, breathing creature is responsible for the awful condition of the human race, whereby disease in one form or another seems universal."

Chiropractic does away with all guess work and places in the hands of the practitioner a method that is direct, scientific and certain in its operation, producing results that, in the light of the regular methods, are almost miraculous.

If the medical profession would lay aside their prejudices and make a real investigation of chiropractic and the results sick people are

obtaining through it, the world would soon make wonderful progress toward stamping out disease and misery. Spencer said:

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep man in everlasting ignorance. That principle is, Condemnation without investigation."

Professor Oliver Wendell Holmes, M. D., was very skeptical concerning drugs and was often heard to say: "Nature cures, but the doctor pockets the fee".

In the field of man's endeavor
Ever forward let us range,
Let the world spin on forever
Down the ringing grooves of change;
Let us face the glowing light
Until there dawns the perfect day,
Better fifty years of progress
Than a cycle of decay.

Results Are What Count *By Kate Ronde*

IN No. 51 of THE GOLDEN AGE is an article by Dr. Groves claiming that chiropractic is a fake, and that its practitioners are ignorant of anatomy. Whether this be true I know not, but I do know that whereas I was a physical wreck, with six organic diseases, and given up by all physicians to die within a few months, I am now a well woman. In the past ten years I have spent less than $500 in treatments, and in all that time have not spent twenty-four consecutive hours in bed. I am now called "sound and well-knit" and I cannot feel that Dr. Groves is justified in accusing any band of men of "bleeding the public" that produce such results.

I am not so sure about the limited knowledge of chiropractors. My chiropractor never asks me the symptoms and I never tell him. Often he says: "You sometimes have a pain right along here, don't you?" Well, he adjusts the spine, and most of the pains have never returned. I do not care particularly whether one has spent the best part of two years studying anatomy; all I want is some one to cure me so that I can feel like a child in full health.

Which is the learned one, the one who can tell me just where and what is the matter, or the book-taught physician who cannot do a thing for me until I tell him my symptoms? Show me where in history any reformer has ever accomplished anything by sticking to the little that is known by "regular practitioners", and I will show you where the light has not shined more and more toward the perfect day.

Dr. J. F. Goodhart, M. D., in *The National Druggist*, 1912, stated that doses are only experimental. Of diagnoses in the case of nephritis but 16 percent are correct; in cases of bronchial pneumonia but 33 percent are correct. Who is "bleeding the public", the man who cures the cases brought to him, or the man who cannot diagnose even half of his cases correctly?

Use of Drugs *By John I. Stephens, N. D.*

IN ANSWER to Dr. Groves in THE GOLDEN AGE I do not think that he is giving credit where due. To begin with, the chiropractors and the osteopaths are curing diseases that the M. D.'s cannot touch, and osteopathy has more school hours of anatomy than has the regular physician. The chiropractor has all he needs and requires to adjust spines, and this he does very successfully and accomplishes a great deal of good by removing impingements of the nerves.

While I believe in osteopathy, chiropractic, mechano-therapy, light therapeutics, biochemistry, and in some of the herbs, as well as clay and some of the simpler things, yet I think that these should be combined and all studied at one school, taking out all that is of little or no use and putting the rest together. You would then have a system with which you could combat any disease, even the so-called incurable ones, providing the patient has not poisoned his system with drugs. If he has done so, then it requires much longer to effect a cure, because those poisons have to be removed before the healing can take place.

Under such a system there would be fewer hospitals, consumption would vanish, the insane would be fewer than now, and people would be far healthier than at present. There is quinine,

for instance. Nine years are required to get it out of the system; and the much-used iodine takes years, also, if one ever gets it out of his system.

Iodine has an affinity for the kidneys; and many of our poor soldiers that I have examined have iodine spots on their kidneys. There was one poor fellow to whom I was talking one day. As I looked him in the eye I said: "Friend, where were you hurt in the great fight?" "What makes you ask?" said he. I replied: "Because I can see where you had a great deal of iodine used". "Why, how do you know?" he asked. My reply was: "By the brown reddish spots in your eye". He told me that he was wounded in the leg, and that they poured iodine into the wound. "Well," said I, "you watch those spots in your eyes; and it will be many a day before you see them fade. My advice to you is to leave the poison alone."

The quinine is usually located in the stomach or on the brain. Iodine and quinine are two poisons which should never be used. There are much saner methods. The system which I employ, and which we call Naturopathy, is curing many patients who have run the gauntlet of the old school and have been pronounced incurable. Some of them were so full of poisons that they looked it. But nevertheless their cases yielded to the proper treatment.

I have failed to find even one naturopathic physician who lost a patient during the "flu" epidemic. I myself had a number, all of whom got well with no effects. A naturopathic physician in Chicago had over six hundred cases. Only one developed pneumonia, and all got perfectly well. Some record! Show me the M. D. with as good a record, with all his drugs and learning. If the M. D.'s would spend more time looking up the other fellow who has something really worth while, they might get somewhere and work along with us and really be a much greater benefit to mankind.

I appeal against medicine, and offer herewith testimonials against the use of medicine by the most eminent physicians. The medical doctors know the whole theory about disease, but they do not know how to cure it. All curable disease may be cured without medicine. It is enough for the invalid to know that the most eminent of the regular medical fraternity have given the most explicit testimony against the common practice of taking medicines and drugs, and have declared drugging to be uncertain, unsatisfactory, and unworthy of confidence at all.

The late Dr. Austin Flint, of Bellevue Hospital Medical College, one of the world's most eminent physicians, said:

"Young doctors give too much medicine. A doctor will give more medicine the first year than in the next three. He will give more the fifth year than the next ten. The better doctor he becomes the less he gives; and I suppose that if we would become perfect doctors we would give none."

Dr. Oliver Wendell Holmes, our beloved poet, and at one time a professor of Harvard Medical College, was honest and bold enough to say, in one of his addresses before the Massachusetts Medical Society:

"I firmly believe that if the whole Materia Medica could be sunk to the bottom of the sea it would be all the better for mankind, and all the worse for the fishes".

This should satisfy any fair-minded man or woman in any walk of life.

Prof. Gregory, of Edinburgh, said:

"Gentlemen, ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense".

Dr. James Johnson, F. R. S., editor of the *Chirurgical Review*, said:

"I declare it is my conscientious conviction, founded on long experience and observation, that if there were not a physician, surgeon, midwife, chemist, apothecary, druggist, or drug on the face of the earth, there would be less mortality and less sickness than now prevails".

Prof. Douglas MacClagan, of Edinburgh University, in his inaugural speech said:

"I tell you what I say is the truth of God. I am an old physician, I am an old professor, but I want to tell the truth. We are guessing in the dark, and there is no such thing as medical science."

Dr. John Mason Good has said:

"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except indeed that they have already destroyed more lives than war, pestilence, and famine combined".

Sir Astley Cooper, for a long time the physician of Queen Victoria, in summing up his experiences as a physician, says:

"The science of medicine is founded upon conjecture and improved by murder".

Dr, Waterhouse, after lecturing for twenty years in the medical department of Harvard College, said: "I am sick of learned quackery".

Dr. Marshall Hall, F. R. S., asserts: "Thousands are annually slaughtering in the quiet sickroom".

Alex. Stephens, M. D., has said:

"The reason why medicine has advanced so slowly is because physicians have studied the writings of their predecessors instead of nature".

The Dublin *Medical Journal* discourses in this wise:

"Assuredly the uncertain and most unsatisfactory art that we call medical science is no science at all, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons without analogy; of hypothesis without reason, and theories not only useless but dangerous".

Prof. Magendie, one of the greatest French physicians, in addressing the students of Paris Medical College, said:

"Medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be." "I tell you frankly that I know nothing of medicine. I repeat to you that there is no such thing as medical science."

Drugs are always injurious to the system, and more lives are daily destroyed by their use. Are not these facts worth considering? Just think of it: The drug practice has been over and over again declared by physicians themselves to be injurious, and the medical profession try to uphold their stand and to force the poisonous drugs on the people! Furthermore, they are using all means to discredit new lines of treatment of which they themselves are generally ignorant.

Three Actions of Drugs

By *F. W. Collins, D. O., D. C., Ph. C.*

MY ATTENTION has been called to an article in THE GOLDEN AGE for August 31, 1921, page 732, "Chiropractic Criticised" by Dr. W. A. Groves. I have been up against this kind of proposition for ten years. I am Dean of the Mecca College of Chiropractic, am a regular physician registered, also a licensed chiropractor, and I know whereof I speak.

I am enclosing some of the testimonials which I used in the Newark papers, and the various papers throughout the State of New Jersey, to counteract the ignorant statements made by medical doctors. In fact, chiropractic was discovered in 1835, by an M. D.

I am enclosing a copy of the January *Mecca News*, containing an article on the Sara Hawkes' case, taken from the London *Lancet*, published about that date. Read it.

The trouble with the medical fraternity is that they are not able to cure even a simple case of rheumatism for the reason that drugs have only three actions. They are to suppress the condition, stimulate the condition, or irritate the condition—nothing more, or nothing less.

I ask you to publish this letter and any of the testimonials that you may select in the next number of THE GOLDEN AGE, to offset the ignorance displayed by the physicians.

[The Sara Hawkes case was that of a young woman who received a violent blow on the neck from another person and fell over a form, in a faint. Thereafter she had a series of fits which left her three years in such a distorted condition as to be indescribable. The illustration shows both feet drawn up sidewise past the right side of the heart and projecting several inches back of the neck, the head resting on the thigh and one arm thrust so far between the legs that the elbow protrudes. Not less than forty medical men examined the case and pronounced it hopeless, but a physician by what we now recoginize as chiropractic or osteopathic methods restored the young woman to perfect figure and health in one year. This case happened in 1832, but Dr. Collins submits with his letter scores of testimonials of cases only less severe that are now being cured every day. We cite but one.]

"The case of Carl Opffer, editor of the leading Swedish paper in the United States. He was thrown from his horse in the interior of Santo Domingo and his right hip was dislocated. He had been in St. Luke's Hospital, New York, for five months, the doctors there taking over twenty X-ray pictures of the hip. All declared that he had a fractured bone. He also spent a month in the Presbyterian Hospital, and all of the greatest skill of the medical fraternity in the city of New York could do nothing for him. In less than three minutes, in my New York office, I placed his hip in normal position. This is now nearly a year ago and he is not obliged to walk with a cane, crutch or extended shoe, as both legs are the same length".

A New Discovery *By C.B. Thvedt, B.Sc., in Electrical Engineering*

NEW discoveries and inventions are ever welcome to man, especially today when the cry on all sides is for the conservation of the necessities of life. The attention of the writer has for some time been directed to some of the problems of Internal Combustion Engine engineering which play such an important part in the Automobile Industry. This wonderful piece of machinery, with its motive principle so near to that of the functioning of the motive organs of the human body has, however, as all recognized engineering experts agree, a very incomplete lubricating system. This deficiency is the direct cause of much waste in steel, iron, and gasoline. The metal surfaces that necessarily come in contact with each other generate excessive heat and thus cause grinding and wearing away of these essential parts, due to no lubrication. Every possible effort of providing a mechanical device for lubricating the upper chambers of the internal combustion engine have been exhausted. Automobile manufacturers recognize that the present lubricating system is defective, and have long sought to remedy it. Experts could not consistently dwell upon a weak point for which they offered no remedy; consequently, the motoring public have been kept wholly in the dark as to the injury and waste resulting from this incomplete oiling system. Moreover, their business is production. The life of the car and its economical operation rest entirely with the consumer.

The present splash system of lubrication, commonly used in cars of today, works perfectly on the lower half of the cylinder only, leaving the upper half of the cylinder absolutely dry where friction and consequent heat is greatest. This causes rapid wear of the upper cylinder walls and piston rings, valves and valve stems, formation of carbon on these parts because of the dryness of their surfaces, and allows the burned-up fuel to escape down past the piston rings. The result is loss of compression, loss of power, carbonizing of the engine vitals and destruction of the lubricating qualities of the oil in the crank case. This in a short time will necessitate the reboring of the cylinder walls and the installation of oversized piston rings to restore the compression that is so essential to the power.

The writer takes great pleasure in introducing to the readers of THE GOLDEN AGE, by the courtesy of the publishers, the wonderful fact that upper lubrication has recently been accomplished by B. G. Desmond of Brooklyn, N. Y., who, after years of experimental work has perfected the first and only successful system ever offered the motoring public. This discovery has the endorsement of the foremost people in the industry who have tested and tried its merits. Among them are Mr. David Buick, inventor of the overhead valve system and founder of the Buick Motor Co., Mr. Blakader, of the Studebaker Co., Mr. J. D. Destie, engineer, formerly with Dodge Bros., now chief designer of the Northway Motor Co.

Up to this time, no oil has been made that will stand the excessive heat caused by the explosion of the gas, and mix thoroughly with the gasoline, thus bringing about "automatic lubrication" of these parts through the fuel. This is exactly what is accomplished by the use of Miracle Oil.

What this means to the motoring world cannot be comprehended by the average auto owner who has failed up to the present time to realize that the internal combustion engine has been run entirely without lubrication in the upper cylinder chambers, its essential vitals.

The manner of using this Miracle Oil is by putting it into the fuel tank, two ounces of the Miracle Oil to five gallons of gasoline. It feeds into the upper cylinder with the gas and separates with the explosion, lubricating the cylinder walls, valve, and valve stems. It is a pure mineral oil, perfectly soluble in the gasoline, compounded by a secret process; and, unlike any other oil, it lives through the heat. It contains no ingredients harmful to the motor, will not foul the spark plugs nor affect the carburetor; it increases the efficiency of the motor, eliminates carbon, and shows a saving of from 15 to 50 percent of the gasoline.

As the result of a test made on September 13, 1921, by the Genuine Auto Sales Company, Inc., Broadway, Bay Side, Long Island, the following report was made by that company: A Ford coupé made eighteen and one-half miles with one gallon of plain gasoline. The Miracle Oil then, in the proper proportion, was put into the gasoline and the run made over the identical

road, with the result of twenty-eight miles for one gallon of gasoline, or a saving of 52 percent. Many such tests are reported.

The Miracle Oil Sales Company of Yonkers, New York, has been organized as official distributors of this oil throughout the United States. The oil sells for $2.00 a quart. The proper proportion for using it is one quart of Miracle Oil to eighty gallons of gasoline.

[Editorial Note: THE GOLDEN AGE takes pleasure in calling the attention of motor car owners to this wonderful discovery. It will be a great saving, both of machines and fuel oil. The inventor has submitted to us letters written which show that the Oil Trust desires to get control of this oil but he informs us that he is determined not to permit the Oil Trust to have anything to do with it. Mr. Desmond expresses his desire to let the people have the benefit of this new discovery as far as possible and without any interference by the Oil Trust. This is certainly commendable. The manager of the Miracle Oil Sales Company of Yonkers, New York, which will be the official distributors, was formerly connected with the GOLDEN AGE publishing plant. In view of the great amount of unemployment throughout the country THE GOLDEN AGE may be able to put competent men in touch with this distributing company and enable them to engage in a profitable and legitimate business.]

Questions Generally Asked and Their Answers Re MIRACLE Oil

1. *Does Miracle Oil contain any ingredient harmful to the motor?*

MIRACLE OIL is absolutely guaranteed to contain nothing that would harm the motor in any way, and would welcome your own Chemist's analysis.

2. *Will Miracle Oil foul spark plugs?*

MIRACLE OIL will not foul spark plugs. In order to prove this, take out one of your spark plugs, insert lower end in MIRACLE OIL so that the entire lower end is covered with Oil, replace and connect your wire and you will find your plug will fire regularly.

3. *Will Miracle Oil affect carburetor or clog it up?*

MIRACLE OIL will not clog or interfere in any way with the carburetor, in fact it will improve it, as there are several working parts of the carburetor operating without lubrication which MIRACLE OIL will reach and lubricate.

4. *Is it necessary to install a mechanical device for Miracle Oil?*

There is no added expense for mechanical device. We use the fuel for conveying the Oil to these parts. MIRACLE OIL is poured into the gasoline tank, *two* ounces to each *five* gallons of gasoline. When poured into the tank it mixes with the gasoline and will not separate or settle. Each explosion carries its own lubrication.

5. *In what way will Miracle Oil increase the efficiency of my motor?*

MIRACLE OIL is drawn into the combustion chamber through the intake-valve, lubricating the valves and valve-stems, which are not reached by the present system of lubrication. At the time of each explosion the oil is released and sprayed over the *upper* cylinder chambers and piston rings, lessening *friction* and maintaining *compression*. After performing its duty in the *upper* cylinder chambers, it is blown out through the exhaust valves, lubricating the *valves* and *valve-stems*, leaving no residue. By lessening the *friction* on these parts, it will greatly increase the efficiency of the motor.

A sample quart will be sent to any prospective distributor or agent for $2.00, this to be deducted from first case order. Also one quart will be sent to any auto owner on ten days trial for $2.00, to be refunded if he is not satisfied with its merits.

MIRACLE OIL SALES COMPANY

84 Alexander Street ***YONKERS, NEW YORK***

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

INCREASE IN EDUCATION NOT ATTRIBUTED TO GREATER BRAIN CAPACITY

302. *In regard to the theory of evolution and the brain-age, what are the facts with respect to brain capacity in past ages, as compared with that of the present day?*

But while holding to this principle, let us see whether there is not some other reasonable solution of the increased knowledge and skill and power of man than the theory of evolution — that though originally developed from a very low order of being, man has now reached the superior or "brain age". Perhaps after all we shall find that the inventions and conveniences, the general education and wider diffusion and increase of knowledge are not attributable to a greater brain capacity, but to more favorable circumstances for the use of brains. That the brain capacity today is greater than in by-gone ages we deny; while we freely admit that, owing to advantageous circumstances, the use of what brain capacity men have today is more general than at any former period, and hence makes a much larger showing.

In the study of painting and sculpture do not the students of this "brain age" go back to the great masters of the past? Do they not by so doing acknowledge a brain power and originality of design as well as a skill of workmanship worthy of imitation? Does not the present "brain age" draw largely upon the original designs of the past ages for its architecture? Do not the orators and logicians of this "brain age" study and copy the methods and syllogisms of Plato, Aristole, Demosthenes and others of the past? Might not many of the public speakers of today well covet the tongue of a Demosthenes or an Apollo, and much more the clear reasoning power of the apostle Paul?

303. *How do modern logic, poetry and laws compare with the Old Testament writings?*

To go still further back—while we might well refer to the rhetorical powers of several of the prophets, and to the sublime poetic paintings interspersed throughout the Psalms—we refer these "brain age" philosophers to the wisdom and logic, no less than to the fine moral sensibilities, of Job and his comforters. And what shall we say of Moses, "learned in all the wisdom of the Egyptians"? The laws given through him have been the foundation for the laws of all civilized nations, and are still recognized as the embodiment of marvelous wisdom.

304. *What shall we say of the arts and sciences among the ancients?*

The exhuming of ancient buried cities reveals a knowledge of the arts and sciences in ages past which is surprising some of the philosophers of this so-called "brain age". The ancient methods of embalming the dead, of tempering copper, of making elastic glass and Damascus steel are among the achievements of the remote past which the brain of the present age, with all its advantages, is unable to comprehend or duplicate.

GREAT PYRAMID AN OBJECT OF AMAZEMENT TO MOST LEARNED SCIENTISTS OF TODAY

305. *What scientific facts are demonstrated in the "Great Pyramid of Egypt", erected about Abraham's time?*

Going back four thousand years to about Abraham's time, we find the Great Pyramid of Egypt—an object of wonder and amazement to the most learned scientists of today. Its construction is in exact accord with the most advanced attainments of this "brain age" in the sciences of mathematics and astronomy. It teaches positively truths which can today be approximated only by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of divine origin. And even if our "brain age" evolutionists should admit that it is of divine arrangement and that its wisdom is superhuman, they must still admit that it is of human construction. And the fact that in that remote day any set of men had the mental capacity to work out such a divine arrangement as very few men today would be capable of doing with a model before them, and with all modern scientific appliances at hand, proves that our "brain age" develops more self-conceit than circumstances and facts warrant.

306. *If, then, the mental capacity of today is probably less than that of by-gone ages, how shall we account for modern inventions and the general increase of knowledge?*

If, then, we have proven that the mental capacity of today is not greater than that of past ages, but probably less, how shall we account for the increase of general knowledge, modern inventions, etc? We trust we shall be able to show this reasonably and in harmony with Scripture. The inventions and discoveries which are now proving so valuable, and which are considered proof that this is the "brain age", are really very modern — nearly all having come within the past century, and among the most important are those of the last threescore years; for instance, the application of steam and electricity in telegraphy, railroading and steamboating, and to the machinery of the various mechanical industries. If, then, these be evidences of increased brain power, the "brain age" must be only beginning, and the logical deduction is that another century will witness every form of miracle as an everyday occurrence; and at the same ratio of increase, where would it eventuate?

307. *In an investigation of causes for present-day inventions, etc., do we find that all men are inventors, or do the majority of inventors possess exceptional brain power? What is the history of some of the greatest discoveries and inventions?*

But let us look again: Are all men inventors? How very few there are whose inventions are really useful and practical, compared with the number who appreciate and use an invention when put into their hand! Nor do we speak disparagingly of that very useful and highly-esteemed class of public servants when we say that the smaller number of them are men of great brain power. Some of the most brainy men in the world, and the deepest reasoners, are not mechanical inventors. And some inventors are intellectually so sluggish that all wonder how they ever stumbled into the discoveries they made. The great principles (electricity, steam power, etc.), which men in many years work out, apply and improve upon, time and again, were generally discovered apparently by the merest accident, without the exercise of great brain power, and comparatively unsought.

308. *How can modern inventions be accounted for from a human standpoint? Does education increase brain capacity, or what is its effect?*

From a human standpoint we can account for modern inventions thus: The invention of printing, in A. D. 1440, may be considered the starting point. With the printing of books came records of the thoughts and discoveries of thinkers and observers, which, without this invention, would never have been known to their successors. With books came a more general education and, finally, common schools. Schools and colleges do not increase human capacity, but they do make mental exercise more general, and hence help to develop the capacity already possessed. As knowledge becomes more general and books more common, the generations possessing these have a decided advantage over previous generations; not only in that there are now a thousand thinkers to one formerly to sharpen and stimulate each other with suggestions, but also in that each of the later generations has, through books, the combined experience of the past in addition to its own.

Education and the laudable ambition which accompanies it, enterprise, and a desire to achieve distinction and a competency, aided by the record and descriptions of inventions in the daily press, have stimulated and brightened man's perceptive power, and put each upon the alert to discover or to invent, if possible, something for the good and convenience of society. Hence we suggest that modern invention, looked at from a purely human standpoint, teaches, not an increase of brain capacity, but a sharpened perception from natural causes.

309. *What do the Scriptures reveal upon this subject of the increase of knowledge, etc.?*

And now we come to the Scriptures to see what they teach on the subject; for while we believe, as suggested above, that invention and the increase of knowledge, etc., among men are the results of natural causes, yet we believe that these natural causes were all planned and ordered by Jehovah God long ago, and that in due time they have come to pass—by His overruling providence, whereby He "worketh all things after the counsel of his own will".—Ephesians 1:11.

IN THE TIME OF THE END KNOWLEDGE SHALL BE INCREASED

According to the plan revealed in His Word, God purposed to permit sin and misery to misrule and oppress the world for six thousand

years, and then in the seventh millennium to restore all things, and to extirpate evil — destroying it and its consequences by Jesus Christ, whom He hath afore ordained to do this work. Hence, as the six thousand years of the reign of evil began to draw to a close God permitted circumstances to favor discoveries, in the study of both His Book of Revelation and His Book of Nature, as well as in the preparation of mechanical and chemical appliances useful in the blessing and uplifting of mankind during the Millennial age, now about to be introduced.

That this was God's plan is clearly indicated by the prophetic statement: "O Daniel, shut up the words, and seal the book, even to the time of the end; [then] many shall run to and fro, and knowledge [not capacity] shall be increased," "and none of the wicked shall understand [God's plan and way], but the wise shall understand"; "and there shall be a time of trouble such as never was since there was a nation, even to that same time".—Daniel 12:1, 4, 10.

310. *Why did not God so arrange that present blessings of inventions, etc., should have come earlier in the history of the race?*

To some it may appear strange that God did not so arrange that the present inventions and blessings should sooner have come to man to alleviate the curse. It should be remembered, however, that God's plan has been to give mankind a full appreciation of the curse, in order that when the blessing comes upon all they may forever have decided upon the unprofitableness of sin. Furthermore, God foresaw and has foretold what the world does not yet realize, namely, that His choicest blessings would lead to and be productive of greater evils if bestowed upon those whose hearts are not in accord with the righteous laws of the universe. Ultimately it will be seen that God's present permission of increased blessings is a practical lesson on this subject, which may serve as an example of this principle to all eternity—to angels as well as to restored men. How this can be we merely suggest.

311. *Explain how God's permission of present advantages will serve to teach the world that blessings bestowed upon those whose hearts are evil would lead to greater evils; first, as respects monopolies, secondly, with respect to the evils of idleness.*

First, so long as mankind is in the present fallen or depraved condition, without stringent law and penalties and a government strong enough to enforce them, the selfish propensities will hold more or less sway over it. And with the unequal individual capacities of men considered, it cannot possibly happen otherwise than that the result of the invention of labor-saving machinery must, after the flurry and stimulus occasioned by the manufacture of machinery, tend to make the rich richer and the poor poorer. The manifest tendency is toward monopoly and self-aggrandizement, which places the advantage directly in the hands of those whose capacity and natural advantages are already the most favorable.

Secondly, if it were possible to legislate so as to divide the present wealth and its daily increase evenly among all classes, which is not possible, still, without human perfection or a supernatural government to regulate human affairs, the results would be even more injurious than the present condition. If the advantages of labor-saving machinery and all modern appliances were evenly divided, the result would, ere long, be a great decrease of hours of labor and a great increase of leisure. Idleness is a most injurious thing to fallen beings. Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been. Idleness is the mother of vice; and mental, moral and physical degradation are sure to follow. Hence the wisdom and goodness of God in withholding these blessings until it was due time for their introduction as a preparation for the Millennial reign of blessing.

Under the control of the supernatural government of the kingdom of God not only will all blessings be equitably divided among men, but the leisure will be so ordered and directed by the same supernatural government that its results will produce virtue and tend upward toward perfection, mental, moral and physical. The present multiplication of inventions and other blessings of increasing knowledge is permitted in this "day of preparation" to come about in so natural a way that men flatter themselves that it is because this is the "brain age"; but it will be permitted in great measure to work out in a manner very much to the disappointment, no doubt, of these wise philosophers. It is the very increase of these blessings that

is already beginning to bring upon the world the time of trouble, which will be such as never has been since there was a nation.

INCREASE OF KNOWLEDGE WILL PRODUCE THE PREDICTED TIME OF TROUBLE

312. *With what great event does the prophet Daniel connect this increase of knowledge?*

The prophet Daniel, as quoted above, links together the increase of knowledge and the time of trouble. The knowledge causes the trouble because of the depravity of the race. The increase of knowledge has not only given the world wonderful labor-saving machinery and conveniences, but it has also led to an increase of medical skill whereby thousands of lives are prolonged, and it has so enlightened mankind that human butchery, war, is becoming less popular, and thus, too, other thousands are spared to multiply still further the race, which is increasing more rapidly today, perhaps, than at any other period of history.

Thus, while mankind is multiplying rapidly, the necessity for his labor is decreasing correspondingly; and the "brain age" philosophers have a problem before them to provide for the employment and sustenance of this large and rapidly increasing class whose services, for the most part supplanted by machinery, can be dispensed with, but whose necessities and wants know no bounds. The solution of this problem, these philosophers must ultimately admit, is beyond their brain capacity.

313. *What characteristics of depraved human nature will continue to control both rich and poor until the climax is reached?*

Selfishness will continue to control the wealthy, who hold the power and advantage, and will blind them to common sense as well as to justice; while a similar selfishness, combined with the instinct of self-preservation and an increased knowledge of their rights, will nerve some and inflame others of the poorer classes, and the result of these blessings will for a time prove terrible — a time of trouble, truly, such as was not since there was a nation —and this because man in a depraved condition cannot properly use these blessings unguided and uncontrolled. Not until the Millennial reign shall have rewritten the law of God in the restored human heart will men be capable of using full liberty without injury or danger.

WHEN THE PRINCE OF PEACE SHALL SAY, "PEACE, BE STILL", A GREAT CALM WILL RESULT

314. *When and how will the great time of trouble end?*

The day of trouble will end in due time, when He who spake to the raging sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed", "the glory of the Lord shall revealed, and all flesh shall see it together"; and in the reign of The Christ thus begun "shall all the families of the earth be blessed".

315. *What is the difference between the position of the world and that of the Lord's people in the "day of His preparation"?*

Then men will see that what they attributed to evolution or natural development and the smartness of the "brain age" was, instead, the flashings of Jehovah's lightnings (Psalm 77: 18) in "the day of his preparation" for the blessing of mankind. But as yet only the saints can see, and only the wise in heavenly wisdom can understand this.—Psalm 25:14.

316. *Give a résumé of the foregoing arguments, showing the direct antagonism between the Scriptures and the Evolution theory.*

The Bible account of man's creation is that God created him perfect and upright, an earthly image of Himself; that man sought out various inventions and defiled himself (Genesis 1:27; Romans 5:12; Ecclesiastes 7:29); that, all being sinners, the race was unable to help itself, and none could by any means redeem his brother or give to God a ransom for him (Psalm 49: 7, 15); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and gave man's ransom-price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement He was highly exalted, even to the divine nature; and that in due time He will bring to pass a restitution of the race to the original perfection and to every blessing then possessed. These things are clearly taught in the Scriptures from beginning to end and are in direct opposition to the evolution theory; or, rather, such "babblings of science, falsely so called" are in violent and irreconcilable conflict with the Word of God.

SPIRIT AND HUMAN NATURES SEPARATE AND DISTINCT

317. *What is the common misapprehension respecting salvation and the spirit nature?*

Failing to see that the plan of God for mankind in general contemplates a restitution to their former estate—the human perfection lost in Eden—and that the Christian church, as an exception to this general plan, is to have a change of nature from human to spirit, Christian people generally have supposed that none will be saved except those who reach the spirit nature. The Scriptures, however, while holding out promises of life and blessings and restitution to all the families of the earth, offer and promise the change to spirit nature only to the church selected during the gospel age; and not a single passage can be found which sustains such hopes for any others.

318. *Is restitution for the world of mankind any less complete a salvation from sin and death than the special salvation of the church?*

If the masses of mankind are saved from all the degradation, weakness, pain, misery, and death which result from sin, and are restored to the condition of human perfection enjoyed before the fall, they are as really and completely saved from that fall as those who, under the special "high-calling" of the gospel age, become "partakers of the divine nature".

319. *What misunderstandings have led to this erroneous thought that none will be saved except to the spirit nature? And what is the common view with respect to the presence of a perfect man on the earth? and what was His statement concerning man's perfection?*

The failure to understand rightly what constitutes a perfect man, the misapprehension of the terms mortal and immortal, and wrong ideas of justice, have together tended to this error, and mystified many Scriptures otherwise easily understood. It is a common view, though unsupported by a single text of Scripture, that a perfect man has never been on earth; that all that is seen of man on earth is only the partially developed man, and that to reach perfection he must become a spirit being. This view makes confusion of the Scriptures, instead of developing that harmony and beauty which result from "rightly dividing the word of truth".

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *Was there a time when God only knew "the mystery which hath been hid from ages and from generations" (Colossians 1:26)?*

Ans.: Yes; for in Ephesians 3:9 it says: "The mystery which from the beginning of the world hath been hid in God". That is to say, it was not known by anyone but God till Jesus came into the world.

2. *How is this shown in Revelation 5:1?*

Ans.: "And I saw in the right hand of him that sat upon the throne [It was in God's power—hand—alone] a book [the Scriptures telling about the kingdom of Christ] written within and on the backside, sealed with seven seals."

3. *How were books written in those days?*

Ans.: They were written by hand and upon long strips of parchment (sheep-skin) and were rolled up like a window curtain.

4. *If it was "written within and on the backside, sealed with seven seals," how much of it could be read?*

Ans.: Only a very small portion of it; for when sealed, not any of what was on the inside could be read and most all of what was written "on the backside" would be rolled in out of sight so it could not be read.

5. *What then is the explanation of this verse?*

Ans.: God's plan for the most part was kept entirely secret, known only to the Father, until Jesus came and proved Himself worthy.

6. *Who was "the Lamb" that "took the book out of the right hand of him that sat upon the throne" (V. 7)?*

Ans.: It was Jesus Christ, for John the Baptist said of Him: "Behold the Lamb of God that taketh away the sin of the world".—John 1:29.

7. *Why did the Father let His Son "take the book and open the seals thereof" (V. 9)?*

Ans.: "For thou wast slain." (V. 9) That is to say, the Father held the mysteries of His plan in His right hand, in His own power, kept it all to Himself, kept it secret, until Jesus consecrated Himself at thirty years old to carry out the Father's plan even to the laying down of His own life. See Hebrews 2:9.

8. *What does it mean to "take the book and open the seals thereof"?*

Ans.: It means to undertake the fulfillment of God's plan after a full knowledge of the same.

9. *When was it that Jesus was to begin to understand "the mystery"—"to open the book and loose the seals thereof"?*

Ans.: When He offered Himself, made a complete surrender of His will, to the Father even unto death.

10. *How did He symbolize, or show in picture, this complete surrender of Himself to do the Father's will even unto death?*

Ans.: By baptism in the river Jordan. His burial in water pictured the burial of His own will and His final death as a man.

11. *What took place as soon as Jesus came up out of the water?*

Ans.: "And Jesus, when he was baptized, went straightway out of the water and lo, the heavens were opened unto him." (Matthew 3:16) That is to say, He then understood for the first time what "the heavens" of the kingdom of Christ were to consist of, and the work to be done by the ones thus represented.

12. *What is meant by "heavens"?*

Ans.: In 2 Peter 3:5, 7, 13, we are told of three "heavens"; the first one existed from the creation of man to the flood (V. 5); the second one (V.7), from the flood to the second coming of Christ (V. 10); and the third one from the second coming of Christ to the end of His reign (V. 13). "Heavens" means the spiritual ruling powers. 2 Corinthians 4:4 shows that Satan is "the god [mighty one] of this world" (*kosmos* —order or arrangment of things); and we know that "Christ Jesus the head and the church which is his body" are "the kings and priests" (Revelation 1:6) who will constitute the ruling powers in the kingdom of Christ. To have the heavens opened to Jesus means He had a clear conception of who the heavenly ruling powers were to be and of the work they were to do.

13. *How does the apostle Paul speak of the heavenly place of the kingdom of Christ?*

Ans.: "For I would not brethren that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel until the fullness of the Gentiles be come in [until the full number from the gentiles (144,000 — Revelation 7:4; 14:1) come in to fill up the required number] and so all Israel shall be saved; as it is written, there shall come out of Zion [the heavenly phase of the kingdom—"the heavens"] the Deliverer [Jesus the head and the church his body—the 144,000—"the seed of Abraham"], and shall turn away ungodliness from Jacob." It will be to "the Jew first".

14. *What is the explanation of Eph. 1:9, 10?*

Ans.: It shows "that in the dispensation [order or arrangement of things] of the fullness of times [that is when God's *due time* should come] he might gather together in one all things in Christ, both which are in heaven [the heavenly phase of the kingdom—the true church will be "in Him" that is, He will be their head] and which are on earth; even in him". Those on the earthly plane (all of the human family that do not go to heaven) must take Jesus for their head, must do His will, if they will have everlasting life.—Phil. 2:10, 11.

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VITAMINES

ONCE upon a time, long centuries, even millenniums ago, it is recorded that humanity had a perfect food.

If they had continued to eat this food they would have lived forever. But in that dawn of the race conditions changed, and for ages man has realized that there was something the matter with what he ate. Select his food as he might, he was slain by what he partook of.

Even in the present age of science—so called—there exists a host of deficiency diseases due to something lacking in the food. It has been well known that there was something health-giving in some kinds of food; and out-reaching minds searched for it, but found nothing more than that some things to eat gave better health than others.

Without this life-giving element in the food, it was proved by Doctors Weill and Mouriquard, of Paris, there result poor health, weakness, flabby muscles, that tired feeling, spring fever, need of blood purifiers, constipation, or a coarse, rough, leathery, wrinkled, pimply or open-pored skin.

Life in the Food

THERE is life in the food—some of it. Lack of that life, observes Dr. Hirschberg, in the New York *Call*, "makes one obese, anemic, emotionally deficient, emaciated, bloated, run down, or ill with signs of rickets, scurvy, pellagra, fever, or beri-beri". If this element is wanting, there comes a wasting of the bodily tissues. If it is the certain kind of the life-food found in fats, the wasting away is delayed until the fats stored up in the body are exhausted; but afterward there ensue many ills, ending in blindness, lung trouble and death. The eye trouble manifests itself first as a soreness of the eyes, related to xerophthalmia (inflammation of the lining membrane of the eye without discharge), which runs into loss of sight.

Many infants fail to outlive early infancy from marasmus, a wasting disease. Scurvy comes, a disease of the bones, and other evil symptoms, to those that fail to obtain in their food a certain one of the life-foods. In the Mesopotamia campaign of the British forces during the World War the soldiers in certain sectors suffered from an epidemic of scurvy, which was found to be due to the use of dried fruit, which was deficient in one of the life-giving foods.

If a baby has a hot, bald spot on the back of its head, it is an indication of the on-coming of rickets, a disease due to the lack of one of the life-foods. If the baby is nursing, the disease comes from the mother; for if the food that the mother eats does not contain these life-giving elements, she cannot pass them in the milk to the child.

"Fifteen years ago," says Dr. E. V. McCollum, of Baltimore, in the New York *World*, "the subject of nutrition was considered closed. Chemists had analyzed food stuffs into proteins, carbohydrates, fats and mineral salts. Different foods had different energy-giving values, measurable in calories (heat units), and that was all there was to it. In the course of feeding purified food-stuffs to animals, with the object of seeing what differences there might be in different proteins, investigators had the harrowing experience of having all their animals deteriorate, and die promptly. No one knew why, but it was quickly established that 'purified' food-stuffs did not agree with animals."

It was the total lack of the life-elements in the foods that caused the disastrous end to the these experiments. Obviously, foods that would kill animals could not be wholesome for humans—although the advertisements of the "purified" cannery and packing-house foods failed to tell the humans the danger they ran in eating these products of the laboratory.

How the Life-foods were Discovered

Dr. McCollum, of the Johns Hopkins Medical School, was one of the first to discover the new element of food. On repeating some of the experiments on the unfortunate animals, Dr. McCollum chanced to use some butter fat and milk sugar, in trying whether a more mixed and palatable diet might not keep alive the creatures doomed to certain death from the "purified" foods. His animals lived, and even gained in weight—results so at variance with the experience of the other investigators that they were for years a storm center of controversy. Thus was born a hint of the "vitamines", to the regular medical profession, though some of the nature healers had practised the principles for years.

It also pointed the way to the proper investigation of the subject. Hundreds of nutrition sleuths are hot on the trail of the vitamines—as the life-foods have been termed since 1911. The method of investigation is as follows:

Thousands of rats are bred for the purpose, because the rat comes quickly to maturity, and the effects of the vitamines on the life cycle may be readily observed.

For the test of a given food, two or more rats are experimented on at the same time and under the same conditions. They are each kept in a separate cage so that the amount of food eaten may be definitely known. All the rats in a group are fed with exactly the same quantity of a food known to be entirely lacking in the vitamine in question but otherwise a balanced food.

The other food on which data is desired is selected. One group of rats is fed the non-vitamine food alone, and the other groups are fed each a different amount of the other food, say two grains daily for one group, four grains for another, eight for another, and so on up, a different amount daily for each group.

The group fed no-vitamine food is a test group. If no-vitamine food is fed to them, after a certain number of days the test group begin to develop sore eyes, and to lose in weight. The group getting, say two grains daily of the vitamine food, are so many days longer in developing the sore eyes and lose in weight, the four-grain group so many days longer, and so on up to the group getting enough of the vitamine food so that they continue indefinitely without developing the adverse symptoms. A certain number of grains daily is found to preserve the health indefinitely. The groups getting more than this minimum have no better health. This fixes definitely the precise amount necessary to maintain the health of a rat.

To prove that ill health is due to the lack of this particular vitamine, the vitamine food is fed in the ascertained minimum amount to the groups showing ill health, when it quickly brings them back to normal health.

Dr. McCollum keeps up his research work at Johns Hopkins University, Baltimore, where he maintains a rat colony numbering five thousand. These creatures may be rated as among the most valuable inhabitants of the globe today, for the light which their reactions to foods of every variety throws upon the science of nutrition.

Difficult to Isolate

UP TO a year or less ago the best that could be said about the vitamines and their nature and physical or chemical characteristics was that they exist in such small quantities as to defy isolation. The chemists reported that they had not been able to separate the vitamines from other elements of food, even where they are definitely known to exist. According to the "Encyclopedia Britannica" the amount of vitamines in wheat is not over ten grains to the ton, or one grain to two hundred pounds, or over three bushels. In limes Dr. Funk says that the vitamines amount to one part vitamines to ten thousand parts of the fruit. No one had ever seen a vitamine, any more than one had seen electricity. The effects of each kind were known, and nothing more. The chemical composition was unknown. Prof. Bessnoff reported to the French Academy of Sciences that he had discovered a reagent which colored vegetable juices if they contained vitamines. This was a step forward, because of the possibility of knowing whether foods had in them the life-giving element.

Finally Dr. H. B. Cox, of Los Angeles, the inventor of the dry battery, succeeded in isolating the vitamines. He began with yeast and extracted the living, vitamic property, then that of certain fruits and vegetables. He found that the cell of life-principle was the same in all of them. The vitamines themselves were in the form of amber-colored, needle-like crystals. They were also in an amber-colored solution, tasting like wine mingled with roasted almonds and walnuts. Like the remedy "Viavi" the solu-

tion contained also the various mineral salts requisite for the proper maintenance of health. Dr. Cox, whose recent death put an end to a most promising research on the life-giving foods, was greatly interested in making the results of his studies available to the common people. He considered it impossible to alter the eating habits of the people within any reasonable time, and suggested that the proper vitamines be put up as condiments, so that a teaspoonful at a meal might furnish the necessary life-foods for the best health of the people.

Many Theories

UP TO the isolation of the vitamines by Dr. Cox many theories concerning them were in the field. Some regarded them as "structural compounds of living substances"; others thought of them as "catalysts", those queer substances which cause chemical union of other substances without themselves being affected; others believed them to come originally from plants; still others thought that they were always present in natural food-stuffs of the sort that men and animals instinctively consume. Dr. Cox isolated the vitamines, but prior to his sudden death had not clearly defined them.

In 1909, two years before the ascertainment that there must be the substances later called vitamines, Dr. Lindlahr wrote in *The Nature Cure Magazine*, of the relation of the vitamines to other foods:

"It is vital force, manifesting through the life elements in the plant, animal or man, which in conjunction with the light, warmth and energy supplied by the sun, elaborates the elements of the earth and air into the ascending form of life and consciousness. In other words, vital force, or the life element is the builder, while sun heat and light are the building material."

In another article the same writer said:

"Thus we see how streams of energy, which the sun sends to our earth, are transmuted into chemical energy. Then food is sun energy. The transformation of sunlight into chemical energy takes place in those vegetable cells which contain chlorophyl, that gives the green color to fruits and vegetables. Having studied the transmutation of sun energy into vegetable substance, we understood the meaning of the sentence, 'In plants we eat sun energy'. Without hesitancy we may add to this that in flesh food also we eat sun energy, for the animal body builds itself from vegetable food, without measurable addition of new forms of energy."

Much more information appears in Dr. Lindlahr's booklet, "The True Nature and Sources of Vitamines or Life Elements". These things were written during a period when the regular medical profession were reducing vitality by poisonous doses and serum injections. The drugless healers were working rather obscurely along the lines which the added discoveries of the last year have proved to be correct.

Vitamines, then, according to the latest information, are found in the leafy parts of vegetables, such as spinach, lettuce and raw cabbage. They exist in seeds, green plants, certain bulbs and fleshy roots, fruits, milk, eggs, and certain organs of the animal body—the heart, kidneys and liver, and somewhat in fats. The seeds include especially beans, nuts and cereal grains. They are also found in yeast. One of the benefits arising from the consumption of the brewed beverages, such as beer, ale and porter, was the taking of the vitamines derived from the yeast, with which the drink was brewed. Many persons formerly accustomed to these beverages do not feel so well as they did before the "dry" amendment became effective. They should seek to get the vitamines in some other way.

Kinds of Vitamines

THE vitamines are found to be divided into three general classes, which have been termed "Vitamine A, vitamine B, and vitamine C", each class having its peculiar function in promoting well-being and growth.

Vitamine A is one which is readily dissolved in fat, and is called "fat-soluble vitamine A".

Vitamine B is soluble in water, and is called "water-soluble vitamine B".

Vitamine C is also soluble in water and is called "water-soluble vitamine C".

The fat-soluble A is obtained chiefly from milk and has remarkable effect on the growth of children, whether of humans or of animals. Babies require a certain amount of it in order to grow to normal size. It also has much effect on the vitality of the sexual organs.

Cows eat the green grass and leaves containing vitamines, and these life-foods appear unchanged and in concentrated potency in the milk and butter. It was a wise law that required milk and ice-cream to contain a minimum of butter fat.

A very small quantity of fat-soluble A suffices to keep people in good health, and they must have that definite weight of it or suffer ill health. In experiments with rats Professor Thomas B.

Osborne ascertained that a minimum of seven grains of butter fat daily supplied the rats with the requisite amount of fat-soluble A. Less than that produced ill health, and more did not improve the health.

It has been held by some of the early experimenters that heating foods to the boiling temperature seriously impairs or destroys the fat-soluble vitamines. This is not the case with butter fat, which, according to Prof. Osborne, has as much potency after as before the application of heat, provided the heating is not too prolonged. It is now established, says Osborne, "that no serious damage is to be feared by boiling vegetables commonly cooked". The vitamines are destroyed, however, by frying.

When the dried leaves of alfalfa, clover, grass, or spinach were soaked in ether, and the ether evaporated, there was left an oily substance. That this was either the fat-soluble A vitamine or a concentrate of it, appeared when minute quantities were administered daily to rats suffering from lack of the fat-soluble A, and the rats made a speedy recovery. Only five percent of the dried leaves of alfalfa, clover, hay, or spinach in the food of cattle supplied enough fat-soluble A for continued health. In the rat colony one and a half grains daily of the dried leaves of alfalfa, clover, grass, or spinach supplied an ample amount of fat-soluble A to keep the rats well; for at the end of a year, when butter fat was added, there was no improvement in the condition of the groups under this test. These dried leaves have much more fat-soluble A, weight for weight, than has butter fat. It is probable that in a short time preparations of alfalfa, which is particularly rich in fat-soluble A, will appear for human food, as an effectual substitute for the more expensive butter, provided the alfalfa can be made readily digestible without so heating it as to destroy or impair the vitamines.

Among other vegetables it is found that the white potato contains practically no fat-soluble vitamine, but the sweet potato by comparison is rich in it. There is very little in rutabagas, dasheens, red beets, sugar beets, parsnips or mangels.

One of Mr. Osborne's studies with the fat-soluble A in vegetables was conducted by feeding his groups of rats one and a half grains daily of dried cabbage leaves. This demonstrated a considerable lack of the fat-soluble A in the white of the cabbage leaves; for this group of rats failed thirty days after the test group had failed which had no fat-soluble A at all. Both groups promptly recovered their health on being fed one and a half grains of butter fat daily.

The experiments with dried canned tomatoes showed that one and a half grains daily contained as much fat-soluble A as the same weight of butter fat. The tomato is one of the most valuable food products in existence, because it contains in large amounts not only fat-soluble A but both of the water-solubles B and C. It was also proved that dried carrots had as much fat-soluble A as the dried tomato.

A recent study of rickets indicates that the disease is due to a lack of calcium salts, of the fat-soluble A vitamine, and of protein. Poor tooth development and decaying teeth are now associated with a deficiency of the fat-soluble A in childhood.

One of the benefits of the World War was its proof that without fats health cannot be maintained. In Germany, when most of the fats were seized for military purposes tuberculosis cases soon rose into a veritable plague, as they did in France and other countries where the fats were employed, not to save life, but to destroy it. Such lessons are too expensive to be repeated often, but from the dietary viewpoint they serve a purpose as demonstrations of the necessity of the fat-soluble A in the food of the people.

Water-Soluble Vitamines

VITAMINE B is a water-soluble vitamine from green vegetables. It has much to do with the growth of young animals. It is absolutely necessary in order to obtain growth from food. A baby may be at present fat, chubby and laughing, and yet, from a lack of the water-soluble B and the fat-soluble A in its food, be on the way shortly to develope anemia, rickets, or other of the distressing disorders arising from lack of A; or its growth may inexplicably be suddenly retarded because it is not getting enough of the water-soluble B.

It has been proved that milk, as it comes from the cow, contains both kinds of vitamines—the fat-soluble A; the water-soluble B, indispensable for the growth and welfare especially of the young; and the water-soluble C, without which life itself cannot exist.

When milk stands for a few hours, the light butter fats rise to the top in the cream. The cream and the top milk just below it contain an excess of fat-soluble A and not enough of the water-soluble vitamines. The skim milk below the top milk and cream has too little A and too much water-soluble B and C. In order to give the baby "the very best" it is quite customary to draw off the top milk and dilute it with water. The ordinary diluted top milk creates endless trouble when the unfortunate infant reaches the point of time—a certain number of days, or weeks — at which the lack of the water-soluble B and C becomes manifest. Then appear the impaired appetite and a run-down and ailing condition. In Denmark, through the feeding of infants on diluted milk during the war—for butter was shipped into Germany at high prices — innumerable infants developed sore eyes and scurvy-like symptoms, precisely the same as the rat colonies did under similar food tests. The whole of the milk, secured by shaking the cream and the skim milk together, makes the best food for babies. Milk is rich in vitamines because the food of the cow is rich in them, and they are passed on into the milk. The value of the milk depends on its vitamines; and the more of the life-foods the cows are fed, such as alfalfa and clover, bran and middlings, the better off will be the babies and other users of milk.

Water-soluble vitamine C keeps people and animals in good health. It maintains the tissues in a healthy condition, and wards off such diseases as scurvy, which manifests itself by blotches of blood under the skin, by spongy, swollen, bleeding gums, bowels, etc., and by great languor and often by rheumatic pains. In the Latin language scurvy is called *"scorbutus"*, and hence the name "anti-scorbutic"—against scurvy—is given to the water-soluble C vitamine.

The antiscorbutic vitamine C is found in oranges, grapefruit, lemons and other citrus fruits, and in fresh vegetables such as tomatoes, spinach, and lettuce, and in eggs and raw milk.

Among other fruits, the lime has much vitamine C. Apples and pears have a fraction of what the orange has. The banana has practically none. Experiments are in process to test grape juice and grape fruit thoroughly. Old-fashioned molasses, such as was made before the sugar trust ruined the vitaminic content of molasses and syrup, had a water-soluble vitamine content perhaps as large as the orange, or even more concentrated. It is not obtainable now, in its place being the injurious molasses and syrup made from cane and corn by processes which quite thoroughly devitalize them. Wall Street spoils everything it touches.

Orange Juice

"ORANGE Juice Considered in a New Light" was the title of an article in the *Journal of the American Medical Association*, which shows that some of the drug doctors are being waked up to the prime importance of the life-giving factor in health.

It took the baby-doctors—the "pediatricians" as they are known, to "wake 'em up". Not all are roused yet; for it would be a long time—perhaps several centuries — before the vested interests which have their millions invested in drug and serum factories, could appreciate the fact that the common people are not going to wait for Wall Street permission to get well. Extracts from the article follow:

"It is recognized by pediatricians that artificially fed infants thrive better if they receive some addition to cow's milk, particularly when the latter is pasteurized or sterilized [vitamine-killing processes].

"For this purpose orange juice has attained a well-deserved popularity. Other fruit juices have likewise been used with success as antiscorbutics [anti-scurvy]; and latterly the juices from certain vegetables have been demonstrated to have a similarly beneficial influence in the dietary of the young.

"The use of the tomato, first urged by A. F. Hess, of New York, has been particularly promising, owing to the fact that, in contrast with some other antiscorbutics, this readily available vegetable can be dried or canned without losing its potency in antiscorbutic vitamin, and it can be administered efficiently in various ways, including intravenous injection of the juice.

"As Osborne and Mendel have remarked, the newer studies, indicating the richness of many types of plant tissues in those nutritive properties termed vitamin, place the dietary importance of the green vegetables in an entirely new light. It emphasizes their use to supplement the refined foods of the modern food industry, which furnish products rich in proteins, fats and carbohydrates, but in many cases comparatively deficient in the vitamin.

"Byfield and Daniels, of the University of Iowa, have noted that in every case when the antiscorbutic dose of orange juice—fifteen cubic centimeters—was increased to forty-five cubic centimeters a day to infants whose weight had remained stationary for a number of days, there was a marked stimulation in growth.

"Relatively large quantities of milk are required to produce the increased intake of food and improved rate of growth, which are readily secured by very small quantities of many green vegetables."

Eugene Christian has worked on these lines for years in advising fruit and raw-vegetable juices.

Mr. Osborne's Tests

IN THE tests made by Mr. Osborne and reported in the *Rural New Yorker*, the relative values of the water-soluble vitamines in alfalfa, clover, timothy, cabbage, spinach, and turnips were demonstrated. The highest percentage of vitamines was found in alfalfa and clover. The others showed not over half as much. The green part of the cabbage leaf was used; for the white part, being shielded from the sunlight, is almost lacking in the water-soluble vitamines. Evidently the light of the sun has everything to do with the production of vitamines in the cells of most plants, a further bit of evidence that the source of the power to maintain the life once created resides in the sun.

A comparative test of dried tomatoes with dried cabbage, turnip, carrot, and beets showed the high value of the tomato as regards water-soluble vitamines. The cabbage, turnip, and carrot, comparatively, were of slight value, while the beet was almost worthless from the vitaminic viewpoint. Neither the skin nor the inside of the potato was found to contain the vitamines in appreciable quantities. Rutabagas and dasheens were twice as valuable for water-soluble vitamines as sweet potatoes, while as compared with any of these the sugar beet and mangel stand very low.

A decoction of orange peel is reported to be about as useful, vitaminically speaking, as the orange juice itself in furnishing protection against disease.

Orange and lemon juice are twice as rich in water-soluble vitamines as whole milk. An orange eaten in the middle of the morning and another in the middle of the afternoon will supply vitamines at the time when they pass most quickly and directly into the system and produce the maximum effect in improving health and vitality. No better use can be made of money than for these two oranges a day. The presence of the life-giving juices also probably stimulates and tones up the stomach and perhaps the entire digestive tract. At any rate they clear the complexion, correct a tendency to pimples or boils, impart an unwonted vigor, and while undoubtedly prolonging life, make it more worth while. If fruit itself is not convenient, the orange crush and lemon crush, or the orange drinks made directly on the spot from oranges, are obviously as good as the fruit itself. Drinks bearing the name "orange", however, but having a chemical taste, should be avoided as poison, as they are made from chemicals, obtained it is asserted in part at least from coal tar. During the morning or the afternoon or at the noon hour, when one is feeling "all in", one will now stop for a "nip", not at the saloon bar, nor at the more or less secret "hole in the wall", but at one of the genuine orange-fruit drink counters. There he obtains something with the punch of real vitality; for he is assimilating one of the life-foods.

Beri-Beri and Rice

BERI-BERI is an exceedingly painful disease of the nervous system. In pigeons which have been experimented on it is called polyneuritis — inflammation of many nerves. The native Singhalese name beri-beri signifies "very bad sickness". It is a disease of the nerve ends, and is characterized by partial paralysis, swelling of the limbs and general dropsy. It frequently terminates in death after agonizing suffering.

This disease was variously attributed by physicians to germs, poverty, and other causes; but that it was an under-nutrition trouble was manifest when it was found that it was cured by vitaminic foods. The uncivilized natives, like the civilized Americans, liked to have their food "nice and white", so they polished the rice down to the familiar whiteness of the common article today. The vitamines, however, are in the white, yellow, red or black coverings of the rice grain. These were—and are still in America—carefully removed by the miller in order to make the rice look pure as the driven snow; and he ended in making it about as nutritious as snow—to the disaster of humanity both civilized and uncivilized. When patients suffering from beri-beri were merely fed the refuse of the polished rice, they promptly got well without medicine. Pigeons and rats on the verge of demise from this disease were made well in a few days by feeding them the husks and polycarp of the rice, which had been previously fed to the hogs. Thus has Big Business, oriental and occidental, ruined

the good food and impaired the health of millions of Orientals, who on the white-rice diet never knew a well day, and measurably of such Americans as make rice an important portion of their diet. On the other hand the possible market for rice and rice products is not nearly what it might be, if the American people did not have the well-founded feeling that somehow rice is not good food. White rice does not have a taste which can be relished. This is owing to the lack of vitamines, for all vitamine foods can be eaten with a relish. To sell polished rice should be made as much an offense against the law as it is against good health.

In the Philippines, since the American occupation, the new government compelled the change from polished to unpolished rice. This practically stamped out beri-beri. If the American Government can stamp out the sale of milled rice and give wholesome food to the Philippine natives, what reason is there why the American people in the United States itself are not worth some protection from "the enemy within"? The sole reason is the rice-milling combination, which piles up wealth from the disease-producing food which they sell to poison both adults and children.

Yeast and Vitamines

NOT a little is said in magazines and newspapers, both in the news and in the editorial columns, on the virtues of yeast as a vitamine food. Yeast is rich in both the fat-soluble and the water-soluble vitamines. Much of what is said is doubtless exaggerated with the characteristic disregard for the whole truth displayed by advertising men, but there is at least some benefit from the consumption of yeast.

According to the Fleishmann Company, which is conducting a publicity campaign to promote the sale of its yeast, the vitamine content of yeast is four times that of spinach, which, as heretofore shown, gives it a vitamine value about that of dried alfalfa, which in turn is about that of orange juice. The yeast is eaten in cakes, spread on bread, or, if it forms gas, dissolved in hot water.

One of the vitamine investigators says that "a scrawny, lethargic animal, rapidly dwindling in size, with unsleek coat and evident malnutrition, will completely change its appearance and responses in a few days on a diet unchanged except for a tiny bit of yeast". Dr. Philip B. Hawk, of the Jefferson Medical College, has made exhaustive tests of the yeast treatment, and says: "In many of the cases which came under our observation, the yeast treatment caused an improvement in the general physical condition of the patient quite unassociated with improvement of the symptoms associated with particular diseases in question". The claim is made that through its stimulating and life-giving vitamines yeast furnishes a large quantity of the needed vitamines, which stimulate the appetite, assist in the digestion of the increased food which the stimulated appetite demands, and help the body get rid of the waste matter, thus aiding in curing that arch-enemy of health, constipation, with its long train of other disorders. However, it is reported to cause an irritation of the digestive system. Dr. Hirschberg in the New York *Call* advises to "take tablets of yeast of the types having much vitamines. With the power and improvement which go with sunlight and an outdoor life, numerous discomforts blamed upon almost everything but the right thing, will disappear as the mist of the valley before the sunrise."

In Mr. Osborne's experiments young rats fed without water-soluble vitamines for thirty days, very weak, ill and with sore eyes, were given some extract of yeast. They were promptly running about their cages and eating twice as much as before, and in twelve days were in the lively condition of a normal rat.

Yeast is reported to contain more of the water-soluble vitamines than any other substance, and in many cases much benefit results at first from its use, but as in all things the results are not uniform.

Concerning the benefits of yeast, Mrs. Kate O'Hara, says in her weekly *National Rip Saw*:

"There can be no doubt but that the Fleishmann Yeast Company had seized upon a psychological moment to recommend yeast cakes for 'scrawny, lethargic animals rapidly dwindling in size, with unsleek coats'.

"Not only coats, but also trousers, and other wearing apparel.

"Rapidly spreading unemployment has a tendency to assist the H. C. L. along this line.

"A few cents' worth of Fleishmann's yeast, regularly taken, soon overcomes the trouble.

"Eat enough yeast cakes; and you soon swell up, and feel fine, and look prosperous.

"Of course, and it should be duly appreciated, this yeast prescription for run-down people is especially

adapted to the poor. They lack what the nutrition experts term 'vitamine'. Their meals are not sufficiently composed of the nutritious and strengthening elements. The poor are prone to dine on poor food.

"And yeast cakes are cheap! People that cannot afford plenty of rich milk, real butter, sirloin steaks, and such like foods, can at least spare a nickel for a little yeast. You can carry a cake or two in your pocket, and lunch on it when you feel any weakness through lack of good nourishment, coming over you. It's another blessing that society offers its scrawny animals."

A pioneer in a line of confectionery, which may come into fashion, is the Knickerbocker Chocolate Company of New York, which markets sweet chocolate concerning which it says: "This sweet chocolate has added to it the mineral salts and vitamines A, B, and C, extracted from a vegetable which contains these elements so essential to health". The vegetable may be yeast. Many others will follow this lead until the vitamine idea is firmly imbedded in the public mind, after which will flow benefits consequent upon the more general attention to this important and indispensable element of good food.

Some Vitamine Experiments

AMONG the authorities on vitamines is Dr. Ross A. Gortner, of the University of Minnesota. One of his assistants says in the Omaha *Bee* something of value about experiments made by Dr. Gortner:

"Ordinary pasteurized milk is lacking in vitamines, and babies get scurvy from drinking it. If milk is boiled slowly, the vitamine content is destroyed; but if it is boiled rapidly, the vitamine content is not seriously affected.

"In one of the experiments pigeons were fed with polished rice, a chemically pure food. They became nervous, and finally died, following a nervous attack which lasted ordinarily about a minute. But if they were permitted to eat a small portion of green foods containing vitamines, or a little milk, they became normal within half an hour.

"Two batches of hogs from the same litter were used in another experiment. One was fed only on corn, the other on corn and powdered milk. The hogs on the powdered milk diet were nearly ready for market. The others had failed to gain in weight for several weeks. They were starving for want of vitamines.

"If your children are bow-legged, feed them cod-liver oil. This contains an anti-rickets vitamine which is very beneficial to the condition. One of the professors at the University declared he could cure every case of rickets in St. Paul and Minneapolis for $5,000—spent for cod-liver oil."

Pellagra, a disease prevalent throughout much of the South, was until very recently considered a disease due to germs or bacteria in spoiled corn. Pellagra had occurred in about half a million known cases, and is about as dangerous as typhoid, the death rate being ten percent, compared with typhoid's eleven percent.

Through the research into the disorder by Dr. J. L. Goldberger, of the United States Public Health Service, the fact was disclosed that the combination of causes of pellagra was a lack of vitamines, and deficiency in the "animo-acid content of the proteins", and of the mineral salts. Thus the dreaded pellagra is proved to be merely a malnutrition disease, resulting, not so much from a poor diet as from an unbalanced diet. Many of the unfortunates had been eating plentifully before, but living on "pork and pone cake", or other combinations which lacked the requisite vitamines and minerals. Milk, fruit, and meat added to the food of the pellagra cases caused an almost magical disappearance of the disorder.

Dr. Goldberg demonstrated the new diet-deficiency theory when a squad of convicts voluntarily submitted to a deficient diet of rice, corn bread, grits, biscuits, gravy, and syrup, with no vegetables, milk, meat, or fruit. They first developed pellagra, and then got over it when fed the missing vegetables, milk, meat and fruit.

Dr. Frank Crane sums up the value of the vitamines in these words:

"The tomato and the orange help to keep other foods from making us sick. The vitamines should be taken freely along with any rich diet of fat-forming food, in order that such food may be made to give the body its full value. They also help to maintain the reserve alkalinity of the blood."

Dr. Woods Hutchinson has said in *The Ladies' Home Journal* that the vitamines are to the body what the electric spark is to the gas engine. There may be plenty of proteins and carbohydrates in the food, just as there may be plenty of gasoline in the engine; but without the stimulating spark of electricity in the engine or the vital spark of vitamines, the mechanism does not go. It is probable also that the presence of water-soluble vitamines in food stimulates the oxydizing process of the cells of the body, resulting in a higher degree of that chemical activity which is a manifestation of life power.

There are a few good works on vitamines. Among them are: "Vitamines: Essential Food Factors," by Van Buren Thorne, M. D., E. P. Dutton & Company, publishers, New York; "The American Home Diet," by Dr. E. V. McCollum, Johns Hopkins Medical School, Baltimore, Md.; and the work by Dr. Lindlahr, of Chicago, already mentioned.

Why the Scarcity of Vitamines?

THE answer to the question, "Why the lack of vitamines?" is—Civilization!

Civilization, for the ultimate benefit of the rich and the doctors, takes wholesome wheat, mills away the outer layers containing the vitamines, feeds the life-giving part to hogs and cattle, and feeds human beings a refuse with as much vitality as plaster of paris. The nutritious part is cast out as worthless, and the disease-producing portion is extolled by the members of the powers that be. Those that should lead the people to life lead them for gain unto death. Black is made white. White is made black.

There is money in the food business. The food trusts can food in such a way as to destroy or impair its vitamine content. People living on canned goods usually show signs of lack of life-food. Canned soups are especially lacking in the vitamines, as are condensed and evaporated milk. Vitamines are usually lacking in canned meat and canned fish. Preserved delicatessen foods as a rule are deficient in the life-giving elements. If it is necessary to depend on such foods, as is often the case in cities, the vitamines may be made up by eating with the food something fresh and green, and an orange or two between meals. Yeast also will supply the water-solubles B and C and the fat-soluble A; and all the vitamines can be obtained in real butter and fresh whole milk, or in the cheese made from sour milk.

No greater crime against the people could be committed than that of the milk profiteers, who plan to take the cream and top milk off to sell it at a high profit, and substitute a chemical compound of vegetable oils emulsified to look like cream. It would rob the youngest of what is essential to their growth and their health, and if permitted by law, would produce a generation of ailing, weak, under-vitalized persons, unhealthy, unable to resist disease, inefficient, unemployable, and generally unfit for life's tasks. Such a race has already been produced in some of the great cities of Civilization, especially in Great Britain, where the so-called "Hooligans", the grown-up children of the slums, are regarded as a menace to civilization, not least of all because of their proneness toward a shiftless lawlessness, bordering on anarchy, and attributable to a weakened and impoverished intellect. It was discovered in war-time that the good food and regular outdoor life of the army made these men over measurably. A generation or two of proper feeding would revitalize this race of unfortunates. England must soon find a way to revise her civilization, and feed the people their vitamines, or be in danger of being swallowed up by these degenerates. So must Germany, France, and so must America, where unemployment and undernutrition are liable to become chronic for hundreds of thousands and start them in the steps of the London Hooligans. It is all for the pound in Britain and all for the dollar in America—these are words pregnant with national death.

"Ill fares the land, to *hastening* ills a prey,
Where wealth accumulates, and men decay!"

One of the next steps in a so-called "Christian" civilization ruled, not by the law of Christ, but by a pagan law of unmodified supply and demand, is that the publicity given by the press and by advertisements is destined to increase the demand for vitamine foods. Soon should appear the workings of the relationship between price, demand, and supply. The prices of oranges will soar, and with them yeast, lemons, alfalfa, clover, butter, milk, and the other products of farm and orchard, to which can be tacked the fancy-sounding term "vitamine". It is an unusual opportunity to capitalize an increase in knowledge, and to exploit the reading classes that learn something about life-giving foods.

The Doctors' Responsibility

DOCTORS are presumed by the laity to be devoted to the maintenance and improvement of the health and vitality of the people. They have done much, but whether this conception is wholly correct or not may be settled by consideration of the fact that the most prominent regular doctors are almost wholly given over to the study of poisonous drugs and their effects and to the more poisonous serums and vaccines, which tend to pollute the blood stream and diminish vitality, when the real way to

health undoubtedly lies in the purifying and vitalizing of the blood and in the field of dietetics.

If the doctors desire to regain the confidence of the laity, let them cease from trying by law, by policemen, by fines and by imprisonments, to compel a reluctant populace to submit themselves to their anti-vitality methods. Let them turn to the life-giving factors and show the people how to secure life and how to have it more abundantly.

But what can be expected of a profession whose greatest institutions, leaders, and press are dominated by wealthy and powerful medical associations, which themselves are under the thumb of the medicine, drug, and surgical-instrument trust! In plain words, let the doctors break away from Wall Street, and let them cease the commercializing of the healing art.

The responsibility is not small. One of the causes of the lack of interest in the life-giving foods, of the prevalence of disease and death from improper food, and of the general indifference of the people on the subject, is the attitude of reactionary drug doctors toward foods as remedial agents. A physician who taught all his patients the importance of avoiding certain unwholesome foods, and who was right, was the butt of the local medical profession. Dr. Tilden of Denver, who for years has preached the merits of certain foods and food combinations, was constantly the target of the profession. The drugless doctors, in spite of the shining light of their remarkable success and of the vitamine discoveries, still have to fight for their lives against oppressive legislation intended to put them out of business or to subject them to the state medical boards of the regular doctors. Today there are drugless healers in prison—put there by regular doctors for daring to heal the people "another way". What osteopath, chiropractor, neuropath, hydropath, or other drugless healer, has not felt the dagger of the organized, commercialized medical profession! Even the vitamines are liable to be taken over by the profiteers of the profession, organized and cornered in great factories, under medical association laws so framed as to prevent the manufacture of vitamine products by any but the medical trust. All in the name of law and order and for the "good" of the people! But these forms of organized selfishness are destined soon to disappear forever in the new spirit of the Golden Age—and sighing and pain, drugs and poisons, serums and vaccines, shall flee away with the darkness to which they belong.

The Neglected "Ash"

HOW much of the blame for universal bad feeding habits of "civilized" peoples rests on the shoulders of some of the medical profession will be better understood later on. Improperly taught doctors have always, from the dark age when they chanted incantations and dosed with filthy and bitter decoctions, been learned indeed in death-dealing poisons—drugs—but densely ignorant concerning the life-giving factors of food and diet. This is suggested in a paragraph from Alfred McCann's work, "The Famishing World," in the fact that the "ash" which the doctors neglected contained the most valuable elements of the food:

"Prior to 1912 the only thing the public ever heard of in connection with a description of food was the academic division made by dieticians — three groups, carbohydrates, proteins, and fats. There was another division to which some of them on rare occasions slurringly referred. They called this fourth division 'ash'. The division of 'ash' was always exasperatingly ignored and apparently had little if any meaning for dieticians and was not considered by them as significant or important."

Yet the "ash" contained some of the secrets of health and of life. Blind guides! Blinder people!

For many decades this "ash"—composed of the various minerals essential to health—was employed with marked success for healing purposes in the Schuessler tissue remedies, the Viavi treatment, the Ensign remedies, and others. It saved countless persons from disease and death—and was laughed at by regular doctors. Now some of them are compelled by "discoveries" by their own number to see these things. To quote Edith S. Taussig, in an interview with Dr. McCollum, of Baltimore, in the New York *World*:

"The science of nutrition is an important branch of preventive medicine. This discovery that disease is at times due to a lack of something in the organism instead of something intruding upon it—a poison, parasite, or germ—opens up a new field of medical scientific thought."

This "new" field is the now old principle on which tissue remedies and like remedial agents

have made a long and large record of success.

The tardiness of some leaders in the medical profession in following up leads which are really good for the common people—especially if the leads are supplied by non-members of the profession — is discussed in *Philosophy of Health*:

"Vitamine is furnishing the mystic shrine of the medical mind food for scientific investigation and experimentation. It has found the mouse-and-polished-rice story a head-liner for quite a while. But just in the nick of time, as the mouse-rice story is beginning to pall, for lack of medical vision to make a general application of the knowledge, a little, obscure laboratory, in an obscure little city, has found that if mice are fed lettuce and spinach with polished rice, acidemia will not follow the eating of rice. Good! That's only two decades behind the old *Stuffed Club* readers, who knew twenty years ago that eating salad with the dinners prevented fermentation of starch during the digestive act; or, more to the point, the salads prevent bacterial propagation during the digestive act, when the potency of the digestive enzyme [digestive substances exciting chemical action]—the natural enemy of microbes—is reduced."

"Man's organism has the function of preparing all the enzyme for digestive and defensive needs, and will do so, if given the necessary food. Of course, this power is reduced by any of the influences which enervate the system. Proper food is not the only thing necessary; there must be power to digest and assimilate, and to extract from the food, vitamines for controlling bacterial fermentation, which is simple acidemia [acid blood] as long as no animal food is taken, but which, when animal food is eaten, is followed by putrescence, with such septic [poisoning] diseases as pyorrhea, diphtheria, etc."

The doctors should realize that there is something to learn from other people than the Rockefeller Institute—from some that do not write "M. D." after their name, some of whom the profession still puts into prison. For medicine is something like theology — it originated in the dark ages, and much of it is out of date; and it needs new blood and the new ideas which are destined to prevail and to bring to naught the wisdom of the wise. The laity already see that much of medical wisdom is foolishness and, in spite of medical-association attempts at repression, are flocking over to men who, for instance like the osteopaths, cured all but one of one hundred and fifty of Spanish influenza, while the regular doctors let die one out of seven. The common people want to be among the millions now living that will never die, and less and less are they taking their chances with the commercialized and profiteering drug doctors and surgeons.

If the medical associations wish to stand in a better light before the people, let them secure the passage of laws striking at the root of the ill-health of millions—laws forbidding the refining of flour, the polishing of rice, and the preparation and sale, in interstate commerce and within the states, of foods devoid of the proper vitamine content. They have successfully imposed laws restricting the minimum of butter fat in milk and ice-cream. In doing this they faced merely the American farmer, isolated and unorganized. Let these powerful associations try to compel a minimum content of vitamine in foods offered for sale, and a general enhancement of the quality of food sold. If they prove able to do some such good for the people in the face of the embattled food-trusts, they will overcome an enemy worthy of their steel.

A desirable effect of legislation to regulate the manufacture and interstate sale of non-vitamine food products, such as refined flour, will be the enhanced health of all the people, from babies up. Another will be the scrapping of much of the costly machinery of the milling trust, by which it effects a monopoly of the flour business. When it is no longer necessary to use such expensive machinery to make flour, the good old-fashioned day will return when every city and village will have its miller grinding out healthful food for the people, at a moderate price. It is estimated that more people are slain annually by the disease-producing foods of the various food manufacturers than were killed in the whole World War. "Patent" flour, as the refined white flour is termed, is made of the part of the wheat-berry which contains almost none of either the fat-soluble or the water-soluble vitamines; and to live on it exclusively for ninety days would practically be a death sentence. Is it any more murderous for a thug to strike a man down with a black-jack than for a Minneapolis banker-miller to strike down millions with death-dealing food—poisonous because bereft of its life-giving vitamines? Owing to the meddling of the financiers with the nation's food, hogs get better food than humans.

Another effect of the existing craze for white flour is that it impoverishes the farmers that raise the wheat. The wheat as sold by the

farmer to the elevator companies, taking North Dakota as a basis, is divided into six grades—"No. 1 Northern, No. 2, No. 3, No. 4, No grade, and Rejected". A difference of some twenty cents a bushel prevails between the most popular and the least popular grade. While there is a marked difference in price, there is no difference in milling value or in the nutritive quality of the flour. The difference is that the "No. 1" wheat makes up into a whiter flour, and that the same quantity of wheat swells up into a larger loaf than the lower grades. At only ten cents a bushel loss the total loss to the farmers on the average wheat crop is over $50,000,000.

According to Judge Andrew A. Bruce's book, "Non-Partisan League":

"Prof. Ladd, president of the North Dakota Agricultural College, and one of the most eminent chemists and scientists of the United States, and well known and his ability recognized in foreign nations, has demonstrated scientifically that the poorer grades of wheat are substantially of just as good milling value and produce flour equally of as high a grade as that of the highest grade, and he concludes that the fair and equitable method of marketing wheat is to base the price thereof on the milling value thereof."

To insist on flour containing the vitamines of the wheat would eliminate the grading of wheat and enrich the farmer.

Efficiency Food

MUCH greater economy in the cost and quantity of food is possible when the vitamines are present than when they are inadequate; for the person is satisfied with less and gets more out of food with vitamines than without. Sickness diminishes the working efficiency of the nation by a third. Ailments come on and prevail when the body experiences a shortage of vitamines. In the large view, the importance is manifest of the people's having sufficient vitamines in their food; for the diminishing of sickness, and the enhancement of efficiency with clearer thinking from healthier brains and bodies, will add enormously to the prosperity of the nation. Whatever country first devotes itself to seeing that the populace gets food with all the vitamines requisite for health, will speedily outstrip the rest of the world in every respect, no matter from what plane of well-being they may start.

The food itself may be made more efficient. Fruits and grain raised on different soils, and looking precisely alike, may differ widely in the mineral and life-giving contents—the despised "ash" of the dieticians. If the mineral content can be increased, the value of the product is enhanced.

A forward step in this direction has been taken. In the noteworthy work which Dr. Lindlahr is doing, one of the first problems was how to secure a richer food with which to build up better bodies. One of the first steps for the betterment of his patients was to increase the mineral richness of their food. The example of certain progressive sections of Europe was followed, where by the addition of pulverized lava, lime, and phosphate rocks, the crops had been doubled and trebled in quantity, and the mineral content of the grains, vegetables and fruits likewise increased. The soil of the Lindlahr farm was saturated with wood-ash, sifted coal-ash, pulverized lime rock, phosphate rock, iron filings and a little ground rock-salt.

"The effect of this continued, systematic, mineral fertilization on the products of our gardens," says Dr. Lindlahr, "has been little short of marvelous. Every season our vegetable gardens, on land formerly supposed to be completely exhausted, excite the admiration of those who have the pleasure of seeing them."

By this mineralizing of the soil the mineral salts are added to the food, and impart more vitality, vigor, and vitamines to the patients. This is a hint of how the vitamine and mineral content of the food will be increased generally in the better age about to dawn. The everlasting life of the people who are never going to die will depend in no small degree on the quality of the food which they consume. That everlasting human life is not unattainable appears from the many statements by physicians that the body is capable of indefinite self-repair, if the problem of complete elimination of harmful substances can be solved. That can be accomplished through proper food.

Balanced Food

BALANCED food has long been known to require fats, oils, proteins, starches, sugar, and minerals. It was discovered in 1911 by Prof. Funk, of New York, that other food elements were necessary which he called vitamines. Food was then measured by calories as it is today for example on the menu of the Childs' restaurants. But the calories do not help growth, repair, or resistance to and conquest of disease, which the vitamines accomplish.

Too much protein and starchy food, such as fish, meat, potatoes, oatmeal, gravies, pastries, and cake bring on the effects of a lack of vitamines. According to Doctors Weill and Mouriquard, of Paris, there should be added to the diet plenty of fruits or juices of freshly picked lemon, orange, berries, bananas, or fresh yeast, butter, cream, milk or cottage cheese. These will go far toward curing those suffering from lost appetite, stomach troubles, troubles in joints or muscles, feeling out of sorts, or constipation. Anyone that wishes to strengthen his powers of resistance against pneumonia, colds, typhoid, or hundreds of other germs and bacteria waiting to wage war within his system, should take care that the various vitamines are not wanting from his food. With the vitamines one can laugh at disease. Only a small amount of the vitamines are required, but a certain weight daily is essential to the normal growth of the child or the sustained health of the adult.

All this has been proved in the experiments on animals, for the bodily cell is much the same in animals as in men.

"It has been found," says *Philosophy of Health*, "that mice thrive on polished rice, lettuce and spinach. Science is catching up with our book 'Toxemia'. We have been insisting for more than twenty years that bread and meat should not be eaten together, as they excite opposing digestive secretions, and where full meals—over-eating—are indulged in, toxemia [poisoning of the blood] must follow; less will follow if half the meals consist of a combination salad, or fresh, uncooked fruits; and no acidemia [acid blood] will follow whole-wheat or rye bread, or any of the cereals or starches, when eaten within systemic needs, with salad or fruit; nor will toxemia or acidosis follow meat, salad and cooked vegetables when digestive needs are respected at all."

One of the noteworthy eastern apostles of this system of health maintenance is Dr. C. A. Heintze of Camden, N. J.

Not many works have yet appeared telling in practical words just what to eat meal after meal in order to obtain the proper vitamines. Probably the best is "The American Home Diet", by Dr. E. V. McCollum, already mentioned. Dr. Heintze also has a valuable book on the same subject.

In due time, as the matter is more exhaustively looked into, and the results are published, a new and life-giving healing art will arise. There will be new menus for the day's eating, and new cook-books, presenting the facts, not merely concerning calories, proteids, fats and carbohydrates, but about the vitamine content of the food to be eaten. Evelyn Grayson in the New York *World*, recently gave a hint of what is coming in a suggested breakfast vitamine menu:

VITAMINS	FOOD
Antiscorbutic	Orange
Fat-soluble A	
Water-soluble B	
Antiscorbutic	Cereal with sugar and milk
Fat-soluble A	Scrambled eggs
Fat-soluble A	Butter or buttered toast
Fat-soluble A	Coffee with cream

According to Dr. McCollum in the *World*, the tests that prove a diet or a food to be health-preserving are:

"It must not only enable young animals to grow to maturity; it must enable them to reach the vigor and fertility ideal for their species; they must live out their normal life-span; they must bring up their young; and the young in turn and on the same diet, must attain the same standards of health as their parents, raise their young, and so on for four generations at least."

By means of experiments on the lower animals the ideal food, and finally the perfect food for humanity, is laboriously and scientifically sought. In due time, when the super-brilliant intellects of the incoming Golden Age apply themselves to this matter, the problems of health and of life itself will yield. They will no longer defy the scrutiny of man, but will be solved. After the curse on man is lifted, the perfect food will be worked out, and the words of the Master be fulfilled: 'I am come that ye might have life, and that ye might have it more abundantly'.—John 10:10.

The Latest Information

THERE is perhaps no better summary of the state of progress in knowledge of the vitamines from the chemical viewpoint than what was written by Alfred A. McCann, and published in the New York *Globe* for October 13, 1921, from which we quote in part:

"A whole pound of dry yeast contains less than a fraction of a milligram of B vitamine.

"This quantity is so small that it is just large enough to think about, but not large enough to measure. The first attempts to separate this almost unthinkable quantity of B vitamine from a mass of inactive material were almost as daring as the voyage of Columbus into the vast unknown. The first separation was effected by an extraction with alcohol. If there were any B vitamines around it was thought that they surely would be taken up by the alcohol in the form of an alcoholic solution.

"The next thing to do was to get them out of the alcohol. Obviously precipitation was the only way at hand. So they precipitated whatever there might be in the solution that could be precipitated by treating the liquor with phosphotungstic acid, and tannic acid, and fuller's earth, and bismuth potassium iodide.

"The poor vitamine hunters got nothing for their pains except the knowledge that if there were any B vitamines present, they were in such infinitesimal quantity as to escape location, identity, recognition, and what not.

"Just how little is known chemically of any of the vitamines can be judged by the admission of Dr. Casimir Funk at Havemeyer Hall, Columbia University, September 8, 1921, when he said:

" 'Another problem of great interest is whether the substance with which we have hitherto dealt as B vitamine is one substance or a mixture of substances. For some time the indications have been present to show that we are dealing with a mixture. In particular Aberhalden and Schaumann have contended that there is a substance which acts on the nervous system, and another which acts on maintaining weight. Emmet holds that the substance for rats is not the same as for pigeons and is different from that which acts on yeast. His views are undoubtedly correct to a great extent.'

"It is at this point that the mystified world gets its first intimation of what it is proposed to call D vitamine as soon as the thing is actually discovered.

"The very latest word of Funk on the subject is one of becoming candor with respect to the world's ignorance on the whole subject. Speaking to his scientific colleagues, he says:

" 'In the chemical work on B vitamines we are still struggling with a difficulty which lies in the way of progress and success.

" 'The present methods seem to injure the activity of the substances. This is undoubtedly due to our lack of knowledge of the chemical characteristics of these substances. So long as we do not know how to stabilize these substances no definite progress can be accomplished. Unfortunately the vitamines have shown exceedingly little affinity for the known reagents, most of which we have tried. We are handicapped by imperfect knowledge. Views are often expressed as to the exaggerated importance assigned to the vitamine. There is no doubt that vitamines do not mean everything in nutrition.'

"Confirming the honesty of this scientific confession of Dr. Casimir Funk, another eminent vitamine specialist, Dr. Atherton Seidell, declared on the same day:

" 'In all the recent reviews on the subject of vitamines it is very emphatically pointed out that no knowledge of the chemical nature of vitamines is at present available. In the recent report of the British Medical Association committee this point is emphasized. The difficulties involved in the chemical separation are such that the majority of experiments which are made along that line are so inconclusive that most investigators are reluctant to publish them.'

"Dr. Hopkins, in the Johns Hopkins laboratory, announces that whenever he has isolated what is thought to be the vitamine he has always found it to be inactive. Referring to this statement, Dr. Seidell says: 'This has been my experience, and I want to say this: There is practically no positive information about any vitamines from a chemical viewpoint'.

"In the discussion that followed, Dr. G. H. A. Clowes attempted to give a proper direction to the confusing movement which, praiseworthy from many points of view, has none the less inspired more patent medicine frauds than have ever before come to the surface in one year. He said:

" 'The solids take up large quantities of bases [mineral salts] for food separation. That plays an important role, as we know, in conjunction with the vitamine. Has this question been gone into? The answer was, No.'

"The real scientists who are doing the work on vitamines are seeking light. The patent-medicine scientists are cashing in, as if the light were shining. The plain people, instead of being urged to eat whole meal bread, unprocessed breakfast foods, and salads with their regular meals, are urged to buy the most ponderously potent, puissant, and pugnaciously powerful pellets and pills the world ever saw.

"The truth is that they get not only the vitamines, but the bases, the mineral salts, and everything else they ought to get, from natural food; and nobody knows what they get from the patented potions."

One thought that cannot escape the observant is that while something of value has appeared, how little is yet known by the wise men about vitamines, mineral salts, and the human organism generally; how difficult it is to believe that substances of such extraordinary delicacy and elusiveness could have been produced by the supposed process of evolution; and with what absolute certainty the wisdom of the wise is being made foolishness, and the wisdom of the simple, who have believed all along in wholesome, natural food and in the avoidance of poisonous substances in the healing art, is shown to be true wisdom.

On the Threshold

THE more one knows about the science of nutrition and about the bodily organism, the more it is apparent that very little is yet known.

To illustrate the meagerness of present knowledge concerning the preservation and the increase of vital power, we quote from Dr. Lindlahr's book, already mentioned, on vitamines.

The secrets of health and of life cannot be uncovered until there is a vastly greater understanding of the newly-observed minute constituent living particles composing the cell in the animal body:

"According to Professor Bechamp's discoveries, the cell is not the smallest single unit of life. This great scientist taught that the cell is made up of minute living beings—microzyma, or minute ferment bodies. According to his theory, the microzyma are the primary units of life. The chromatin or chromosome of the cells and the fibrin of the blood consist of these infinitesimally minute living bodies, and their secretions are the enzymes and ferments on which depend the multitudinous processes of metabolism in living matter. *The well-being of these atoms depends on the minerals with them* [the once despised "ash"].

"The vito-chemical life element manifests in and works through these primal architects of life and their vital secretions. The microzyma in the cells and tissues of raw vegetables or raw animal foods secrete the enzymes or ferments which make possible the digestion of these foods; but the microzyma and their digestive ferments are killed by over-heating, boiling, or roasting. Thus the food is made less digestible by cooking and the work of the digestive organs is greatly increased thereby. . . .

"It is not necessary to exclude cooked food from the diet altogether. The vitamines and microzyma of raw foods will assist in the digestion and assimilation of a considerable amount of cooked food. . . . However, these revelations concerning vitamines and microzyma make it clear that, on the whole, the nearer we come to raw food diet, the better it will be for the creation and maintenance of physical and mental health and vigor."

Daily it becomes plainer that man is merely on the threshold of the door of nutritional knowledge, and has not entered in. It is obvious that Jehovah, the almighty and all-wise Creator, knew what He was talking about when He announced to the first pair of human beings:

"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food".—Genesis 1:29.

The vitamines and microzyma also demonstrate that the coming perfect food, which God-fearing and divinely-guided men of science of the Golden Age will come to understand, is doubtless raw foods of the vegetable kingdom, of the immense variety that the earth now yields. These, by culture of tens of thousands of Burbanks, will be enlarged in size and refined in texture—as the love-apple was developed into the tomato—and in richness in the life-giving elements of food.

What vast improvements will be feasible and attainable, when proper attention is paid by all to their food; and what a race of men and women will inhabit the globe, when this has been done!

The discovery of the vitamines and the microzyma comes at the psychological moment of the inauguration of the Golden Age.

Age after age wise men have searched diligently for an elixir of life. Ponce de Leon believed in it, and he traversed the sea and roamed the wilds of Florida to find it.

Is the elixir of life in the amber-colored vitaminic liquid which Doctor Cox produced? Is this at last the fluid which, under divine guidance and the blessing of Messiah, shall help to give life to man?

For the vitamines are the life principle in food—a missing link in the chain of life, hid from ages and from generations, but now made known. Shall it be true of these that man shall eat and live forever?

Wrecks Caused by "Efficiency"

By O. L. Rosenkrans, Jr.

I READ in a late issue of *The Literary Digest* how Henry Ford gained thirty-eight million dollars in assets in a bad year by economizing and increasing the efficiency of his employés. This is referred to as the "most inspiring event possible in the motor industry". Whereas formerly it required 60,000 men to average a daily production of 4,000 cars, he now obtains a daily output of 4,500 cars with 45,000 men.

During the war and the two years following it the slogan of "Increase production" went abroad in the land. It was alleged that the world was facing a critical shortage in nearly every line of commodities and that it was the duty of America to make good this deficiency by speeding up industry to the top notch and working incessantly. Practically every organ for influencing public opinion was filled with these urgent appeals to stimulate production, written by people who, it is likely, were for the most part total strangers to hard manual labor. So industry was speeded up until overproduction result-

ed. Then, when the markets began to show symptoms of being overstocked, it suddenly was disclosed that the alleged shortage had been a myth; that speculators had been systematically withholding goods from the market, storing the same in warehouses to maintain prices. When these men in a panic commenced dumping their hoarded goods on an already glutted market, a slump occurred, industrial stagnation supervened, and world-wide unemployment and hard times. So the workers who drove themselves to increase production, and who thereby impaired their health and shortened their days, now find themselves idle and "living up" the money which they laid by in days of their prosperity and which they trusted would supply a nucleus for independence.

"Efficiency" is one of the catch words of our latter days designed to hypnotize an unthinking public and to subserve the interest of someone's selfishness and greed. It is in the same class with "race suicide", "the strenuous life," "survival of the fittest," "altruism," "evolution," "morons," etc. The tendency of "efficiency" as applied to industry is to make working conditions intolerable for all except young people in the prime of life and to wear them out prematurely. The older and weaker are eliminated and shoved into the scrapheap.

Last winter I read an interesting article in *The Saturday Evening Post* for August 21, 1920, entitled, "The Reds and the Glands," by Edward H. Smith. In case it may have escaped general attention, I will briefly summarize it. The writer in a discussion of the causes of world-unrest quotes Dr. Max Schapp, Professor of Neuropathy in New York Postgraduate Medical School and Hospital, whose opinions are based on years of clinical experience. Dr. Schapp pronounces the cause of present world-unrest to be endocrinopathy, or disease of the ductless glands. The *endocrin* or secreting glands include the suprarenal, typhoid, pituitary, parathyroid, pineal, interstetral, sex glands, pancreas, and liver. Their importance in the physical economy has only recently come to be understood. They act as the refineries of the body, taking food material from the digestive organs and converting the same into chemical substances to perform special functions in the body. The secretions of certain glands are called *hormones*. They act on the nerve centers, controlling the action and responses of those which dictate our conduct. While the hormones are secreted in proper proportions, all is well; but if in excess, the results are disastrous.

The brain is dual, with intellectual and emotional hemispheres. Ordinarily our acts are controlled through our intellectual centers; but if the *endocrin* are over-stimulated by outside influences, an excessive flow of secretion results which, acting through the sympathetic nervous system, floods the emotional side of the brain, lowering the explosion point of the cells and temporarily overthrowing the balance maintained by the intellect. The brain, in turn, reacts on the glands through the nervous system, and the glands redouble their floods of hormones to the brain, so that waves of emotionalism of increasing intensity ensue.

Dr. Evans in the Chicago *Tribune*, in an article on "Female Morons", refers the cause of emotionalism and "temperamentalism" to *vasomotor instability*, remarking that the vasomotor nerves, which distribute blood to the various parts of the body, are closely bound up with the *endocrin*, or ductless glands.

According to Dr. Schapp, the whole human race today, and especially the civilized part of it, is exposed to the gravest danger from an insidious, creeping malady — endocrinopathy — which has been spreading over the world through slow decades and the effect of which is "to unbalance the judgment, key up the unrestrained emotions of whole populations, and push whole races to the brink of an abyss". He attributes the growth of this subtile and mysterious disease to a variety of causes, but chiefly to: the speeding up of modern life, the artificial character of the same, the rush to the cities, and the participation of women in public life. The ductless glands are over-stimulated by thrills, excitements, prolonged fatigue, worry, haste, etc. The complexity of modern life, with its train of worries, noise, competition, thrills, and shocks is peculiarly adapted to break down the nervous system and sow the seeds of endocrinopathy. The stress of modern life is telling severely on women who are hurrying and scrambling along with the men in the frenzied pursuit of business and pleasure. Man, in terms of biology, is *katabolic*, and designed by nature for active life; woman is *anabolic*, and required by nature to live a more quiescent life and to store up reserves of vital forces and chemical substances against the strains and drains of the great

crises of her life. If she neglects to do so, her children suffer during the period of gestation. In consequence of woman's entrance into public life, the quiet influence of the home is impaired, and the children suffer a double loss. So the latest generations are increasingly deficient in vitality, are neurotic, emotional, lacking in judgment, and predisposed to endocrinopathy and to paranoia.

Professor Edgar Lucien Larkin, the well-known astronomer, in 1916 issued a solemn warning that the public mind throughout the world was in a dangerous paranoic condition. He said that he met travelers from all over the world, and received letters from all over the world, and so his opinion was based on substantial grounds. Today there exists wide-spread discontent among all nations. The ever-increasing demand for "efficiency" and the constantly accelerated pace of industry is rendering existence unduly precarious for a growing element of the population. Many a worker, unable to stand the senseless rapid pace, becomes disheartened. Henceforth he is sneered at and abused because, as they say, "he doesn't want to work". He wants to work and earn his livelihood, but primarily he wants to *live*. In time he comes to ask himself the question: "Why should I wear myself out for no adequate reward?" So radicals are made.

Economic Fundamentals *By Robert Ranson*

EXAMPLE ILLUSTRATING THE DIAGRAM

A FRUIT commission-man contracts to take all the fruit of an orchard. There is an abundant crop, the output of nature. This total output would be represented on the diagram as from O to B. But as this quantity, if placed on the market, would become a loss to the commission-man, he therefore puts on the market only the amount that will bring him his maximum profit. This is represented on the diagram as from O to A; and the remainder of the crop, which is represented as from A to B, is either destroyed or allowed to rot.

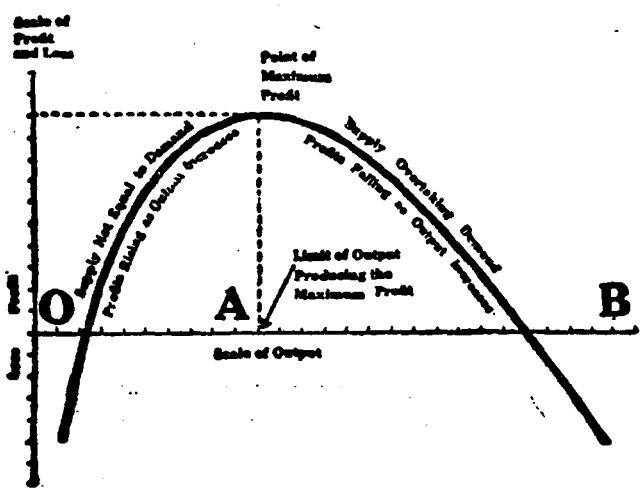


DIAGRAM SHOWING THE RELATION OF "PROFIT" TO "OUTPUT" IN OUR PRESENT ECONOMIC SYSTEM

Any legislation to prevent this destruction would be more or less a confiscation of the business of the commission-man. The difference between the commission-man and the factory owner is that the latter can control his output, but the former cannot; and so the commission-man comes in for an unfair amount of criticism from the general public.

These conditions clearly show that "profit" prevents the free production of wealth.

ADVANTAGES OF CIVIL SERVICE EXTENSION (OR GOVERNMENT OWNERSHIP OF INDUSTRY)

Material wealth gives money its value. In bank clearances, large amounts of bank credits are passed back and forth between the banks; and only a small amount, comparatively, of legal tender currency is needed to make the exchanges balance each other, thus making bank credit a medium of exchange. Bank credit is based on bank assets, which are composed of a comparatively small amount of currency and of a very considerable amount of collateral, such as stocks, bonds, warehouse receipts, bills of lading, etc., all of which represent actual material wealth.

It follows that in any economic system which gives the greatest possible employment to mental and physical labor in the production of material wealth, the greater will become the volume of the medium of exchange which is based on material wealth, and the greater will be the available remuneration for the efforts of mental and physical labor.

PROFIT AN OBSTACLE TO THE FREE PRODUCTION OF WEALTH

The accompanying diagram shows that under the present economic system profit, which is its

essential feature, forms an obstacle to the free production of material wealth; but under government ownership profit could be eliminated, and by selling at cost the government could increase the production of material wealth.

A further increase in the production of wealth could be made by displacing from seventy to eighty percent of those engaged in the occupation of distribution, so that they may enter the line of production.

IMMENSE POTENTIAL SOURCES OF WEALTH AT PRESENT LATENT

Another increase in production of wealth could be made by displacing probably the same proportion of those engaged in the business of advertising, and turning them also over to the line of production.

Another increase in production of wealth could be made by making facilities for the employment of women who could find two or three hours a day to spare from their household duties.

All labor accustomed previously to unemployment would also enter into service in the line of production of wealth.

The above operations would bring the wealth of the country to such a point that the standard of living could be very greatly increased; i.e., larger incomes could be provided, also old age pensions.

IMPROVIDENCE, DEBT, LACK OF HEALTHFUL CONDITIONS

Many improvident men, although receiving ample incomes, are yet unable to provide their families with good wholesome food and healthful surroundings, and so would not be benefited by the larger incomes that would result by raising the standard of living; and not infrequently an increase of income has proved detrimental.

The ideal method of remuneration in order to favor efficiency includes a certain degree of paternalism, such as is adopted in the armies of the nations, where a money income is given, plus standard rations of food, clothing, and shelter. By some the money income is spent unwisely; but the food, clothing, and shelter cannot be traded away. An army adopting any other method would prove a failure. Under government ownership a citizen would not be compelled to draw his rations, and live on them, unless he desired to do so.

By selling some things at a profit and some at a loss the government could maintain the condition of selling all things as a whole at cost, and would thus have the opportunity of encouraging the use of such things as were beneficial and healthful, by selling them at a loss; and vice versa. By this means the national standard of health and well-being would be raised.

THE GOLD STANDARD UNDER GOVERNMENT OWNERSHIP

If a man's income is doubled, and prices of commodities and cost of living are also doubled, the man has no advantage. Conversely if his income is reduced to one-half, and commodities and cost of living are similarly reduced, the man has no disadvantage. The first condition may be described by saying that the dollar is of low value, and the second by saying that the dollar is of high value. That which really counts is, What will his monthly income purchase? How far will it go? The government could, by bringing about the second condition, raise the value of the dollar (without impairing the purchasing power of incomes) and so reduce the volume of the currency in circulation that it could be brought well within the controlling power of the gold standard.

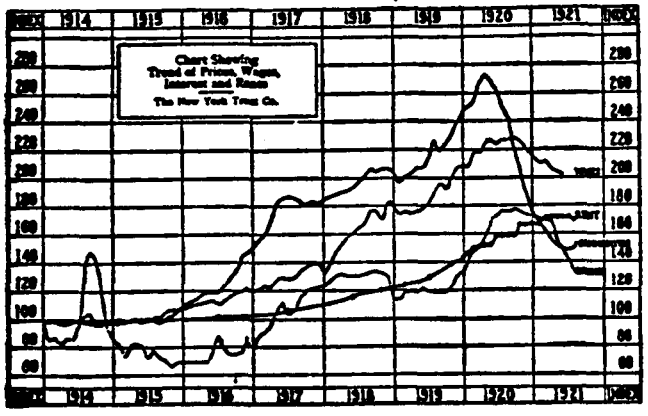
Does Revenge Pay?

CONCERNING the theory that the economic condition of Europe is due entirely to the war, the London *Economist* asserts that the peace must bear its weight of blame. "Europe's impoverishment has been enormously increased by the delay of the Allies in arriving at terms of peace, and the action of the Allied governments, including our own [British], in imposing a huge indemnity on Germany and then taking measures which thwarted Germany's recovery, leaving Central Europe without economic leadership." The Fourteen Points of Wilson might have done much toward allaying trouble in Europe; but the insane policy for revenge of the French imperialists, and the determination of the British traders not to let the German trade menace rise again, has brought about a situation which is well nigh impossible. How little revenge and selfishness really pay, will become even more manifest in the next few years.

BREVITIES

Prices, Wages, Interest, and Rent

THE accompanying chart from the *Index* of the New York Trust Company, shows the variations of commodity prices, wages, interest and rent from 1914 to 1921. The most deflation has come in commodities, next in interest, then wages, and lastly rents, which have fallen scarcely any. The index of commodities is that of the United States Bureau of Labor. The wage index is that compiled by the New York State Industrial Commission on returns from factories employing about half a million men and women. The interest index was compiled from the monthly average of high and low rates on sixty- and ninety-day commercial paper. The rent covers house rents only, no returns being available on industrial or farm rents. The base line of 100 percent is the average for the years 1911 to 1915, except the rent basis, which is the housing index in the July, 1914, figures of the National Industrial Conference Board.



INFLATION AND DEFLATION OF PRICES, WAGES, INTEREST, AND RENT.

It is contended by financial authorities that before prosperity can be resumed there must be substantial further reductions in wages to parallel the other items that have fallen. The resumption of prosperity depends on the possibilities of making a golden profit on the business to be done during another cycle, and this is impossible as long as the wage factor in the selling price of manufactured products remains relatively undeflated. From this viewpoint of the men of authority, it is evident that they feel that they can start things up again, wages must be cut from the 200 percent line down to the 140 percent line, or lower, to be somewhere near the fall in other costs entering into manufacturing. The wage reduction thus thought to be necessary would appear to be at least thirty percent from the present level, and this is what it is estimated labor may look for before any real resumption of "prosperity" can be expected. On the axiom that no man can stay in business unless he makes a profit, it is regarded by business men as unavoidable that labor should take another series of wage cuts.

Democracy Safe in Virginia

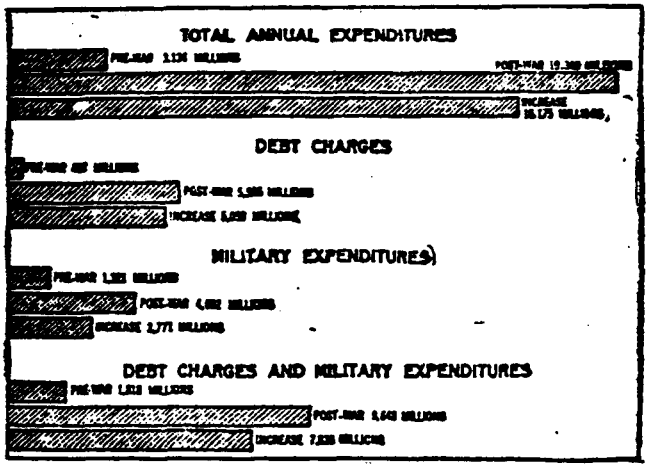
NOW that the world has been made safe for democracy, it is interesting to see some of the details as to how it is working out in Virginia. A subscriber there, explaining why it does not seem advisable for him to be away from home after dark, says:

"The following list is that of a few cases of lawlessness that have happened in my community, Church Road, Va., recently. Two men sent to the penitentiary for attempting to kill at Church Road; one man robbed near Church Road; store robbed at Poole's Siding, three miles away; a fence rail tied across the railroad track a few hundred yards above Poole's Siding, with the intention of wrecking the night train; Mr. Longmire shot, within a mile of me; and in the near neighborhood Mr. White, a prominent dairyman and merchant, and a rural postmaster, had his throat cut from ear to ear last Thursday morning."

Church Road, as its name implies, is in one of the pious and respectable portions of Virginia, and is doubtless adequately supplied with the variety of churches that made it their business in 1917-1918 to see to it that the youth of the vicinity should hate their fellow men with all their heart, mind, soul, and strength. It has a population of 165. We earnestly hope that the Chinese, with only 2½ percent of crime in proportion to the population that prevails in America, will not learn or practise too well the variety of religion that has been taught and practised in Church Road.

What War Did to The World

THE accompanying diagram of the increase of debts and costs from the World War shows why the world imperatively needs disarmament. Of course it is not to be expected that disarmament in any literal sense is to be looked for, or that disarmament is much more than a camouflage for the larger scheme of an imperialistic combination of business men to run the world.



PRE-WAR AND POST-WAR EXPENDITURES OF UNITED STATES, GREAT BRITAIN, FRANCE, AND ITALY.

As the New York Trust Company, to whom we are indebted for the diagram, says: "It must be realized that the most that can be immediately accomplished is some program for limitation of future naval expansion, and after that perhaps something can be accomplished in limiting land armaments". So much for the Disarmament Conference. The war to end war landed the United States, Great Britain, France, and Italy in a position where together their *increases* in percentages of post-war items compared with the same items before the war are:

516%— Increase of Total Annual Expenditures.
1,012%— Increase of Debt Charges.
209%— Increase of Military Expenditures.
431%— Debt Charges and Military Expenditures.

These figures, which represent a crushing burden upon the world of working people, are considered a manifest argument that men that have made such a failure in keeping down the operating expenses of their national plants have displayed a lamentable lack of efficiency, and ought to be discharged and replaced by men who will show better results. If they were the comparative income and expense sheet of a corporation, this action would be the verdict of any financier or executive.

What Does Foch Stand For?

WHEN a prominent stranger is within the gates and unparalleled homage is paid to him, it is well for the thinker to discern clearly what the man stands for, before deciding on the proper attitude of mind toward him. For while strangers are to be hospitably received, it must be remembered that the principal thing is not the man, but what the man stands for.

The American Republic was founded by the Pilgrims, who were the spiritual descendants of former European and English lovers of liberty. They fled from persecution and restrictions upon liberty, braved the stormy Atlantic in the little ships of that day, and entered upon a terrible struggle with nature in barren New England, in order that they might be free to worship according to their conscience. It is true that some intolerance was manifested among them, but the liberty which they established was far in advance of the conditions from which they fled. As the spirit of liberty was more clearly perceived the descendants of the Pilgrims advanced with their light, until they made America a burning and shining light for the remainder of the world. The Pilgrims were of the spirit of Luther, Wycliffe, Waldo, Arius, and others that have stood for liberty, fraternity, and equality in the conflict of light against darkness.

It was a Pilgrim America that came out of the Colonial Period. It was this liberty-loving spirit that found expression in the immortal phrases of the Declaration of Independence, the Constitution and the Bills of Rights and Constitutions of the various states.

The power from which the Pilgrim fled would never have allowed the formulation of such words as these—indeed it disowned and denounced them:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed.*"—*Declaration of Independence.*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."—*U. S. Constitution.*

The founders of the Republic would have repudiated and did repudiate the "reasonable

liberty" which is advocated by Pope Benedict XV, which means liberty subject to such restrictions as a world-wide and all-powerful papal empire would regard as "reasonable", and exemplified in the tortures of the dark and gloomy chambers of the Spanish Inquisition, the destruction of every written word opposing that empire and the crackling flames that consumed the bodies of John Huss and Savonarola, for daring to lift their voices against papal empire pretensions and iniquities.

In the American Republic every cardinal, bishop, priest, monk, brother, Jesuit, nun, sister, and Knight of Columbus stands pledged to support the "reasonable liberty" of Pope Benedict. Among these men is numbered Ferdinand Foch, Marshal of France, the great European figure now on American soil. For Foch stands for the papal empire—along with the reactionary militaristic group of Frenchmen, including Ex-President Poincaire, who believe in the present papalized France, who wish to see "America made Catholic", and who long for the spread of that insidious influence through all the borders of Europe. It is this element that keeps France an armed camp, and that boasts that with her present military equipment France could sweep Europe as once did Napoleon.

More concerning this we quote extracts from an article entitled "Foch, the Warrior, and What He Stands for", in the New York *World* for October 30,1921:

"By one of those fantastic accidents of fortune, America and Americans, when they greet Marshal Foch, will be acclaiming the one man above all others in Europe most set against what has come, rightly or wrongly, to be regarded as the new doctrine of internationalism. Let us say that it is a nervous groping ahead and away from the nineteenth century. . . .

"Foch will talk of the two great pioneer republics of the world—and yet it is extremely doubtful if he is a republican at heart. . . . He will express the most fervent hopes for the peace of the world and for the success of the Armament Conference. And then he will proceed with his life's task of advancing France's frontier to the Rhine. . . .

"It is entirely meet and proper that America should cheer the Allied Generalissimo to the echo. . . . But it is equally entirely meet and proper to stress the divergence, the fissure existing between the world concept of the gallant Marshal and that obtaining in myriad American homes.

"Foch is of the ancient regime. Glorious and triumphant in war, he doesn't believe in turning guns into ploughshares. He does not believe that the world has yet reached the era of tolerance and goodwill. He believes that a long-drawn out period of authority has got to be inserted into the turn of events before man can even begin to realize his responsibilities toward his neighbor, and he sees as the one means of assuring the rule of that authority—the sword. . . .

"Perhaps if we inquire into what manner of man Foch is, this guiding principle of his may be the more readily understood. The first thing that strikes you about him is his devoutness. He goes to mass every morning, and never misses a chance to forward the clerical cause in France. The Catholic renaissance that has set in in France since the armistice was almost entirely of his making. It began with the apparently innocent decision of the Government to make the canonization of Joan of Arc a national fete day, honored in particular by the army. Fierce passions were aroused, but Foch won; and one day in May of last year the French Army to a man paid tribute to the greatest heroine-martyr of the Catholic Church.

"Foch's dreams of a New France hover round the Napoleonic. . . . He wants to get every ounce out of the temporary supremacy of France on the Continent. And his concept of how that may best be done does not allow for any baby talk about disarmament, or even of the external control of a solitary French mitrailleuse.

"What Foch wants to see before he dies is France on the Rhine from Crefeld to Shaffhausen, a French Poland, strong and race-conscious. . . and a French colonial empire extending practically along the entire African side of the Mediterranean from Casa Blanca to Tunis. . . .

"Is Foch a retrograde influence in the councils of the world, the more retrograde for the very glamour surrounding him? . . . Certain it is Foch has shown precious little faith in democratic ideals and in schemes of international brotherhood and the like. . . .

"In a sentence, the man to whom the Nation extends its hearty welcome stands for AUTHORITY in the largest available type, as against faith in the multitude. He believes that the multitude must be led and that it cannot lead itself.

"Cheer lustily!—forgetting that Foch has no faith in you or the multitude toying with a little knowledge, that he will consign the Armament Conference to Hades unless America promises to come to the aid of France again if she is attacked. Cheer lustily a figure whom your fathers and grandfathers and great-grandfathers never had a chance to cheer—and Foch will love the cheers; for he is of that kind. Cheer lustily!—forgetting that Ferdinand Foch has no faith in you!"

The same newspaper reported that Marshal Foch had been deliberately rebuffed by Ex-President Wilson for his interference with the plans which Wilson had conceived for the original Peace Council:

"Close observers of international affairs saw in former President Wilson's failure to receive Marshal Foch yesterday in Washington a deliberate and calculated purpose. . . . Marshal Foch represented to the former President both militarism and imperialism and it was the thought of Foch that caused Mr. Wilson's celebrated comment upon the militarism of France. He had a belief that soldiers were for war purposes rather than peace purposes; and it used to upset him to find Foch at the bottom of some new military enterprise, which Mr. Wilson felt was sowing seeds of new wars. . . . Mr. Wilson resents and fears the exaltation of militarism that is involved in the ovations to Marshal Foch. It is for these reasons that deliberate, calculated purpose is read into yesterday's incident."

GOLDEN AGE readers will recall the article in the issue for June 22, 1921, on "Earth's Oldest Empire". The papal empire there delineated is being lifted up to a prominence unparalleled since the dark ages, preparatory to being cast down forever. The enemies of the common people, namely, Big Business, Big Politicians, and Big Church, are straining their utmost to lift the papal empire to the loftiest power. This is not because they love or believe in the papal empire, but because it furnishes a convenient and useful bulwark against the common people whose control and the control of whose pockets they hope to perpetuate a little longer. The drift toward militarism is a part of the scheme to keep the people from the exercise of their god-given rights, through the power of armies.

The scheme will not work. The Conference, first called a "Disarmament" and now appropriately an "Armament" Conference not only will not do what a press propaganda has led the unthinking to believe it will do, but under the secret guidance of militarists and imperialists it will effect some arrangement for the further subjugation of the people and the subverting of liberty.

Militarists do not attend anti-militarist conferences. Imperialists do not congregate where liberty is advocated. International politicians do not come to gatherings actually intended to break the power of politicians and give the people power.

But no conference against the people can succeed in this era of "justice for the people". Prophetically the Word of God speaks with authority about such as the League of Nations and now of the new association that will come out of the Armament Conference:

"Associate yourselves, O ye people, and ye shall be broken in pieces; give ear, all ye of far countries [come to conference]; gird yourselves [in a League of Nations] and ye shall be broken in pieces; gird yourselves [in an association of nations], and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word [whatever they may say], and it shall not stand."—Isaiah 8:9, 10.

To the common people upon whom further papal-empire, Big Business and militarist bonds are planned, God says: "God is with us. Say ye not, 'A confederacy', to all to whom this people [the disarmament conference crowd] shall say, 'A confederacy'; neither fear ye their fear [their threatenings], nor be afraid, but sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."—Isaiah 8:10-14.

God himself is working out His mighty purposes today. Everything opposing Him shall be swept away. Of those that reject His counsels the inspired Word says: "Jehovah shall be for a stone of stumbling to both the houses of Israel [Catholic and Protestant], for a gin [a kind of snare], and for a snare to the inhabitants of Jerusalem [present ruling classes]. Many of them shall stumble, and fall, and be broken, and be snared, and taken. There is no light in them. They shall pass through hardly bestead and hungry; and it shall come to pass that when they be hungry, they shall fret themselves, and curse their king and their god [Satan], and look upward. And they shall look unto the earth [social order ruined by them]; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."—Isaiah 8:14, 15, 20-22.

The time has come for the deliverance of the poor, the common people, from the kingdom of darkness, the present governments which are parts of Satan's empire, into the kingdom of light, the kingdom of God, the glorious liberty of sons of God. Nothing can prevent this taking place. Nothing can even hinder the outcome. Not even the appropriately named "Armament" Conference can stop the execution of the will of God against ALL the unrighteousness of this evil world. For the common people are better to be trusted than the uncommon ones that seek to dominate them.

Choose ye today whom ye will follow—Foch or Lincoln; papal empire or democracy; the old world or a better world; Satan's kingdom or the Kingdom of God!

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

320. *What say the Scriptures as to the number of perfect men that have lived on this earth?*

The Scriptures teach that there have been two, and only two, perfect men — Adam and Jesus. Adam was created in the image of God — that is, with the similar mental powers of reason, memory, judgment and will, and the moral qualities of justice, benevolence, love, etc. "Of the earth, earthy," he was an earthly image of a spirit being, possessing qualities of the same kind, though differing widely in degree, range and scope. To such an extent is man an image of God that God can say even to the fallen man: "Come, let us reason together".

321. *In what respect was man created after the likeness of Jehovah? Did God finish His creation of man, and what was His statement concerning man's perfection?*

As Jehovah is ruler over all things, so man was made a ruler over all earthly things — 'After our likeness, let him have dominion over the beasts, fowl, fish,' etc. (Genesis 1:26) Moses tells us (Genesis 1:31) that God recognized the man whom He had made — not merely commenced to make, but completed—and God considered His creature "very good", that is, perfect; for in God's sight nothing short of perfection is very good in His intelligent creatures.

322. *How is man's original perfection described in Psalm 8:5-8? And what is the significance of "a little lower than the angels"?—Hebrews 2:7.*

The perfection of man, as created, is expressed in Psalm 8:5-8: "Thou hast made him a little lower than the angels, and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet — all sheep and oxen, yea, the beasts of the field, the fowl of the air and the fish of the sea."

323. *What is the prophetic intimation in Psalm 8:5-8 respecting God's purpose for mankind, and how does the apostle Paul in Hebrews 2:7 corroborate this statement?*

It has been suggested by some who would make the Bible conform to a theory of evolution that the statement " a little", in Hebrews 2:7. might be understood to mean a little while lower, and not a little degree lower than the angels. There is, however, neither authority nor reason for such an interpretation. This is a quotation from Psalm 8:5, and a critical comparison of the Hebrew and Greek texts can leave no doubt as to the import. The idea, clearly expressed, is a little lower in degree than angels.

MAN'S ORIGINAL ESTATE

324. *Does a little lower in degree signify that a creature is less perfect?*

David, in the psalm, refers to man in his original estate, and prophetically intimates that God has not abandoned His original plan to have man in His own image and the king of earth, and that He will remember him, redeem him and restore him to the same again. The Apostle (Hebrews 2:7) calls attention to the same fact—that God's original purpose has not been abandoned; that man, originally grand and perfect, the king of earth, is to be remembered, and visited, and restored. He then adds, We see not this promised restitution yet, but we do see the first step God is taking toward its accomplishment. We see Jesus crowned with this glory and honor of perfect manhood, that He, as a fitting ransom or substitute might by God's favor taste death for every man, and thus prepare the way for the restitution of man to all that was lost. Rotherham, one of the most scrupulous translators, renders this passage as follows:

"What is man, that thou rememberest him;
Or man's son, that thou visitest him?
Thou madest him less some little than messengers;
With glory and honor thou crownedest him,
And didst appoint him over the works of thy hands."

Nor should it be inferred that a little lower in degree means a little less perfect. A creature may be perfect, yet on a lower plane of being than another; thus a perfect horse would be lower than a perfect man, etc. There are various natures, animate and inanimate.

325. *Explain the table illustrating the different grades of nature, animate and inanimate.*

To illustrate, we arrange the following table:

Grades of Heavenly or Spirit Being	Grades of Earthly or Animal Being	Grades in the Vegetable Domain	Grades in the Mineral Domain
Divine	Human	Trees	Gold
———	Brute	Shrubs	Silver
———	Fowl	Grasses	Copper
Angelic	Fish	Mosses	Iron

326. *While the different classes mentioned are separate and distinct, what comparison may be instituted between them?*

Each of the minerals mentioned may be pure, yet gold ranks the highest. Though each of the orders of plants should be brought to perfection, they would still differ in nature and rank. Likewise with animals; if each species should be brought to perfection, there would still be variety; for perfecting a nature does not change a nature.*

The grades of spirit being, also, though perfect, stand related to each other as higher and lower in nature or kind. The divine nature is the highest and the superior of all spirit natures. Christ at His resurrection was made "so much better" than perfect angels as the divine is superior to the angelic nature.—Heb. 1:3-5.

Note carefully that while the classes named in the above table are distinct and separate, yet a comparison between them may be instituted, thus—The highest grade of mineral is inferior to, or a little lower than, the lowest grade of vegetable, because in vegetation there is life. So the highest grade of vegetable is a little lower than the lowest grade of animal life, because animal life, even in its lowest forms, has intelligence enough to be conscious of existence. Likewise man, though the highest of animal or earthly beings, is "a little lower than the angels", because angels are spirit or heavenly beings.

327. *Contrast man's present degraded condition with that of the perfect man, created in the image of God. What did man lose? and what, therefore, did Jesus come to "seek and to save"?*

There is a wonderful contrast between man as we now see him, degraded by sin, and the perfect man that God made in His image. Sin has gradually changed man's features, as well as his character. Multiplied generations, by ignorance, licentiousness and general depravity, have so blurred and marred humanity that in the large majority of the race the likeness of God is almost obliterated. The moral and intellectual qualities are dwarfed; and the animal instincts, unduly developed, are no longer balanced by the higher.

*The word nature is sometimes used in an accommodated sense, as, for instance, when it is said that a dog has a savage nature, or that a horse has a gentle nature, or is bad natured. But in using the word thus it signifies merely the disposition of the one described as compared with others, and does not, strictly speaking, relate to nature.

RESTITUTION NOT TO A HEAVENLY, BUT TO AN EARTHLY NATURE

Man has lost physical strength to such an extent that, with all the aid of medical science, his average length of life is now about thirty years, whereas at first he survived nine hundred and thirty years under the same penalty. But though thus defiled and degraded by sin and its penalty, death, working in him, man is to be restored to his original perfection of mind and body, and to glory, honor and dominion, during and by the Millennial reign of Christ.

The things to be restored by and through Christ are those things which were lost through Adam's transgression. (Romans 5:18, 19) Man did not lose a heavenly but an earthly paradise. Under the death penalty he did not lose a spirit but a human existence; and all that was lost was purchased back by his Redeemer, who declared that He came to seek and to save that which was lost.—Luke 19:10.

328. *What further proof have we that a perfect man is not a spirit being?*

In addition to the above we have proof that the perfect man is not a spirit being. We are told that our Lord, before He left His glory to become a man, was "in a form of God"—a spirit form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death He was to become, it was necessary that His nature be changed. And Paul tells us that He took not the nature of angels, one step lower than His own, but that He came down two steps and took the nature of men—He became a man; He was "made flesh".—Hebrews 2:16; Philippians 2:7, 8; John 1:14.

329. *Is angelic nature the only order of spirit being? And what do Hebrews 2:16 and Philippians 2:7-9 teach as regards the divine, angelic and human natures, respectively?*

Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then

so high as He is now, for "God hath highly exalted Him," because of His obedience in becoming man's willing ransom. (Philippians 2: 8, 9) He is now of the highest order of spirit being, partaker of the divine (Jehovah's) nature.

DIVINE, ANGELIC AND HUMAN NATURES SEPARATE AND DISTINCT

But not only do we thus find proof that the divine, angelic and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than the perfection of angelic nature implies that angels are divine and equal with Jehovah; for Jesus took not the nature of angels, but a different nature—the nature of men; not the imperfect human nature as we now possess it, but the perfect human nature. He became a man; not a depraved and nearly dead being such as men are now, but a man in the full vigor of perfection.

330. *Why was it necessary for Jesus to have been a perfect man from the standpoint of the perfect law of God and the ransom?*

Again, Jesus must have been a perfect man; else He could not have kept a perfect law, which is the full measure of a perfect man's ability. And He must have been a perfect man; else He could not have given a ransom (a corresponding price—1 Timothy 2: 6); for the forfeited life of the perfect man Adam. "For since by man came death, by man came also the resurrection of the dead." (1 Corinthians 15: 21) Had He been in the least degree imperfect it would have proved that He was under condemnation, and therefore He could not have been an acceptable sacrifice; neither could He have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could give the *corresponding price* as the Redeemer.

OUR LORD'S CHANGES OF NATURE

331. *If Jesus in the flesh was a perfect man, what conclusions do we draw concerning the relation of a perfect man to the angelic and the human natures?*

Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being—not an angel, but a little lower than the angels? The logical conclusion is unmistakable; and in addition we have the inspired statement of the Psalmist (Psalm 8: 5-8) and also Paul's reference to it in Hebrews 2: 7-9.

332. *Was Jesus a combination of two natures? Describe in detail the different changes of nature experienced by our Lord from His creation to His glorification.*

Neither was Jesus a combination of the two natures, human and spirit. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that time He was a perfect spirit being; and since His resurrection He is a perfect spirit being of the highest or divine order.

It was not until the time of His consecration even unto death, as typified in His baptism—at thirty years of age (manhood, according to the law, and therefore the right time to consecrate Himself as a man)—that He received the earnest of His inheritance of the divine nature. —Matthew 3: 16, 17.

The human nature had to be consecrated to death before Jesus could receive even the pledge of the divine nature. And not until that consecration was actually carried out and He had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man He became obedient unto death; wherefore, God hath highly exalted Him to the divine nature. (Philippians 2: 8, 9) If this Scripture is true, it follows that He was not exalted to the divine nature until the human nature was actually sacrificed—dead.

Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from the spirit to human; afterward, from human to the highest order of spirit nature, the divine; and in each case the one was given up for the other.

333. *What do we see manifested in Jesus' grand example of perfect humanity?*

In this grand example of perfect humanity, which stood unblemished before the world until sacrificed for the world's redemption, we see the perfection from which our race fell in Adam, and to which it is to be restored. In becoming man's ransom, our Lord Jesus gave the equivalent for that which man lost; and therefore all mankind may receive again, through faith in Christ, and obedience to His requirements, not a spirit nature, but a glorious, perfect human nature—"that which was lost".

334. *What will doubtless be man's future experience in the use of his perfect faculties? And will the exercise of these powers result in any change of nature?*

The perfect faculties and powers of the perfect human being may be exercised indefinitely, and upon new and varied objects of interest, and knowledge and skill may be vastly increased; but no such increase of knowledge or power will effect a change of nature, or make it more than perfect. It will be only the expanding and developing of the perfect human powers. Increase of knowledge and skill will doubtless be man's blessed privilege to all eternity; yet he will still be man, and will be merely learning to use more fully the powers of human nature already possessed. Beyond its wide limits he cannot hope nor will he desire, to advance, his desires being limited to the scope of his powers.

ONLY THE CHURCH TO EXPERIENCE A CHANGE OF NATURE

335. *Of what class is Jesus an illustration since His resurrection?*

While Jesus as a man was an illustration of perfect human nature, to which the mass of mankind will be restored, yet since His resurrection He is the illustration of the glorious divine nature which the overcoming church will, at resurrection, share with Him.

336. *Does God's plan end with the completion of this "elect" company?*

Because the present age is devoted mainly to the development of this class which is offered a change of nature, and because the Apostolic Epistles are devoted to the instruction of this "little flock", it should not be inferred that God's plans end with the completion of this chosen company. Nor, on the other hand, should we go to the opposite extreme and suppose that the special promises of the divine nature, spirit bodies, etc., made to these, are God's design for all mankind. To these are the "exceeding great and precious promises", over and above the other precious promises made to all mankind. To "rightly divide the Word of Truth", we should observe that the Scriptures recognize the perfection of the divine nature in the "little flock", and the perfection of the human nature in the restored world, as two separate things.

CELESTIAL AND TERRESTRIAL BODIES

337. *What do the apostles Paul and John say about spirit beings, their powers and the laws by which they are governed?*

Let us now inquire more particularly, What are spirit beings? what powers are theirs? and by what laws are they governed? Many seem to think, because they do not understand the nature of a spirit being, that it must be a mere myth, and on this subject much superstition prevails. But Paul does not appear to have such an idea. Though he intimates that a human being is incapable of understanding the higher, spirit nature (1 Corinthians 2:14), yet he plainly states, as if to guard against any mythical or superstitious notions, that there is a spirit body, as well as a natural (human) body, a celestial as well as a terrestrial, and a glory of the earthly as well as of the heavenly. The glory of the earthly, as we have seen, was lost by the first Adam's sin, and is to be restored to the race by the Lord Jesus and His bride (The Christ, Head and body) during the Millennial reign. The glory of the heavenly is as yet unseen except as revealed to the eye of faith by the spirit through the Word. These glories are distinct and separate.—1 Corinthians 15:38-49.

We know to some extent what the natural, earthly, terrestrial body is, for we now have such, though we can only approximately estimate the glory of its perfection. It is flesh, blood and bones; for "that which is born of the flesh is flesh". And since there are two distinct kinds of bodies, we know that the spirit body, whatever it may be, is not composed of flesh, blood and bones; it is heavenly, celestial—"that which is born of the Spirit is spirit". But what a spirit body is, we know not, for "it doth not yet appear what we shall be; but . . . we shall be like him"—like our Lord Jesus.—John 3:6; 1 John 3:2.

338. *Is there any record of a being, excepting the Son of God, ever having been changed from one nature to another?*

We have no record of any being, either spirit or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. When God made angels He doubtless intended them to remain angels forever, and so with men, each being perfect on his own plane. At least the Scriptures give no intimation of any different purpose. As in the inanimate creation there is a pleasing and almost endless variety, so in the living and intelligent creation

the same variety in perfection is possible. Every creature in its perfection is glorious; but, as Paul says, the glory of the celestial (heavenly) is one kind of glory, and the glory of the terrestrial (earthly) is another and different glory.

"THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM THAT FEAR HIM"

339. *What general information regarding the spirit nature is drawn from the facts recorded of our Lord after His resurrection? First, as to the visibility of spirit beings?*

By examining the facts recorded of our Lord Jesus after His resurrection, and of angels, who are also spirit beings, thus "comparing spiritual things with spiritual" (1 Corinthians 2:13), we may gain some general information with regard to spirit beings. First, then, angels can be and frequently are present, yet invisible. "The angel of the Lord encampeth round about them that fear him"; and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Psalm 34:7; Hebrews 1:14) Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Syrians; his servant was fearful; Elisha prayed to the Lord, and the young man's eyes were opened, and he saw the mountains round about them full of chariots of fire and horsemen of fire (or like fire). Again, while to Balaam the angel was invisible, the ass, his eyes being opened, saw him.

340. *Secondly, regarding some of the powers of spirit beings?*

Secondly, angels can assume human bodies and appear as men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first Abraham supposed them to be three men, and it was not until they were about to go that he discovered one of them to be the Lord, and the other two, angels, who afterward went down to Sodom and delivered Lot. (Genesis 18:1, 2) An angel appeared to Gideon as a man, but afterward made himself known. An angel appeared to the father and mother of Samson, and they thought him a man until he ascended up to heaven in the flame of the altar.—Judges 6:11-22; 13:20.

341. *Thirdly, as respects the normal condition and appearance of angels?*

Thirdly, spirit beings are glorious in their normal condition, and are frequently referred to as glorious and bright. The countenance of the angel who rolled away the stone from the door of the sepulchre was "as the lightning". Daniel caught a glimpse of a spirit body, which he described, saying, "His eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, and his voice as the voice of a multitude". Before him Daniel fell as a dead man. (Daniel 10:6, 10, 15, 17) Saul of Tarsus caught a similar glimpse of Christ's glorious body shining above the brightness of the sun at noonday. Saul lost his sight and fell to the ground.

342. *What did the manifestation of the risen Lord to Saul on his way to Damascus reveal concerning spirit beings?*

Thus far we have found spirit beings truly glorious; yet, except by the opening of men's eyes to see them, or by their appearing in flesh as men, they are invisible to men. This conclusion is further confirmed when we examine the particular details of these manifestations. The Lord was seen of Saul alone, the men traveling with him hearing the voice, but seeing no one. (Acts 9:7) The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them, and they ran and hid themselves. Again, this glorious being declared: "The prince of the kingdom of Persia withstood me one and twenty days". (Daniel 10:13) Did Daniel, the man greatly beloved of the Lord, fall as dead before this one whom Persia's prince withstood one and twenty days? How is this? Surely he did not appear in glory to the prince! No; either he was invisibly present with him, or else he appeared as a man.

Our Lord, since His resurrection, is a spirit being; consequently the same powers which we find illustrated in angels (spirit beings) should also be possessed by Him. And such is the case, as we shall see more fully in a succeeding study.

343. *What is, therefore, the conclusion respecting the separateness of the human and spirit natures? And what is the purpose of God in permitting a change from one nature to another in special cases?*

Thus we find that the Scriptures regard the spirit and the human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other; but, on the contrary, they do show that only a few will ever be changed from the human to the divine

nature, to which Jesus, their Head, has already been exalted. And this remarkable and special feature in Jehovah's plan is for the remarkable and special purpose of preparing these as God's agents for the great future work of restoring all things.

MORTALITY AND IMMORTALITY

344. *What is the significance of the word mortality?*

We shall find their true significance in exact harmony with what we have learned from our comparison of Bible statements concerning human and spirit beings, and earthly and heavenly promises. These words are usually given very uncertain meanings, and wrong ideas of their meanings produce erroneous views of subjects with which they stand connected, in general and in Scriptural usage.

Mortality signifies a state or condition of liability to death; not a condition of death, but a condition in which death is a possibility.

345. *What does immortality signify?*

Immortality signifies a state or condition not liable to death; not merely a condition of freedom from death, but a condition in which death is an impossibility.

346. *What is the popular, but erroneous idea about mortality and immortality?*

The common and erroneous idea of mortality is, a state or condition in which death is unavoidable, while the common idea of the significance of immortality is more nearly correct.

347. *What is the meaning of the word immortal? And was Adam mortal or immortal before he sinned?*

The word immortal signifies not mortal; hence the very construction of the words indicates their true definitions. It is because of the prevalence of a wrong idea of the word mortal that so many are confused when trying to determine whether Adam was mortal or immortal before his transgression. They reason that if he had been immortal God would not have said, "In the day that thou eatest thereof thou shalt surely die"; because it is impossible for an immortal being to die. This is a logical conclusion. On the other hand, they say, Had he been mortal, wherein could have consisted the threat or penalty of the statement, "Thou shalt surely die"; since if mortal (according to their erroneous definition) he could not have avoided death anyhow?

ADAM NOT ON TRIAL FOR IMMORTALITY

The difficulty, it will be perceived, is in the false meaning given to the word mortality. Apply the correct definition, and all is clear. Adam was mortal—that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His life was a life sustained by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure—the sustaining elements would not be denied. Thus seen, Adam had life; and death was entirely avoidable, yet he was in such a condition that death was possible—he was mortal.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

A little eleven-year old girl, living in Seattle, Wash., asks what the rivers mentioned in the 2nd chapter of Genesis mean. This question has suggested the Bible study that follows.

1. *How many rivers are mentioned in Genesis 2:10-14?*

Ans.: Four rivers.

2. *From what place did they all start?*

Ans.: From the Garden of Eden, that surpassingly beautiful home of Adam and Eve.

3. *What do these rivers seem to symbolize?*

Ans.: The four classes of the descendants of Adam, who will finally get eternal life. A river flows on and on, continually and forever. See Revelation 17:15.

4. *What was the name of the first river and what does the name mean?*

Ans.: The name of the first river was Pison, which means fully flowing. This would suggest the class that are very active in the Lord's service during the gospel age, even amidst great opposition and persecution. The true church class gladly and joyfully lay down their very lives in the service of the great King. See Hebrews 12:2; Luke 6:22, 23; Acts 20:22-24.

5. *To what place did this river flow, and what was found there?*

Ans.: It "encompasseth the whole land of Havilah, where there is gold; and the gold of that land is good". —Verses 11, 12.

6. *What does gold symbolize?*

Ans.: Things divine. It was thus used in the Holy and the Most Holy of the Tabernacle.

7. *What class are to have "the divine nature" (the nature of God)?*

Ans.: The church class. "Whereby are given unto us [the church] exceeding great and precious promises that by these [by faith in these promises and by compliance to all the conditions] ye [the church] might be partakers of the divine nature."—2 Peter 1:4.

8. *Why should the church class be represented by the first river that is mentioned?*

Ans.: Because they are the first ones that get eternal life. (Revelation 20:6) They are to have part in "the first resurrection". See also Hebrews 11:39, 40.

9. *In Revelation 7:4; 14:1 it is shown that of the true church class there will be 144,000 and in Revelation 3:21 it is shown that these will "sit in the throne"—they are to be the kings or rulers over the earth. What is said about another class in Revelation 7:9-17?*

Ans.: "And, lo, I beheld a great multitude which no man could number . . . stood before the throne", etc. The 15th verse shows that they are not in the throne but "before the throne", and that they serve God day and night in the temple. They are to be servants and not kings. Nevertheless, they are to be very happy. See verses 16 and 17.

10. *What third class is mentioned in the 11th chapter of Hebrews?*

Ans.: The ancient worthies—Abraham, Isaac, Jacob, all the other faithful ones who lived before Christ.

11. *Are they to have a different resurrection than the world in general?*

Ans.: They are to have "a better resurrection" than the world in general (Hebrews 11:35), and yet it is not so good as the church will receive. See Hebrews 11:39, 40.

12. *Were their promises heavenly or earthly promises?*

Ans.: They were all earthly. See, for example, the promise made to Abraham in Genesis 13:12, 14, 15.

13. *Are they to "be made perfect", and if so, they will be perfect as what?*

Ans.: Yes, they shall "be made perfect" (Hebrews 11:40) and this perfection will be that of human beings because they were not promised a heavenly reward, but an earthly one.

14. *What fourth class does "the great river Euphrates" (Rev. 16:12) seem to symbolize?*

Ans.: We believe it symbolizes those of the great world of mankind who set themselves apart to do the Lord's will, when they hear, during the reign of Christ, the wonderful story of God's great love for them and the provisions He has made in Christ for them. Theirs will not be "a resurrection of [perfect] life", but instead theirs will be "a resurrection of judgment". See John 5:28, 29, R. V. That is to say, they will be put on trial for everlasting life and not get perfect life at once like the other three classes.

THE LITTLE GIRLS WHO GO TO WORK

The little girls who go to work,
So neat they are, so sweet they are;
Their garments fashioned modishwise,
So clear, courageous, are their eyes,
I whisper as they pass me by,
"God bless you, every one!"

The little girls who go to work,
Have stopped their play; the workaday
Too soon has come with carking care.
Their youthful shoulders burdens bear,
And yet with courage smile they all
As 'long their way they go.

The little girls who go to work,
Their purses share that meagre fare
Of those they love may fuller be,
Nor find they fault with destiny
That they youth's freedom must forego
While sunny hours slip by.

The little girls who go to work,
The mothers, they, of some near day,
Their arms to hold the nation's men.
This knowing, let us love them, then,
And let them know we love them while
The whirring wheels fly round.

—*Modeste Hennis Jordon.*

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Recurrent "Famines"—of Coal

LITTLE children! Believe everything you see in the newspaper!

This represents the coal producers' estimate of the discernment of the common people—and of the uncommon ones. For all the people believe nearly all they read in the public press.

Getting the people to believe what is told is one of the great secrets of success. It both pays and possesses greater potentialities of profit than any other profit-producing plan.

Cold weather is drawing near, and the people should begin to harken for the voice of the profiteer in fuel. For at this time in 1920 the coal barons worked one of the greatest hoaxes in American history. That they did it successfully is evidenced by the reported half billion profit made out of it.

If the process is to be repeated as the 1921 winter deepens, it will at least be interesting to those in the secret to watch the thing being done. For this war-born system of fooling the people through the press does the thing gracefully, without the populace knowing that they, too, have been "done".

What Happened in 1920

IT IS bad enough that the people were told: "There is a conspiracy among coal men to keep prices up and and to restrict the supply". Such a scarcity, however produced, would have been a genuine shortage of coal, which according to the supply-demand law would entitle the individuals having some of the dusky diamonds to reap the proper profits.

But when the actual deal engineered in 1920 is disclosed, the man on the street begins to wonder whether by any way of looking at it, or by any rule of the game, the coal profiteers were entitled to their $500,000,000 profit, or whether they were just common thieves, or high-class shell-game artists. One can have some respect for a circus swindler; for there one expects to be fooled. But to have it happen in the business of keeping the kiddies from freezing, and at the hands of chamber-of-commerce dignitaries and frock-coated church officials — well, some things are speakable but some others are unspeakable!

We go into this subject because it is about time for it to "happen" over again.

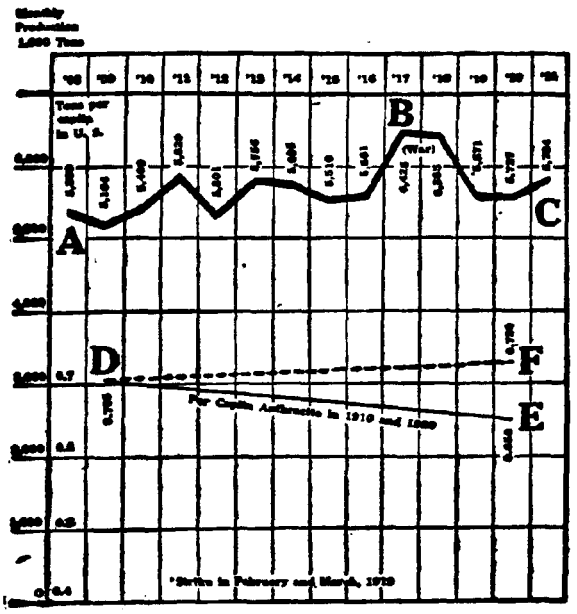
That which took place, and which might occur again any year, was related in a select few newspapers—an aristocracy of the press, which the vast majority of the American reading class are not privileged to read. The story was told in newspapers which do not reach the general public. The common, ordinary garden variety of newspapers, read by the common people as a whole, are owned by Big Business, and it will become clear why this numerically great section of the press did not let the truth appear. The facts came out last spring; but as the crisis was over for the winter of 1920-1921, THE GOLDEN AGE thought it best to tell the story later on, at about the time when the same thing was liable to be repeated.

The Regular Coal Cheat

THE diagram which is printed herewith shows the general and regular situation in anthracite coal from 1908 to 1921. The heavy line, AC, in the upper part illustrates the variations in the average monthly output of anthracite, ranging from a minimum of 5,164,000 tons a month in 1909 to a maximum of 6,428,000 tons a month in the war year of 1917. The war gave an opportunity for unusual profit in anthracite; and the miners were permitted to work more than the usual average of a little over 200 days a year, because a bigger profit could be made on full-time coal production than could be made after the war by any of the regular schemes to keep the price up. The years of 1917 and 1918

were the only ones in which the anthracite miners had been able to make a good living for a long time, the idle days usually eating up any high pay that might be made from the working days.

There is something about this diagram which indicates clearly that there is an intentional regular restriction of the output of anthracite, with the purpose of keeping the price higher than it normally ought to be. This is shown in the two light lines, one solid, DE, and the other, DF, broken, below the heavy line AC.



AVERAGE MONTHLY PRODUCTION OF ANTHRACITE

The light solid line, DE, indicates the average production of anthracite for each person in the United States in the two census years of 1910 and 1920. In 1910 the per capita production of anthracite was 0.705 of a ton. In 1920 it was 0.650 of a ton. In the ten years there was a decrease in production per capita of 0.055 of a ton or, roughly, a hundred pounds less for each person in 1920 than in 1910.

That this reduction in production was neither accidental nor the result of conditions beyond the control of the anthracite coal operators, is manifest from the consideration that in 1917 and 1918, when war prices made it pay handsomely to get the coal out, the average production of the four years previous of 5,504,000 tons a month was suddenly raised to a monthly average of 6,406,000 tons for the two years of 1917 and 1918. This was an average monthly increase of 902,000 tons, or 16.4 percent. During this period of increased production the miners worked nearly all of the working days, earned good wages, and were able for the first time in many years, if ever before, to give their families the blessings and benefits of a good, decent American scale of living.

"What has been done can be done," and the 1917-1918 production could be made the regular rate of production if the coal operators were willing. If the 1917-1918 average had been maintained in 1920 the average production of anthracite for each individual in the United States would have been 0.730 of a ton, instead of the 0.650 of a ton which it was. That about 0.7 of a ton may be considered a normal per capita production appears from the fact that it was the figure for 1910, when the process of gradually reducing the per capita production was not as fully under way as in 1920.

It is difficult for the operators to maintain the objection that they are unable to get the coal out at the former per capita rate; for they were able to do so for two years, in 1917 and 1918. Therefore the conclusion is manifest that the operators do not keep up the 1910 per capita production simply because they do not wish to do so. They have willed that the per capita production shall gradually decrease, because according to the well known supply-demand law of economics a very slight reduction in the supply, when the supply is just at the demand figure, makes possible not merely the maintenance of the price, but the raising of the price to an extent that the change in the ratio of demand to supply would scarcely warrant.

This scheme of figuring the probable demand and then limiting the supply to a figure a trifle below the demand is being practised in practically every one of the basic industries of America. This is one of the lessons which Big Business learned during the war, and from which it now profits hugely and the common people lose hugely.

One of the real problems before Big Business now is how, without attracting such undue attention from the people as to result in adverse political action, to so reduce supply as to be able to raise prices to a point where Big Business will be able to absorb *all* of the earnings of the rest of the people. This ambition has not been reached as yet, a fact which is evidenced

by the other fact that the people still have some money on deposit in the banks and still hold quite a quantity of the Liberty and other war bonds. Some day, some bright and happy day, all the money on deposit in the banks will be deposited by Big Business and all of the tax free bonds will be in the vaults of the super-men of whom the late President Baer of the Reading Railway system asserted that *it had pleased God* to entrust to the men of wealth the management of the big affairs of the country. The enquirer queries whether the god mentioned is not the god of this world. The once-prominent kaiser used to have much to say about "Me und Gott" —the same Gott.—2 Corinthians 4:4.

Good Soil for the 1920 Scheme

THE latter part of 1919 had been marked by some anxiety about a possible coal shortage from a miners' strike that might happen. This passed over, and the coal situation continued the even tenor of the regular method of keeping production close to demand; but the soil was becoming unusually good for what was to follow when, about April, 1920, the public mind became agitated over the possibility of a railroad strike which might interfere with the obtaining of coal cars at the mines and the shipment of loaded cars from the coal region.

The people had become quite accustomed to having some Government Bureau tell them what to do—during the war; and in April, 1920, when the war-time regulation of the coal industry had ceased, the Interstate Commerce Commission took up the matter of averting a supposed disaster to come last winter from a possible shortage of coal. In June the Commission took drastic steps to end a coal shortage east of the Mississippi, by giving preference and priority to coal over all other materials on the railroads. This was designed to bring an end to a supposed shortage of cars for the coal industry. The country still being in a prosperous condition, the war funds not having all been expended, and the war earnings of the people not gone, there was an unprecedented demand for freight and coal cars. The industrial section of New England was given preference over all other parts of the country.

The matter was handled in such a manner as to excite whatever fears might have been latent in the minds of the people; and fears began to grow and to spread that, with continued prosperity making unparalleled demands upon transportation facilities, there might not be any coal obtainable. The newspapers took up the cry, and there ensued an exemplification of crowd psychology not unlike the press-made war.

Instead of seeking to ascertain the facts and report them to the people, the press accentuated the popular fear, and by suggestion drove the people to a state of mind which had not been paralleled since the war-craze of 1917-1918.

The 1920 Coal Panic

THE newspapers got into action toward the latter part of June, 1920. This is an important date in the transaction, on account of what will be told later in this article. Such headlines as follow, appeared for articles and editorials and gradually drove the people frantic:

"Coal Scarcity."
"U. S. to Rush Coal Here in Shortage."
"Coal Shortage Menaces City Transit Lines."
"Chicago Running Short of Coal."
"Ask Wilson's Aid to Get Coal Here."
"Coal is Sought to Keep Cars Running."
"Coal for New York Shut Off by Order."
"Utility Companies Worried Over Coal."
"To Hold Conference on Coal Shortage."

The hue and cry began on June 18, and the press hounds began to bay in real earnest on June 23. Before the tenth of June—a date that will be seen to have been the most important in the 1920 coal panic — there had been some mention of a possible coal shortage, but nothing like what burst upon the public within ten days after June 10, 1920.

In July the coal worry began to be forced home upon the public. It was the press that frightened the people with lines calculated to arouse the direst apprehensions:

"Public Utilities Here Urge Coal Claims on I.C.C."
"City Utilities Near Coal Danger Line."
"City Gets 300 Cars of Coal, Gain of 50."
"Ottawa Officials on Way to Confer with I.C.C. on Coal Famine."
"President to Give Entire Power to Commerce Board or Revive Fuel Administration."
"Mine Owners Declare Car Shortage is Cutting Production by More Than Half."
"Roads to Break Necks Moving Fuel If Operators Will Break Necks Mining It."
"Coal Shortage Puts City in Darkness."
"Lowden Says Coal Crisis Is Appalling."

These were samples out of thousands of headlines, all of a character to rouse the worst fears

of a confiding public that believes the newspapers not wisely but too well.

The war dogs of Big Business, the public press, were hard at it again in October, after a little lull. Cold weather was just coming on; and a public mind, already rendered more than anxious, was half crazed by the newspaper articles with head lines such as:

"Cold Weather Bares Big Coal Shortage Here."
"Kansans Suffer From Lack of Coal."
"Bronx Shivering for Lack of Coal."
"Flat Houses Short of Fuel and Dealers Unable to Supply Them."

The month of November kept up the cry of the coal shortage, and the cold weather already felt made the populace fear lest they and their children should soon freeze to death in their homes. The press headlines shouted the refrain:

"The Coal Crisis in New York."
"Coal Shortage Acute, Appeal to Copeland."
"Fuel for Apartment Houses Lacking, 55 Percent Have No Fuel on Hand."
"Relief Asked for City Coal Famine."
"Staten Island Coal Situation is Acute."
"Coal Up $1 Here, As City Shivers, Famine Up State."
"Not a Pound of Coal in Albany Bins."
"Doctors' Prescriptions for Coal."
"City Facing Winter Appeals for Coal."
"Copeland Finds Conditions Woeful."
"City Coal Survey Shows All Parts in Critical Need."
"Fuel Sufficient for Temporary Relief Arrives."

In December the press had almost nothing about a coal shortage. The coal men had loosened up, prices had dropped, and the country was saved.

How Big Business Cleared $500,000,000

THE inevitable result of such a press campaign was that the people all wanted coal at the same time, hoarded what coal they could get, bought more than they needed for current use, and cleaned up every pound of coal that appeared for sale, and the unfortunates that were not among the early birds were crazed by the press-engendered fear that they would die, they and their wives and children, the next cold wave the Weather Bureau might curse them with.

It was the opportunity which comes only once in a life-time — unless it can be made to come more than once. No one on earth knows a real opportunity better than Big Business, and the coal industry took advantage to the full of the 1920 mob-mindedness of the newspaper readers.

In 1919 there had been some gradual rises in coal prices. By March, 1920, President J. L. Lewis, of the United Mine Workers was officially inquiring, "Who gets the difference between the 83 to 98 cents a ton which is paid to the miners and the $9 a ton for which the coal is sold to the consumer?" The war-time coal situation was being raked over, and such statements were flying about as:

"Already the miners' representatives have conclusively demonstrated that one company, whose net profit was in 1914 $511,000, made a net profit of $3,686,000 in 1918, while the nation which bought that coal was fighting for its life, and another company, whose net profits were $3,000,000 for the two-year period of 1914-1915, was proven to have made a net profit of $21,000,000 for the two-year period of 1917-1918."

In Ohio miners had placed in the cars of coal envelopes in which were the question, "We miners got 60 cents a ton for this coal; how much did you pay for it?" and the answers came from Arkansas, "$11 a ton", and from Texas, "$15.60 a ton". The bituminous operators in May were denying to Senator Walsh that they had made any great profits. According to Vice-President J. D. A. Morrow of the National Coal Association in 1917 out of 7,000 operators 6,600 made less than 15 percent, and through 1917 the average operators' receipts per ton were only $2.26 and through 1918 only $2.61.

It was in June, 1920, that the Big Business machine went out for real blood. According to F. P. Hobgood in the New York *Times*, "the pre-war price of Pocahontas coal at the mine was $1.25, during the war $2.75, but here today $9.00". "There is an abundant supply of coal, according to T. B. Koons, vice-president of the Central Railroad of New Jersey and other authorities, but the coal is being held for higher prices"—this was in the New York *American* for June 27, 1920 — seventeen days after the, for the coal consumer, fateful tenth of June, to be mentioned later. According to Alfred M. Barrett, acting Public Service Commissioner, "the worst fuel shortage in the history of the country will confront New York next winter", which prediction was fulfilled, by the withholding of the coal. Mr. Barrett also charged that "coal prices were boosted beyond legitimate limits through 'pyramiding', which word he used to describe the piling on of profits and prices in the process of handling the fuel". On June 25, under the headline of "The Coal Panic", the New York *Times* said editorially:

"It seems like a paradox to say that there is plenty of coal at a time when there seems to be danger of suspending the operation of public utilities for lack of coal so great that they are paying twice or thrice a normal price. Yet it is officially stated that up to June 5 the production of bituminous coal was 37,000,000 tons larger than last year, ranking third in the history of the industry. Nor is the export of coal responsible for the domestic shortage, for the exports through Atlantic ports have been 4,551,000 tons, about half last year's, and one-fifth of normal production. There is plenty of coal in the ground, and plenty of willing labor. Nevertheless, the best-informed consumers are the most alarmed. There ought to be some 35,000,000 tons in bins which are empty, and which it will be difficult to fill because of the necessity of moving the crops and the coal for next winter at the same time."

In a hearing on the anthracite industry in July it was stated by W. Jett Lauck, statistician for the mine workers, that "the real profits of the anthracite industry were at least seven times the apparent profits". It had for many years been known by persons conversant with conditions in the anthracite region that between the railroad bookkeeping and the mine bookkeeping, both railroads and mines being owned by the same people, the mines were seemingly run barely above cost, while the roads charged so much that they wallowed in wealth. Mr. Lauck put it thus:

"The bookkeeping evidences of the unity between the railroads and their coal companies are overwhelming. The railroads established such high rates for the transportation of anthracite that it became impossible for a coal company to operate at a profit. The railroad coal companies were then supported by subsidies granted in one form or another by the parent railroad company. This was made possible by a bookkeeping system which rendered the finances of the two companies practically one. The railroads have carried bonds, made losses good, granted working capital and in other ways assisted the coal companies financially, charging either a low rate of interest or none at all. . . . The real profits of the anthracite industry are piped off below the surface in terms which the public does not associate with the problem of anthracite. . . . While the margin shown by the production companies for the year 1918 would show a profit of something over $30,000,000, the profits which the anthracite railroads made out of the transportation of the commodity, when added to the charges attributable to funded debts, etc., and to the profits of the railroad sales organizations, would probably be found to total nearly seven times that amount."

This is only a mere suggestion of the underhand, tricky, and deceitful methods employed by the men of wealth to keep the common people in ignorance of what is going on, and especially of the profits they are making on what the people have to buy. Some years ago the railroads and the coal companies were outwardly and visibly owned by the same persons. After this was prohibited by law, the arrangement which followed amounted to substantially the same thing, in violation of the spirit of what—in the face of Wall Street's most powerful interests—the courts were obliged to decide was necessary to prevent the robbing of the people by the coal barons. Like their burglar prototypes the "respectable" bandits of wealth utilize ways that are dark and devious to get the booty they are after.

The statement of Vice-President Koons of the Central Railroad of New Jersey that there was plenty of coal was confirmed in an editorial in the New York *World* for July 18, 1920:

"The present disastrous situation is charged to profiteering jobbers and speculators in coal. Railroad tracks and terminals at various strategic points are found to be clogged with loaded coal cars which are purposely being held back by the speculative owners and shippers of the coal to create artificial scarcities sufficient to lift prices 100 and 200 percent above what was paid at the mines. Possibility of such profits enables the speculators to snap their fingers at the demurrage charges of the roads, which start at only $2 a day per car thus loaded and out of use after an allowance of two days without charge."

The writer of this article was one of tens of thousands who in 1920 passed mile after mile of loaded coal cars waiting on sidings along the main tracks of the railroads.

The crooked ways of coal were shown in an editorial in the New York *Tribune* on October 13, 1920, just before the big squeeze of the consumers was made:

"Investigation by a Brooklyn grand jury shows that a single group of speculators has been holding 11,000 carloads of soft coal in railway sidings at Philadelphia, Baltimore, and Hampton Roads—and this in spite of unprecedented efforts by consumers to get hold of enough fuel to keep their industries going. How many more such examples are taking place in various parts of the country remains to be seen.

"Government officials are said to have information that while only about one-fifth of the big coal operators have been acting dishonestly, yet the influence of that fifth has been so powerful as to cause financial loss to operators who try to run their business decently. One operator, for example, is alleged to have lost $30,000 in a single month rather than connive at graft. Another, who had no objection to paying for "privileges", made

a clear "profit" of $2,000,000 in three months'. It appears that where crooked dealing exists, it commences with operators at the mouth of the mines, in conjunction with car distributers who furnish cars to the mines, and that it 'runs through every later transaction until the coal is actually in the hands of the consumers'."

With twenty percent of the coal operators crooked and making huge sums, and the honest ones losing or making a bare living, it is obvious that the entire industry must in a brief time gravitate into the hands of the crooks that have the money. The industry tends to become worse and worse, and the hope of reforming it becomes exceedingly remote. The fact that officials of the law appeared to be able to discover only a handful of the coal criminals would indicate where some of the "profits" of the burglars went. The Lever Act was employed to bring these men to terms and protect the public from their depredations; but, as usual with laws designed for the benefit of the populace, it was found unconstitutional, and the act of the court gave to these "malefactors of great wealth" freedom to repeat the criminal coal panic of 1920.

Another of the slick schemes, by dozens of which the price and the profit were kept up, was related in the official hearings of July, 1920:

"The Lehigh Coal and Navigation Company reported in 1912 that a depletion charge of five cents per ton would pay for all of its coal lands in twenty years. The Federal Trade Commission in 1919 reported that the average depletion charge for that year was 17.4 cents a ton, thus allowing a profit of twelve cents a ton, which is made the basis for further issuance of stock. This hidden profit amounts to $10,000,000 a year."

According to this statement, if five cents a ton would pay for all the coal properties in twenty years, 17.4 cents would pay for them in six years. As it is announced that the estimated life of the anthracite industry is well over a hundred years the present depletion charge pays for the properties every six years, or sixteen times over in a hundred years. This is in addition to the earnings which the bookkeeping calls "profits", and the other income which the accountants, who are hired to invent ways of deceiving the public, call by other names.

Incidentally, considering the acts of the men that have done as these men in the coal industry have, what chance for a fair deal have the workers in the coal mines? It is idle to think of fair, honorable, or even decent treatment for them, when the known acts of the coal profiteers are taken into consideration. This fact carries with it the presumption that when difficulties arise between the coal operators and the employés over wages or conditions of work, the men are much more likely to be in the right than are the managers.

A great variety of remedies were put forward during and immediately after the coal panic of 1920. Senator William M. Calder of New York came to the aid of the people, caused an investigation, and introduced bills for legislative control of the coal industry. The coal operators and agents raised the bogy of national control, nationalization of the mines, Socialism, and government ownership, and the movement finally subsided without anything being written into the laws to protect the populace from further raids. Other reformers sought to have government control of the coal business, government ownership, or regulation by commission after the manner of the Interstate Commerce Commission. But all such reforms were put to sleep by unknown interests—who, may be surmised from the fact that the control of the coal industry is in the hands of the same wealthy group that control the other chief industries of the country. It is easy for politicians to forget the common people, after a crisis has been passed. It is through politicians all over the world that the men of wealth maintain their control over the people.

Not a few suggestions appeared for the betterment of the distribution of the coal by means of new engineering devices, the manufacture of electricity at the mine, and many other schemes.

How the Panic Was Manufactured

NEVER has there been such a concrete demonstration of the necessity for the separation of men of wealth from the control of the public press, as the 1920 coal panic. For the press played no small part, wittingly or unwittingly, in the preparation of the psychological soil and the working up of the people so that they desperately bid against one another and forced the price of coal up to unheard-of-figures.

The story was told in a select few papers of limited circulation, and for obvious reasons never appeared in the general run of Wall-Street-owned newspapers. People that wish to get the news should patronize some such paper as *Labor*, of Washington, D. C., which on February 19, 1921, played the searchlight on the coal panic in an article by Charles M. Kelley:

"Big Business enjoys its little joke—if it is at the expense of the public.

"The group representing the coal industry got over a huge hoax upon the people last year, when it frightened the public into believing a terrible fuel famine impended, and started everybody filling empty bins at the highest prices ever paid for coal. Lurid alarms of millions freezing forced competition in bidding that brought profits of several hundred percent to the clever gentlemen who perpetrated the pleasantry.

"All last summer and fall newspapers devoted many columns of space telling about a coal famine, a scarcity of railroad cars and other adverse influences that combined to make approaching winter a dreadful prospect. New England was reported as being down to a two-days' supply, while the Middle West was bare to the boards. There would not be enough coal to go around, the papers said, and urged the public to face the situation courageously and place orders for fuel at any price.

"'The public was completely taken in, and probably never would have known they had 'fallen' for a fake calamity howl, had not a confidential report of the proceedings of a meeting of the directors of the National Wholesale Coal Association come into the possession of Congressman George Huddleston, of Alabama, and by him presented to Senator La Follette's committee on manufactures, which is conducting hearings on the Calder coal control bill, and incidentally getting some facts concerning the methods of coal men that put them in a class all by themselves among profiteers.

"At a gathering of the directors of the coal association held in Cincinnati, *June 10, 1920,* the sessions were given up almost entirely to a discussion of an 'educational' campaign that had been launched by the publicity committee. Chairman Peabody explained to his associates the desirability of stimulating demand for coal as the alternative of a substantial reduction of prices. Large industrial concerns, he said, were holding back orders, in the expectation of getting better terms. Unless some plan was devised that would put the public in a buying mood it would be necessary to close mines or lower prices, a most embarrassing situation. If prices were cut, he explained, it would be difficult to justify an increase later when demand reached its peak.

"The chairman dilated at considerable length on the influence of the press and suggested that operators be assessed a small sum to promote an 'educational campaign'. He knew fifteen or twenty editors who would be amenable to reason, and he presumed that other operators could apply pressure where it would do good.

"Chairman Peabody said that he had discussed the subject with 'my dear friend, Melville E. Stone, of the Associated Press,' and he had agreed to send out a number of articles to the members of the association, telling about the famine that faced the nation. In fact, Mr. Stone had already sounded out the public, and the result was gratifying and instantaneous.

"Mr. Brewster, a member of the committee, told what happened in St. Louis. There the editors had taken seriously the Associated Press reports and wrote editorials beseeching their readers to buy coal, declaring that prices would be much higher before they were lower.

"'And,' Mr. Brewster naively continued, 'we were able to close five contracts that had been hanging fire. These men had been holding out for lower prices, and we had almost given up hope of closing their contracts. But the dispatches and editorials did the trick for us.'

"No more dickering about prices, no more holding back by buyers. Coal men were besieged with demands and were offered prices so high that some of them were ashamed—almost—to accept them.

"'Those who had been demanding lower prices,' Mr. Brewster said, 'thought they had better get under cover. Those five contracts will reimburse us for our share of the cost of the campaign.'

"Mr. Peabody stated that the association had $200,000 in its treasury for 'education' purposes, but suggested that a referendum be had on an assessment of members for additional funds. The little work already done, he explained, justified further expenditures in this direction. A levy of one mill per ton would produce about a million dollars to 'educate' the press.

"That inspired A. M. Ogilvie to suggest that a portion of this sum be devoted to paid advertising. He imagined that the effect of this disbursement would be to 'change the attitude of some newspapers that have been annoying us. They will know,' he added, 'that we are paying them, and will act accordingly.'

The Coal Propaganda

THE best joke of all was the way the publicity experts took in the Cleveland manager of the Associated Press.

"The head of the department, in his report, said this manager sent out a thousand-word statement prepared by the publicity department, 'and assumed all responsibility for it'. He had changed 'scarcely a word'.

"By omitting all reference to the coal association, it was stated, the obliging Cleveland manager 'gave the article a very good effect, as it was not recognized as propaganda'.

"The committee patted itself on the back, and the publicity manager patted himself on the back, and everybody was in a jolly humor. 'My good friend, Melville Stone,' was given a word of appreciation for valued services rendered in 'educating' the public, and the press was referred to in glowing terms as 'the great molder of public opinion', and meriting 'more attention from this association'.

"Their combined efforts had enabled the operators to defray the expenses of the campaign out of the increased profits of two days' coal production.

"The association voted increase of salaries to all its officers—presidents, secretaries, publicity promoters, law-

yers and 'representatives'—and then went into secret session to determine what prices should be charged the public for 'rescuing it from a famine'."

Among other items in the foregoing report as sent out by the Federated Press were the following, showing that the newspaper coal scare culminating in the fall of 1920 was operated partly at least through the Associated Press:

"A letter written by John Pratt, publicity director of the National Coal Association in Washington, to a coal operator with reference to a meeting of the operators in Cleveland, and dated October 30, 1920, and which was produced at the Senate committee hearing, declared that following the meeting the Associated Press had carried a news report of over 1,000 words to its 3,500 or more newspaper plants, written by its Cleveland manager after consultation with Mr. Pratt.

" 'The great advantage of this report from the operators' viewpoint,' the letter went on to say, 'lay in the fact that the National Coal Association nowhere was quoted as authority for the Associated Press statements, the Associated Press making them on its own responsibility. In this way they were of more convincing effect than had they been qualified with the inference of partisanship.'

"The minds of Americans must be 'prepared', and from time to time appear 'news' stories purporting to show how serious the coal shortage is."

In the press-made coal panic the railroads were blamed for not having the cars to carry the coal. The truth was that the cars were lying on sidings loaded with coal, and earning demurrage charges which the operators and middlemen and retailers in the $500,000,000 conspiracy were glad to pay out of the multiplied profits from the "scarcity".

Furthermore, the anthracite-carrying railroads are to all intents and purposes owned or controlled by the same men that own the mines. If a mine owner actually wanted cars for his mines, what is to hinder himself as railroad owner from getting the cars to the mines in double-quick order?

Are There to be More Coal Panics?

THE excuse of THE GOLDEN AGE for publishing items a year old is that they are news to most readers, who have read nothing but the newspapers which are partners in the thievery of the coal men. Another excuse is that it is not impossible that the coal men and the newspaper men may be planning to "pull off" another coal panic—and then again from year to year—until the public learns that nothing which appears in one of the Big Business newspapers is to be believed at face value, if at all, until verified from other sources.

As late as April, 1921, it was stated that "this press campaign is still proceeding vigorously with a view to the future".

In the New York *World* for May 8, 1921, for example, a despatch published what looked like more of the coal barons' propaganda to get the public ready to be frightened again in the cold season of 1921-1922. Mr. Elkins, be it not forgotten, is from West Virginia, and has been known as one of the prominent coal magnates of that bituminous district. The despatch ran:

"Washington, May 7.—Senator Elkins of West Virginia issued a formal statement today urging the public to lay in its winter supply of coal as usual at this time of year, instead of waiting until the cold months again are at hand. He said that upward of 200,000 miners were out of employment because of the lack of demand for coal, and that their dependents were in distress.

"Senator Elkins also declared that a sudden restoration of a market and an attempt to crowd the hauling of the bulk of the nation's coal into the fall and winter months would place upon the railroads a burden which they were admittedly unable to discharge.

" 'That will simply mean,' he added, 'a repetition of the so-called "coal famine" of last year, which was, *per se*, a car famine.' "

Yes—miles and miles of loaded cars waiting on sidings for a big rise in profits would produce another car famine.

The 1920 coal famine owed its inception to a famine of orders for coal and the prospect of an immediate drop in prices, which the newspapers bravely prevented.

Recent Propaganda

ANOTHER bit of preparation of the public mind appeared in an article in the April 6, 1921, issue of *Commerce and Finance* of New York, by Alan H. Temple, entitled "Galloping Toward a Coal Famine", which says in part, with the old familiar "famine" ring:

"Dr. George Otis Smith, head of the Geological Survey, says that a revival in trade will bring a greater demand for fuel than the railroads can carry, a famine in coal, and congestion in many lines. *Operators second his warning.* . . . Phil H. Penna, secretary-treasurer of the Indiana Coal Operators' Association, said recently: 'When the revival of business came [1919-1920] everybody wanted coal at once, and the railroads did not have equipment enough to haul it. That was the cause of the condition of 1920, and just as sure as the sun rises and sets we are going to have the same condition on the day the revival of business sets in in this country, and

consumers begin to look about for a supply of coal.... Those who are familiar with the coal trade can plainly see the time approaching when we will have market conditions similar to those of 1920. No responsible operator wants to see a recurrence of such a situation. . . . Although the mines can produce plenty of coal, the railroads will not have the equipment to transport it, and the same frantic bidding we witnessed in 1920, with resultant high prices, will obtain.' . . . Perhaps consumers who read the warnings put out will say they are only more propaganda for higher prices. Coal buyers remember the excessive charges they had to pay last fall and the unconscionable profiteering of which many operators were guilty. They distrust operators."

It is to be hoped that readers of THE GOLDEN AGE may become thoroughly awakened to the methods of the coal industry combined with the newspapers—and likewise of other industries. Some of the people have their eye-teeth cut. A writer in *Labor* for September 10, 1921, says:

"The publicity men of the Illinois Coal Operators' Association urge liberal buying of fuel at this time with a prediction that next spring the coal industry will be tied up with a great strike. As damnable publicity, this is worthy the attention of the government. With winter coming rapidly, with coal production far below normal, and with the railroads admittedly in no condition to meet the demands that will be made upon them, cold-blooded mercenaries set out to alarm the public."

That there was no scarcity of coal in 1920 is manifest from the average monthly production of anthracite in the foregoing diagram, and from official statements that exports were less than usual in 1920, and that the production of bituminous was more than usual.

Anthracite is still high, though not too high for the operators, nor for another coal panic, if the operators should decide to apply to the public the deft touch of propaganda through the newspapers. Let the press sewer belch forth the fumes of fear of freezing, and the populace will again respond with competitive bidding and will force the price of their own fuel to the 1920 top.

Coal in New York is $6.64 a ton higher than in 1913, an increase of a hundred percent. Of this advance $1.47 is increased transportation and $2.70 increased mine wages, a total of $4.17, or 63 percent of the total increase. At wholesale coal is 134 percent higher than in 1913, which contrasts with the 25 to 50 percent increase of other commodities.

Commenting on this disproportion, the New York Trust Company says:

"The lack in the anthracite industry of compelling business reasons for deflation may make it necessary for the big men of the industry to take *strenuous methods* to relieve the situation for the consumer. A situation of this kind often leads to agitation for Government control or ownership, or price fixing, or interference of other sorts, the disastrous consequences of which have been only too apparent whenever an industry has been subjected to them."

Does the hint of "strenuous methods" bear the odor of lower wages, of West Virginia coal region brutalities and denials of constitutional rights? Are the anthracite miners, too, to be made the object of such attacks as have been made on other workers? For the railroads "cannot afford" to lower transportation costs, and relief for the consumer has to come out of wages.

Thievery Based on Fraud

THE reported half-billion of profits taken in from the coal panic was obviously thievery based upon lying; and the guilty parties were the coal operators, middlemen and retailers and the Big Business newspapers, together with some government officials who aided in the famine predictions. The moral title to these profits is as valid as the title to any other stolen property. The moral title is particularly indefensible when there is taken into consideration in connection with the theft, the fraud perpetrated on the people by lying reports in the public press.

THE GOLDEN AGE goes on record, however, that these thieves are not to be held as fully responsible for their misdeeds as they would be, were they not as much victims of a system created by the great adversary of humanity as are the buyers of their coal. Being straight or crooked depends much on environment. A burglar brought up among burglars is not so much at fault morally as he might be were his environment better. A coal operator or dealer usually lives in an atmosphere of wealth, of disregard of the populace, and of tolerance of sharp practice. Most of the coal men are more or less prominent church members. The fact that their Christianity is an hypocrisy must morally be set over against the fact that their world is a world of hypocrisy, pretension, and deceit. What they, like other men, need is a better system, a better world, and this the coming Golden Age will soon supply.

But such men know that they ought not to do wrong, and they ought to know that there is a

limit to evil-doing. There undoubtedly arrives the hour when individuals and classes must come into judgment, whether their deeds have been good or evil, and when they must render an accounting to the great Judge. Such a time of reckoning is here; and we would commend to these men the words of the apostle Paul, and beseech them to mend the ways of the coal industry, to try to do right, to observe the Golden Rule in dealing with the people. These men are unfeeling in dealing with employés and judge them disdainfully, and often unmercifully. Of the coal "malefactors of wealth" the apostle Paul says:

"The fact is [the translation is Weymouth's] that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of anger—the day when the righteousness of God's judgments will stand revealed. To each man He will make an award corresponding to his actions; . . . upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, affliction and awful distress, coming upon every man and woman who deliberately does wrong."—Romans 2:5-8.

"But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God." —2 Timothy 3:1-4.

And the Lord through the prophet David also warns:

"Be [truly] wise now, O ye [financial] kings; be instructed [in right doing] ye judges [financial rulers] of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss [make up with] the Son [Jesus Christ and His teachings], lest he be angry, and ye perish [through the wrath of the disdained common people] from the way, when his wrath is kindled but a little."—Psalm 2:10-12.

How much more satisfying it would be to do business on a plan that would meet the approval not only of fellow men but of God! Would that the men of wealth might heed!

"A Little Nonsense Now and Then"—Plus A Midsummer Night's Dream

By Lawrence Lusni Lewis

IF YOU ever intend to ride through California, whether on train, auto, or Missouri mule, let it not be in August. Take due warning and be assured that if you do come through in that month all your dreams, if you have any, of California's being a garden of Eden will be dissipated into a cloud of dust on a gusty day.

From January to June Eden is indeed here; and from Sierras to the Coast Ranges the great valleys lie laughing in the sunlight, kissed by poppy-scented breezes and clad in robes of living green.

But August! No wonder my little Dorothy asked, as we were flying southward through Fresno on the Sante Fe, if August was derived from the two words *Aw* and *Dust*. I agreed that it probably was, and also *Gust*.

As we sat by the open window that scorching midsummer day, breathing the dusty gusts and trying hard to admire the scenery of the beautiful San Joaquin Valley, which was indeed marvelous, I apologized to Hamlet and murmured to myself:

"To shut, or not to shut—that is the question. To shut, to roast, perchance to suffocate—Ah! There's the rub." Not to shut—the swirling dust-laden zephyrs bring some relief from the heat, but also coat us, both inside and out, with thick layers of fine, fertile alluvium.

My blue serge suit begins to resemble a piece of war-torn khaki from a front-line trench, my nostrils and throat itch and burn, my tongue is dry and parched despite frequent ablutions with twenty-cent bottles of soda-water. I taste all the varieties of soil over which our rushing train is taking us. Truly I had counted on seeing, smelling and touching this fine country, but to taste it! This is indeed an unexpected pleas—

"Tickets, please!" The conductor stands before me. I explain, as politely as I can under the circumstances, that I gave him the tickets not five minutes ago. He very rudely informs me that I did not. By that time the dust had penetrated to my very soul. I splutter and drip with anger and perspiration; the last vestige of

my collar melts away; and the only reason that I do not rise up in dusty wrath and grind the poor specimen of fallen humanity into atomic powder is my remarkable development in the Christian graces of kindness, humility, meekness, love, forbearance and longsuffering—and the fact that he is a larger man than myself.

That spoils the rest of the day for me. I essay in vain to focus my attention upon my dusty papers and still more dusty books. I try to divert my mind by gazing on swiftly passing Edenettes of vineyards and orchards, inviting homes in green groves and gardens, vistas of palms and eucalypti, pastures of alfalfa and Bermuda grass, splashed here and there with the delicious gold of wild sunflowers. But alas! They are all besmirched, tarnished with the leaden hue of dust, with a dusty sun glaring in torrid heat above the vineyards between whose endless rows lie rows on rows, miles on miles of trays of drying raisins—dusty raisins!

Or is my dusty viewpoint due to the cloud of desiccated mother earth with which my hurtling train envelopes me? Let us hope so. At least, it is a comfort to know that raisins are thoroughly washed at the packing houses before being sent to the consumers.

At last evening comes. We have left Bakersfield behind and are eating supper. It was a dandy good supper, when the headess of the family (I being the *head* of the family, *she* logically would bear the feminine equivalent as her title — thus we avoid disputes on this much *mooted* point) had packed the same — with neat roast-lamb and fig-jam sandwiches along with lovely grapes and fresh Calimyrna figs of unequaled flavor and sweetness. The heat of the day has somewhat abated, but not so the dust. We have forgotten our salt and pepper, but we do not miss them—all the seasoning we want—and more—comes through the window. We are approaching the Tehachapi ranges, and the Edens of the valley have been eclipsed by the wild deserts of the foothills. We know this without looking out; for we can taste the alkali, the sage brush and the chaparral in our sandwiches!

But now another agency of torment mocks us. A train fly has taken possession of our seat. Have you ever met a train fly—a trained train fly? Now, I am striving to bring up the children in the way that they should go, and to this end am trying to set them a model of Christian virtue; but the patient training of a life-time was completely and forever demolished in one hour by that rascally fly. At present, when I am giving the tots certain needed paternal admonitions, I can see a reminiscent twinkle coming into the corners of their eyes and—the mischievous little imps — I know what they are thinking of — that fly!

He, she or it, whichever it, she or he was, discovered us as we had commenced on the fig-jam sandwiches. She, he or it promptly commenced also. We promptly objected. Many a painful slap against seats and windows did my poor hand suffer, but Mr. (we will decide to call him Mr.—he was too rude to be a she, or even an it) Fly did not even bat an eye. On the contrary, he seemed to be all eyes—and wings. In spite of my strenuous and murderous efforts, he leisurely described a few zig-zags in the air, like a sailor on shore before the 18th Amendment went into effect, and settled back comfortably on the sandwich.

I begged, I implored, I entreated — to no avail. I made sundry uncomplimentary remarks —for the which I am now heartily ashamed— with reference to the entire family tree— or, rather, to be more exact, the family manure-pile—of the entire tribe of flies from Adam fly to this most exasperating fragment of winged offal that ever—but there he was again!

And now, to add direst insult to injury, he quenched his thirst by quick jabs at the corners of my mouth, and the sting of his filthy proboscis as he drew out his mouthfuls of moisture maddened me beyond expression. Oh! For a hand six feet across! Oh!—Ah! At last!

I leap to the window, shut it with a bang, sit back with a Napoleonic grin and fold my arms in victory. At last! I have out-maneuvered our foe; our troubles are over. With unbelievable stupidity he had for a moment settled upon the window-sill—the outside sill—so that we now had the ecstatic joy of sitting back in blissful and happy comfort and regarding him through a solid thickness of window glass as he sat there meditatively scrubbing his sloppy nose with those germ-laden — and fig-jam laden — paws of his.

I could feel his cold, calculating glance upon me through those myriads of greedy eyes—but I cared not. For one solid minute I felt akin to the great conquerors of the past—to Alexander the Great, to Genghis Khan, to Julius

Cæsar; and none of these, I am sure, felt more keenly than I the supreme exhilaration of a hard-fought battle victoriously won.

But alas! And alack! How short, how transient, how evanescent is human bliss! How hollow all earthly joys and comforts!

I had just begun to enjoy the scenery. The ranges of the Tehachapi, blue in the approaching twilight, were drawing ever closer; the tang of the cool night air came soothingly through the car; sunset—glorious, incomparable California sunset — was adorning the heavens. For some moments my eye dwelt in rapture upon the ravishing hues of crimson that wreathed the Western horizon. I smiled in pure happiness. I forgave the dust, and even the conductor, and looked at the window sill for one more happifying glance at our erstwhile tormentor—but he was gone! Momentarily my joy was increased tenfold. I pictured the insect wallowing in our smoke some miles to our rear, struggling, but in vain, to regain his fig-jam supper—and then, sailing over the plush seat behind us, came—my fly!

I could swear that he was grinning from ear to ear—if flies have ears. I cursed my obtuseness. Of course, he had simply gyrated back and through the next open window behind us.

But woe upon woe! Truly, troubles never come singly! New light was shed upon the phrase "single blessedness". Up to now I had a single fly. Now my fly had brought along another, his twin brother, doubtless, who had been stationed by Chief Knight Fly to plague the next seat below us, but now sent as a reënforcement to make and wage relentless war, secretly and openly, against protesting, helpless us.

The unequal combat was soon over. I pawed and smacked and waved and struck until my arms dropped in sheer weariness. A merciful faintness stole over me, my reason tottered, all my senses became numbed. I had just time to fold my coat at the head of the seat and, as we shot through the first of the eighteen tunnels of the superbly picturesque Tehachapi pass, I dropped over dead—asleep!

Whether it was the fly, the dust, the copy of THE GOLDEN AGE that had been handed me in San Francisco, or all three, but as I slept I dreamed; and I dreamed that I was the personification of the human race—the entire twenty billions of them rolled into one— and that I was being buried under a pile of foul dust by two monstrous flies, each as large as a barn, and labeled respectively, Sin and Death.

I struggled and kicked hopelessly for what seemed like six thousand years, and at last was about to be completely submerged despite my most desperate efforts. But at the very moment when I realized that all was over and called upon the Lord for help, a glorious light burst suddenly about me, a radiant being like unto the Son of Man took me by the hand and lifted me from the dust, brushed me clean with His own beautiful hands, and then bade me look about. I did so, and what a sublime transformation!

Instead of dust was a garden, an indescribably lovely garden, with exquisite, beauteous birds and animals, flowers and fruit trees, springing fountains, with green, entrancing vistas opening endlessly on every hand. I looked about for Sin and Death, but they were nowhere to be seen. Instead, I heard a voice, so vibrant with melody and infinite love that every fibre of my being thrilled with joy and adoration. I listened to every precious word as the divine Speaker invited me:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Behold, I make all things new."

Errata—Numbers 53 and 54

The item on page 780, Number 53, of THE GOLDEN AGE regarding an occurrence at Glasgow should have been indicated as occurring at Plaistow, suburb of London.

In THE GOLDEN AGE Number 54, page 25, "aboriginal man" should read "aboriginal Man" (Man in this instance being the distinctive appellation of an ethnic group). On the same page Sha should read Shi. Onthe same page Kyuslm should read Kyushu. At the bottom of page 26 Kheftin should be Kheftiu. On page 27, near the bottom Gisle-ban should be Gish-ban and Akkad should be Erech, a Sumerian city-state.

Thoughts on Astronomy

By O. L. Rosenkrans, Jr.

DURING the current generation marvelous discoveries have been made which bid fair to revolutionize our whole theory of science and to require the complete revision of our opinions concerning astronomy, chemistry, geology, and physics. When I went to school the La Place hypothesis was taught as an established fact; but today the foremost authorities reject it as not only unproven but improbable. Contrary to the long-accepted theory of La Place, astronomers now assert that there is no real evidence that nebulous matter is ever formed into stars. One astronomer believes that the latter are the result of "radiation pressure". Stars are globular bodies of gas, wherein the complex structures of the atoms are broken down, and the entire mass is homogeneous in construction. Their high temperatures produce not light, but radiant energy, which he declares to be "the prime factor which fashioned chaos into stars".

Other astronomers question the supposition that either the earth or the sun was ever different in structure from what they are today. They deny that the interior of our planet is fluid, or was ever so; but on the contrary that through gravitation pressure the core of the earth has a density greatly exceeding anything near the surface. The core of almost pure iron is intensely heated by self-compression, but is rigid and without cracks, the lighter material being forced to the surface, where it forms an outer layer some six miles thick. If the earth's core were "molten matter" they declare that the crust would have tides like the sea.

We used to be filled with awe at the expectation of the earth's growing steadily colder throughout the ages, until after "millions of years" it would become utterly frigid and barren of life. Now they assert that there is radium enough in the earth to supply heat and power forever.

It seems to be the general opinion among Bible Students that our planet is the first one to be inhabited in the universe; and indeed Scriptural testimony appears to confirm this view. Against this view, however, astronomers claim that our sun is not one of the oldest stellar bodies but rather, so to speak, middle-aged. Stars are classified according to magnitude, or degree of brilliancy, and also according to color. The oldest stars, such as Antares, Betelguese and Aldebaran, are red. Some slightly less ancient, like Arcturus, are coppery hued. Etamin in Draco is orange. Solar stars, such as Capella, Pollus and Fomalhaut, are yellow, like our sun. Sirian stars are white, and are considered to be of the most recent origin. Procyon is called a sirian-solar because it is yellowish white. Vega, which is bluish white, is supposed to be one of the youngest of stars. Curiously enough, Sirius, which is now white, was referred to by ancient astronomers as red; and we have examples of stars which are variables as to color. Such a one is Dubhe, one of the "pointers" in the Great Dipper, which changes from yellow to ruddy every 54½ days.

The stellar map of today is not the same as that on which our ancestors looked. Owing to the precession of the equinoxes, the constellations which centuries ago were high up are now so low in the same latitudes that only a part of them show above the southern horizon. Some of the stars also have diminished in brightness, so as to alter somewhat the appearance of certain constellations; and one whole constellation, the Pleiades, which the ancients allude to as the brightest and most glorious of all, has receded so far from the earth that it much resembles a luminous cloud.

Among the stars which have lost their brilliancy are: Thuban, or Alpha Draconis, which, as its name implies, was formerly the most prominent object in the Dragon, as well as the pole star about 4,000 years ago. Now it is a faint star nearly midway between Gamma Ursæ Minoris and Mizar in Ursa Majoris, while Etamin or Gamma Draconis exceeds it in brilliancy. Capella is another star which shines less conspicuously. Once classed as the brightest in the Northern Hemisphere, it has now shrunk to second place; while Vega, in Lyra, has the preëminence. In 1847 Herschel pronounced Benetnasch, at the extremity of the handle of the Dipper, to be the brightest star in Ursa Major. Today Aloith "the tail sheep", is brighter. Shedir, or Alpha Cassiopeiæ, once justified its astronomical designation; but now Gamma is more brilliant. Likewise with the "Heavenly Twins", in 300 years Castor has moved from first to second place, and Pollux has reversed the process. The explanation is that the first named has been receding from us at the rate of

twenty-five miles a second, and the latter has approached at the same rate of speed. In 140,000 years, it is estimated, Pollux will appear to earthly inhabitants as a mighty sun, but Castor will be invisible to the unaided human vision.

Castor is a remarkable binary, or double star, having a greenish yellow companion which would be visible to the naked eye except for its close proximity to Castor, whose superior brilliancy hides it. Castor itself is white in color, tinged with green. The two revolve around each other in a period of 1,000 years duration. The period has not been completed since the orbit was first discovered, two hundred years ago. Castor's companion has a dark satellite which revolves around it in less than three days, and another small star near it is believed to be part of this system.

If the Pleiades is the central part of the Almighty's power or, as it were, His throne, that constellation is worthy of our most profound and reverential interest. It contains only six lucid stars, although tradition reports another, called the Lost Pleiad, which is supposed by some to be identifiable with Pleione. Of these the brightest, Alcyone, is now only a third magnitude star, and the remaining five are of the fourth magnitude. All of these stars are four "light years" apart, or farther from each other than the nearest fixed star, Alpha Centauri, is from us. Alcyone is three hundred light years from our planet, which means that it takes the light of this star, traveling at the rate of 186,360 miles a second, three hundred years to reach us. It is such a huge body that it emits sixty times more light that does Sirius, the Dog Star, which in turn gives out forty times more light than does our sun.

Although the Pleiades contain only six stars visible to the naked eye, photography reveals about three thousand in the group, many of which are telescopic. The whole group presents a strange and beautiful aspect, being wrapped in a veil of nebulous matter, a "cosmical fog", which takes the form of loops and spirals, festooning star to star. All these stars have the same general motion; all are sirian, and therefore approximately of the same age—if color is really a criterion for deciding the point of age. The group is traveling away from us at the rate of thirteen miles per second, which accounts for the diminution of brilliancy within historic times.

The Pleiades have always been an object inspiring awe and worship or, at least, special interest, and have been variously described, fancifully as a "hen and chickens", a swarm of "fireflies", or "bees", a "rosette of diamonds", and the like. The Greeks considered that winter commenced when the Pleiades appeared low on the horizon just after sunset. The Tahitians divided the year according to the appearance of the Pleiades early or late in the evening, into "Pleiades above" and "Pleiades below". When the constellation rose at sunset on November 1, the Druids celebrated the destruction and rejuvenation of the world. The sacred fires were extinguished in the temple, and the spirits of the dead were supposed to embark in boats for the seat of judgment, where the god of death apportioned each soul to its future residence. A reminiscence of this is "All Souls Day", on November 2, a Roman Catholic and Episcopalian "holy day", when supplications are made for the souls of the pious dead.

Indeed it is remarkable what degree of importance was attached to this constellation by many diverse nations. The ancient Peruvians, at the rising of the Pleiades, made rounds of calls on their friends and relatives, bringing food and drink, and indulged in lamentations. In India, November was called the "Month of Pleiades" and the Festival of the Dead then took place. The Australian black fellows formerly held corroborees, or tribal dances, in this month in honor of this constellation. The Aztecs believed that the world was once destroyed by a flood at the rising of the Pleiades; and when that constellation reached the zenith they performed propitiatory human sacrifices, with the object of averting a repetition of the catastrophe. But on November 1 and 2, when the zenith was passed, they celebrated the escape with feasting and rejoicing.

To digress a little: This Azteo tradition was borrowed from the earlier one of the Toltecs and Chichimecs. According to that tradition the antediluvian world was the age of Atonatuik, or the "Sun of Waters". This age terminated in a universal deluge from which the sole survivors were Cox-cox, or Teo Cipactli, and his wife Xochiquetzal, who escaped on a raft of cypress wood. Another account has it that their ark was a hollow log of the weeping-willow tree.

One well-known astronomer of the last cen-

tury, of an agnostical turn of thought, affected to explain away the Deluge by the astronomical traditions of remote antiquity. He fancied that in the old astrological temples of Chaldea the constellations were depicted as they appeared at that date, somewhat different than at present. Centaur was a man, instead of a man-horse, represented as offering a gift on Altair. Near him was Argo, the Ark, which no longer looks like a ship, but which then stood with level keel and upright mast. In the Ark's rigging was the figure of a dove, and on the back of Hydra, the sea monster, which then lay horizontally to the ship, was Corvus, the raven. In the smoke of the Altair (part of the Galaxy) was the bow of Sagittarius, representing the bow in the clouds. The southern limits of the old star domes, or charts, were then all watery constellations: the Southern Fish, Cetus, the whale; Aquarius, the River Eridanus, and Hydra. Out of this accidental grouping of astronomical figures, our astronomer pretended, arose the legend of Noah and the flood. Is it not just as reasonable to suppose the reverse case, that out of traditions of that appalling catastrophe early astronomers chose their figures for the constellations?

The same writer avers that mythology was the outgrowth of the constellation figures in the astrological temples, and was suggested by them. We believe that there was a more solid basis for the legends of mythological heroes and demi-gods in the Nephilim, the hybrid offspring of the fallen angels referred to in the Bible.

To conclude with one more vagary of this ingenious but misguided savant, he remarks that about the date of the birth of Christ there was a conjunction of the three planets Jupiter, Saturn, and Mars. Perhaps there was a comet or a meteor besides. All this would be considered by an astrologically prepossessed age to pertain to the horoscope of the infant Jesus, and to the wise men of the east—whom the writer identifies as Chaldean astrologers—would indicate the greatness of the child to be born. As a matter of detail, he frankly admits, none of these explanations correspond with the account in the Epistles. Neither conjunctive planets, meteor, comet, or nova would go before the travelers to direct their journey from east to west to show them the way to any place. Yet the ancients sometimes regarded comets as meteors.

Atheists sometimes aver that the study of astronomy serves to refute the Bible; but on the contrary I believe its effect is rather to awaken in the mind a profound sense of awe and reverence for the Creator of all things. Instinctively the spirit cries out: "Great and glorious are thy works, Lord God Almighty. True and just are thy ways, thou King of nations!"

Why Did the United States Enter the War?

IF ANY reader of THE GOLDEN AGE wishes to inquire why the United States entered the World War let him write to Hon. M. A. Michaelson, of Illinois, member of Congress in the House of Representatives, Washington, D. C., and request of him a copy of his "Resolution Asking for Investigation of Foreign Propaganda in America", presented to the house on May 26, 1921.

The resolution, accompanied by the usual legal phraseology and proposals for investigation, sets forth the following allegations. It is doubtful whether Congress will have the courage or the character to make a public investigation of these charges, and it is certain in advance that the press association and the newspapers of the country would never give them honest publicity if they did so. The United States is now in a position where any gang of plug-hat thugs, if they have means to finance the propaganda in hand, can murder men by the hundreds of thousands and rob the people to the tune of billions of dollars, and reduce them to slavery—all in the most "respectable" manner possible, by corrupting the truth and causing the people to read and believe and then give governmental support to lies, and hence to liars and murderers.

On February 9, 1917, a formal statement was inserted in the CONGRESSIONAL RECORD in the House of Representatives of the Congress of the United States bearing upon the entrance of the United States, as a nation, into the conflict of the great World War then in progress, such statement appearing upon pages 2947 and 2948 of the CONGRESSIONAL RECORD of the date mentioned in exact words as follows:

"Mr. CALLOWAY: Mr. Chairman, under unanimous consent I insert in the RECORD at this point a statement showing the newspaper combination, which explains

their activity in this war matter, just discussed by the gentleman from Pennsylvania [Mr. Moore]:

"'In March, 1915, the J. P. Morgan interests, the steel, shipbuilding, and powder interests, and their subsidiary organizations, got together 12 men high up in the newspaper world and employed them to select the most influential newspapers in the United States and sufficient number of them to control generally the policy of the daily press of the United States.

"'These 12 men worked the problem out by selecting 179 newspapers, and then began, by an elimination process, to retain only those necessary for the purpose of controlling the general policy of the daily press throughout the country. They found it was only necessary to purchase the control of 25 of the greatest papers. The 25 papers were agreed upon; emissaries were sent to purchase the policy, national and international, of these papers; an agreement was reached; the policy of the papers was bought, to be paid for by the month; an editor was furnished for each paper properly to supervise and edit information regarding the questions of preparedness, militarism, financial policies, and other things of national and international nature considered vital to the interests of the purchasers.

"'This contract is in existence at the present time, and it accounts for the news columns of the daily press of the country being filled with all sorts of preparedness arguments and misrepresentations as to the present condition of the United States Army and Navy, and the possibility and probability of the United States being attacked by foreign foes.

"'This policy also included the suppression of everything in opposition to the wishes of the interests served. The effectiveness of this scheme has been conclusively demonstrated by the character of stuff carried in the daily press throughout the country since March, 1915. They have resorted to anything necessary to commercialize public sentiment and sandbag the National Congress into making extravagant and wasteful appropriations for the Army and Navy under the false pretense that it was necessary. Their stock argument is that it is "patriotism". They are playing on every prejudice and passion of the American people.'"

In addition to the information and charges filed by Congressman Callaway in the foregoing statement, M. Gabriel Hanoteaux, formerly minister of foreign affairs of the Republic of France, in his history of the late war, states in effect that France was ready to make peace in the latter part of the year 1914, but was dissuaded from doing so by three Americans — namely, Robert Bacon, of the financial house of J. P. Morgan & Co., fiscal agents for the British Government; Myron T. Herrick; and William G. Sharp—and that these men represented to French officials that if France would continue the war these three men would organize a propaganda to put the United States into the war on the side of the Allies, and M. Hanoteaux further stated that the sum of money which was provided to goad the United States into the war was too large even for American comprehension.

The charges filed by Congressman Callaway and the statements made by M. Hanoteaux allege that there was a definite and widespread conspiracy operating in the United States to plunge the Government of the United States into war.

In addition to the information and charges filed by Congressman Callaway and the statements made by M. Hanoteaux, the report of Sir Gilbert Parker, who was in charge of the circulation of British propaganda in the United States, recites that large numbers of resident professors and teachers were employed and newspapers were engaged to publish articles tending to excite the people of America and influence them to enter the war in behalf of Great Britain.

No formal investigation of these grave charges has ever been undertaken by the Congress of the United States to determine their truth or falsity.

To allow them to go unchallenged is to cause serious reflection on the purpose of the United States in entering the war.

As a result of the war, this Nation is bowed in grief over the death, maiming, and ruined health of hundreds of thousands of its young manhood, and the people of our country are burdened with an unprecedented national debt, and with resulting high taxes and living costs unprecedented in magnitude and oppression.

America's Cowardly Press

HAS the press of America the courage to tell the truth on *any* subject? We doubt it. An interesting illustration of its cowardice has just been brought to our attention. In the following items, taken respectively from the Louisville *Times* and the Louisville *Herald* one looks in vain for the simple truth of the matter that a lowly and despised chiropractor effected a cure after the "regular" physicians and surgeons had confessed their inability to do anything except experiment with a knife.

"LOST SIGHT, BUT RECOVERED IT.

"Little 5-year old Reba Jackson, daughter of Mrs. Reba Jackson, 311 Central Avenue, suddenly became blind while she was playing, August 12. Preparations were made for an operation; but on the day before it was to be performed a *physician* [Italics ours] by pressure on nerves remedied the condition. The child's sight is said to be restored."

* * *

"How sight was restored to 5-year-old Reba Jackson, suddenly blinded while at play, just as the child was

being prepared to undergo a surgical operation in hope of relief from the mysterious cause of her condition, was told by her mother, Mrs. Margaret Jackson, at her home, 311 Central avenue, yesterday. The touch of a doctor's hands, the cracking sound of bones snapping into place, relieving pressure from a hidden nerve, and the blind child saw, the mother said.

"'I'm blind. I can't see you, mother!' Reba cried, staggering into her home August 13 from her play. The little hands were feeling along the walls and staircase. No one knew what had happened except that darkness had closed down on a pair of bright eyes.

"Physicians and surgeons consulted and decided an operation would reveal and relieve the difficulty as the symptoms indicated the formation of pus behind the seat of vision. Two openings in the skull over the temples would provide a drain, and perhaps give back the lost vision. Then friends bethought them of a practitioner, who, with his hands, they said, sometimes cured mysterious troubles found due to unnatural pressure on nerves.

"Mrs. Jackson summoned the practitioner the day before Reba was to undergo the operation. 'He just cracked several vertebrae near the neck into place,' she said."

More Lies?

HOW much longer will the control of the press by "malefactors of wealth" (Roosevelt) be permitted? Through the newspapers—which too many of the people still believe—the public has been misinformed and hoaxed on the following points:

That the collapse of the railroads under private management has been due to the high wages paid to employés; whereas the present condition of the roads is attributed by economic writers to a vicious and plundering private control. The wages of the men have averaged $1,695 a year, and after the 12½ percent cut, $1,484, or $29 a week. The minimum standard of living for an American family is set by the Bureau of Applied Economics at $2,000 a year.

When stock is to be sold, the roads are represented as profitable enterprises. Yet not a single road of any consequence is reputed to have paid off a single bond, nor to have set aside sinking funds for such payment, nor is there any intention of paying the debts represented by the bonds.

The bankers back of the roads are associated with the group controlling the newspapers and magazines, and have themselves painted up by the press as standard bearers of the country's morality. When the coal roads were ordered to separate coal properties from the roads, the bankers back of the proposition are reputed to have grasped the golden opportunity to organize coal companies of their own, raised the price of the coal to fabulous figures, sold it to the roads and pocketed the proceeds. The deficits from these and other transactions were unloaded on the Government under the pernicious guarantees of the Esch-Cummins Law, and collected from the taxpayers. Then they wanted half a billion more, and the guaranteeing of the roads' bonds under the War Finance Corporation, on behalf of the Federal Government.

The public does not know that the railroad strike situation is reported to have arisen because the roads were unable under banker management to pay a living wage and to keep in operation.

The press keeps the man on the street in ignorance of the statement that railroad wages were increased only 36 percent during the 130 percent rise in prices, and that during the same period the banker-mine-and-road-owners advanced the price of fuel 500 percent.

However, while it is right to bring these things to the attention of readers, it is also right to say that the responsibility of the men concerned is affected by the fact that the present conditions were foreknown from ancient times and divinely permitted as a part of the circumstances for the outworking of the plan of the ages.

THE MORNING COMETH

O blessed day! O glorious healing light!
We greet thee with our faces toward the east.
Already do we feel thy healing power.
Already know there shall be no more death
Nor sorrow; for the One who said, "Behold,
I make all things anew," has also said,
"These things are true and faithful", and we cry
"Come quickly. Even so, dear Lord. Amen."

BREVITIES

Whole Hog or None

A SUBSCRIBER in Mississippi writes that he has written twenty-five different grain mills, wholesalers and farmers in the effort to obtain wheat, but none have any for sale in less than carload lots. Then he sends us a clipping from the New Orleans *Picayune* showing the wheat markets of New Orleans and Galveston glutted with six and one-half million bushels of wheat in the elevators and on the tracks, and wants *us* to explain why is this thus. (Please do not write us about this. We cannot solve *all* problems)

Fear the Sweatshop Again

THE struggle has been long and hard from the sweatshop up to decent living conditions and a living wage. Workers have won some of their place in the sun, and they fear a return to the shadow. In Walsall, England, the women and girls in the made-up leather goods trade balloted on whether to accept a wage reduction to eight pence per hour. Arbitration had been refused by the manufacturers' association, and the Ministry of Labor had declined to establish a Trade Board for this class of workers. The women and girls are almost desperate over the situation. "If necessary," says their leader, "we shall fight rather than return to the old sweated conditions." It is the old, old story of the oppression of the poor by the rich which, thank God, has not many years to continue. The Golden Age is at the doors, and then the poor will be lifted up and merit rewarded in proportion to effort.

Our Dumb Friends

By Alice Park

THERE is no business that involves more cruelty than that of training animals for public exhibition. The exhibition looks pleasant; and the trainer often acts in public with extreme kindness, or appears to do so. But the long, long training that preceded the public appearance of the animals was a school of great suffering. Whips, hot iron bars, prods, pistols, and many other weapons have been used to terrify and agonize the animals while training. The kindness in the circus tent and on the vaudeville stage is for exhibition purposes. The public would not stand for the secret treatment if they knew what it is.

Many a man, and many a boy, prides himself on being a good shot, and being able to hit a bird on the wing. But if he knew that many birds are half-killed, and die a lingering death, he would not be proud. Neither would he boast, if he knew, that he had killed a mother bird, and that all the nestlings slowly starved to death. It would no longer be fun for man or boy if he knew and thought what one shot may do.

Mr. Dusey's Inquiring Mind

FRANK W. DUSEY, of Creston, Iowa, has an inquiring mind and, withal, a practical one. He puts up the argument that the state has only such powers as are entrusted to it by the citizens; that those who control the military control the state; that the control of the military ought to be as close to the citizen as possible and, therefore, he urges an amendment to the constitution:

"No conscript in the military service of the United States may be required to do strike duty or to serve in foreign lands unless such service is specifically authorized by a plebiscite of the citizens of the several states. Such authorization may be for any period not exceeding five years."

This strikes us as very good, but we cannot but wonder who is to put the muzzle on a lying press while the plebiscite is being taken. In thirty days the press associations of the United States can get the bulk of the American people into hysterical rage against the Singhalese, Klickitats, Kamchatkans or Patagonians; and they will do it, too, whenever the big boss in the brass cage, the man to whom the interest is paid, takes down the receiver.

Mr. Dusey points out that in its earliest days our federal government was continually on the defensive to prove its jurisdiction. The Constitution is strong on free speech, free assemblage, etc.; and Mr. Dusey wonders how a federal judge can rule that miners cannot carry on a strike which is not a refusal to work, but merely a refusal to work for certain wages. He would like a bill requiring federal judges and federal

commissions to state, in each decision, under what provision of the federal constitution authority is claimed for the decisions rendered.

Mr. Dusey wants the various counties and the State of Iowa, acting in unison, to drill at least one well in each of Iowa's ninety-nine counties, the holes to be at least a half mile deep, and the cores to be preserved for public inspection. He thinks there might be great mineral wealth uncovered by this means and in his argument in favor of such a bill remarks:

"The writer has a vivid recollection of hearing a learned college professor absolutely demonstrate (?) that petroleum could not be found in California".

Mr. Dusey is sad over the fact that "we are having too much poor kerosene, and very poor kerosene at that, sold us for gasoline. It is no defense that it has more potential power per gallon than has gasoline. So has coal tar. We have to use the poorer grades of motor fuel—there is not enough of the good to go around." Hence he would have all motor fuels sold under their proper names and graded in fourteen grades, so that buyers will know just what they are purchasing. He wants the same things done in cements and in fabrics.

AND MR. DUSEY IS RIGHT! Why should not lawmakers work for the interests of THE PEOPLE?

Free Service on Electric Railways

THE traction expert, Peter Witt, declares that "ultimately street-car service will be free". People do not pay now for crossing bridges, or riding up elevators, or on the roads; but once they had to pay for many such a service that now is free. One of the greatest boons imaginable will be free transportation on the street-cars, all the cost being paid out of taxation. The present financial status of electrical railway companies is such that when a public utility company seeks to sell some stock, notes, or bonds, the fiscal agent is careful to include in the prospectus some statement as that "there are no electrical railways operated by the company", or that "only three percent of the operation is electric railways". Millions were made by promoters and profiteers of the past several decades out of dishonest financing of electric railway service, but the hour has come when the owners of practically every electric railway would be glad to turn the unprofitable properties over to municipal or government ownership. When that is done, the systems will be run at cost.

Wealth Production of United States

THE national money income of all earners of money in 1918 was $61,000,000,000. While this was a steep rise from the $34,400,000,000 of 1913, the increase was more apparent than real, on account of the decrease in the value of money.

The following table shows the national income in 1918 and the per capita income in 1918, together with the 1918 per capita income decreased to correspond with the value of the dollar in 1913:

Year	National income in billions	Per capita income: In 1918 dollars	In 1913 dollars
1909	$28.8	$319	$333
1910	31.4	340	349
1911	31.2	333	338
1912	33.0	346	348
1913	34.4	354	354
1914	33.2	335	333
1915	36.0	358	350
1916	45.4	446	400
1917	53.9	523	396
1918	61.0	586	372

The lowest income in purchasing value was in 1909 and 1914—$333—and the highest in 1916—$400—since which the average wealth production has decreased steadily.

On a family basis of the average 4.4 persons per family the family income has ranged between the $1,465 of 1913 and the $1,760 of 1916, ending with $1,636 of 1918, later figures not being compiled. The Government figure for the $2,000 necessary for a family wage for a decent American scale of living is exceeded by the 1918 average family wealth of $2,578. Compared with this the $1,484 yearly wage of the railroad man, hitherto regarded as the best paid class of workers in the country, makes a sorry showing.

If the $2,578 family wealth produced were evenly divided there would be universal prosperity, but much of that sum is piped off to persons who do not produce wealth or who are able to secure an abnormal share of the wealth produced. One percent of the 104,000,000 population, or 1,040,000 persons have incomes over $8,000, and drain off $8,540,000,000 of the $61,000,000,000, leaving $53,460,000,000 for the other 102,960,000 people, or an average of $519 each. Ten percent—the upper ten—or 10,400,000 persons have an aggregate income of over $2,300, or about 35 percent of the total, a sum of $21,350,000,000, leaving $39,650,000,000 for the other 90 percent. The 93,600,000 lower crust

enjoy this total of $39,650,000,000, or $423 each, a family income of $1,862, or $378 over the average railroad wage of $1,484. With $1,862 the average wage of the ninety percent of the workers, and the best class of wage earners, the railroad men, getting only $1,484, what must be the earnings of the millions of more poorly paid workers! The answer appears in the wage of common labor, which has been decreed to be 25 to 30 cents an hour, or $2.50 to $3.00 for a ten-hour day, or counting the working year at not over 250 actual working days, an annual wage of $625 to $750. With money worth perhaps half to two-thirds what it was in pre-war times, the present laborer's wage is in purchasing power about what it was before the war, or more likely much less. The comparisons of living costs are quite often based on variations in wholesale prices, but the retailers have not decreased their prices in the same proportion as the wholesale price, so that the actual value of a wage is much lower than would appear from estimates based on the wholesale prices.

Poisoning the Fountains

By Lydia M. Lyman

IN THE issue of The Golden Age of June 22-July 6, p. 577, you refer to the order of Archbishop Messner forbidding the Roman Catholic children to take part in a pageant of the Pilgrims given by the school children of Milwaukee, Wis.; but you overlook what to me is the most significant and deplorable fact, that changes were made in the wording of the pageant text, satisfactory to the Archbishop, who then withdrew the ban and allowed the Roman Catholic children to participate. I attach hereto a clipping from the Washington *Post*, with the request that in the near future you make a strong reference to this tragic "incident", thereby giving a warning to all 100% Americans, especially those whose ancestors were of the Pilgrim Colony, that it has come to a time when our United States history is about to be made over to suit the very forces from which the Pilgrims fled to these shores in search of religious freedom.

Apropos to the above comes the news report of the activities of the Knights of Columbus to "expose and correct the innumerable and insidious attempts to poison the wells of historical truth". Reports also state that a fund of $1,000,000 (this sum, by the way, being part of the balance left over from funds subscribed by patriotic Americans for use in overseas war-work) is soon to be used for the promotion of American history study, etc., this to be followed by a revised edition of American history.

Believing this matter to be well worthy of the consideration of your valuable paper, I wish you further success.

[The clipping which was enclosed showed that after one banner which originally and truthfully read, "They came to America in search of religious liberty", had been changed at the request of the Roman Catholic Archbishop to read "political liberty", and three similar changes had been made, Archbishop Messner was "satisfied" and Catholic children were permitted to parade with the rest of the school children. Contemptible and cowardly as it is to falsify history in order to push the tenets of the rickety old empire on the Tiber, all must admit the wonderful *organization*, with its never-ending onslaught against liberty and truth. A widely traveled and very intelligent man whose name cannot be revealed for reasons of state has written The Golden Age respecting this subject of empire propaganda as follows:

"In Sunday school I was taught to commit verses of the New Testament to memory, and that is about all. In Moslem cities I have questioned Roman Catholic children, and find them FULL of reasons against Mahomet; in Protestant nations they are equally well poisoned against Protestants; in Greek countries the little Romans are posted on all the vagaries of the Greek church; but never have I found a Protestant child posted against Romanism; and when they marry they can see no objection to Romanism. There is nothing needing 'reformation' so much as Protestantism."]

More Profits of Middlemen

By T. A. Swenson

IN VOLUME II, No. 49, of The Golden Age, page 645, you have been misinformed as to railroad freight rates in the article, "Home Customers Blockaded," at least in one particular. I am going to quote the portion which I know to be incorrect:

"California farmers cannot afford to keep up their stock because Oklahoma maize which brings only 60 cents per hundred pounds at home costs them $3 per hundred in California."

I have not checked up the market reports for the month of August, but the fact that you state the price is per hundred pounds leads me to believe that you have reference to the grain called "millo maize", a species of sorghum quite different from the ordinary maize (Indian corn), which is always sold by the bushel. Millo maize is grown in Oklahoma as well as in Texas, and the 1920 production was very large. In my opinion the 1921 millo maize (and kindred feed crops) yield will exceed 1920's record. The rate on August 25, 1920, from Oklahoma and Texas to California on corn and millo maize was 64 cents per 100 pounds in carload lots. On August 26, 1920, it was increased to 85 cents per hundred pounds.

If the California farmer had to pay $3.00 per cwt. for the grain, the middleman took the difference between 60 cents plus 85 cents and $3.00, or $1.55 per hundred pounds. You have left the impression that the railroad freight rates caused the price of $3.00 in California. I am a railroad man and am very experienced in freight rates. It has been my life study. I have found railroad officials very fair in dealing with problems of producers and of shippers. In the majority of the cases my personal investigations indicate a gross injustice being done by middlemen to producers and consumers, and the propaganda toward freight rate reductions is not so serious in the final analysis. In most cases propaganda is started against railroads to divert attention and suspicion from real criminal profiteers.

I have not checked up the balance of your freight rate issues, but the entire article reads very much like clippings I have seen — some true, some untrue, and some very much exaggerated. Surely it is your intention to be fair. Permit me to suggest that you check up your informers upon these railroad matters. I am holding no brief for the railroads, but I want to see fair play; and I doubt not that your intentions are along those lines.

Manly Men Need Not Box

By E. Hunter

IT WAS with regret that I read the article, "Give Us Manly Men," in THE GOLDEN AGE, No. 48. It may be argued that the Editor is not responsible for what others write; but I hold, and I believe justly, that he is responsible for what appears in the magazine. It seems to me that the writer of the article in question is passing over his pet evil and hitting other evils to defend what he is pleased to term "the art of self-defense".

Some people search their minds diligently for some excuse for holding on to what really feeds the perverted instincts of the fallen nature. I am reminded of a preacher who evidently enjoyed boxing and who quoted the apostle Paul as an authority in 1 Corinthians 9:27. (Weymouth) If he had really been engaged in the battle that Paul had in mind, he would not have had either desire or time for the so-called "manly" art of boxing.

What are prize fights, and do they uplift and stimulate men to nobler deeds and greater courage in prosecuting the right? If so, let us have them. Let us send (if the law permits) our children to witness them, so that they may be stimulated with a desire to become "physical giants", "invincible", so that it can be said of them that they romped all over the French (or some other nation) and virtually "wiped up the earth" with their enemies. In my humble opinion no noble-minded mother would think that course of conduct a reward for the years of sacrifice in rearing her children. We hold to higher ideals!

Prize fights are demoralizing and brutal. I have never witnessed one, nor have I any desire to do so. But I have read a description of one and have seen the evil effects of boxing, in disfiguring and injuring the body. "Red-blooded men" can be developed without resorting to such a brutal game as prize fighting. If Dr. VanValzah and others who think as he does would go into the useful occupation of farming, push the plough, handle the hoe, etc., thus breathe an abundance of fresh air and eat plain food with the addition of the open mind, the sympathetic heart, "he and they would learn the secret of red-blooded men".

Not that I am decrying out-door games. I have pleasant memories of a scene in one of the beautiful parks, in a great city. It was a Saturday afternoon in summer, and some young people from shop and office had gathered on the greensward to enjoy the healthful game of lawn tennis. The green trees furnished a beautiful background and, with the clear blue lake in the distance, made a picture that lingers long in the memory.

Your contributor, Mr. Editor, would call it a

"sissy" game. But let us contrast it with the picture of a prize fight. A hot sweltering day in midsummer, a great congress of men, all excited (and many of them have reason to be excited, for they have bet large sums of money and know not whether they shall win), idle gamblers, ready for their amusement of seeing two human beings brutalizing themselves. The combatants enter, glaring at each other like two dogs. Round after round is fought, until one is given the "knock-out blow", which results in a crumpled unconscious body, later hardly able to sit up, wearing a "silly smile", dazed from the blow and covered with bruises and cuts that take days, if not weeks, to heal.

By what flight of the imagination can any one say that this is a good preparation for producing "manly men"? A thousand times, No! We have a better ideal of true manhood than that to place before the world—the gentle man Jesus, who showed His courage and strength of character by His defense of the truth and by the things which He suffered. He will shortly rule the world, and will put down everything that would hinder the human race from attaining to the perfect ideal of true manhood, as exemplified in His own glorious human life.

So, Mr. Editor, as a subscriber to THE GOLDEN AGE, and anxious for its good reputation, I protest against the publication in its columns of any article contrary to the high ideals we hold as Christians.

The Hour-Glass

By Dr. John A. VanValzah, Ph. G.

ARE the last grains of sand, in the hour-glass of Christendom, hastening us toward the end of present earthly conditions, on to dissolution, thence into the Christian Millennium of the tomorrow?

Have the histories of all nations differed materially in their meteoric flights? Humble beginnings—the flash in the pan—and their death-throes. What has been said of one can be said of all; each in its day or turn has had its day of peace, happiness, and prosperity: of opulence, arrogance, and austerity: of debauchery, decay, and death or dismemberment. And so we liken them and their dynasties, or whatever form of government they started with or assumed, to an hour-glass. Today they are; tomorrow they are a thing of the past.

The moment human selfishness predominates, as indicated by the loss of individual rights, by the administration of injustice by court-house gangs, which today is self-evident in county, in state, in union, just that moment decay has begun!

How many times in the past have the orders of such governments been all powerful, executed by their favorites of the day, while on the morrow they and their favorites were scrapped — the latest example being the Czar of Russia.

We who belong to the classes have organized trusts in every line, in every conceivable form, even a trust upon human lives, which is the rankest injustice ever put across. Naturally the masses have organized, resulting in an antithesis of what at one time was, and always has been, apparent in the beginning of nations, namely, harmony between father, mother, brothers, and sisters—fraternalism. But what of today? In many instances even household division, a case of dog eat dog, every fellow for himself, and the devil take the hindmost.

Gone are family worship and evening prayer. Gospel hymns are monopolized by the black race; ragtime relegated to the whites—the land upside down.

The slogan of society is, Who is who in this place? And this brings us down to the League of Nations, the last stand of the present social status of the world, in which the insatiable greed of Capital seeks to enslave the world. In comparison the Roman Triumvirate in their most palmy days sink into insignificance, their captives in toto being as a speck in the sun in comparison to the 'bond-slaves' of the world bending the knee to Capitalism's golden scepter.

We ask: Are the last grains of the sands of time percolating through the hour-glass of the universe? Is the Millennium at hand, when the lion and the lamb shall lie down side by side and a little child shall lead them? If so, we repeat, the League of Nations is the last stand of Capitalism; for no "peace on earth, good will to men" can exist with society divided into the classes and the masses, a condition which the League would perpetuate.

Who can say but that the last grains are here; and with their passing the glass shall be shattered, as represented by strikes, tumults, riots, and general devastation and destruction, including the wicked, resulting ere long in the great era predicted by Christ—a better tomorrow, a heaven on earth.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

348. *If Adam was mortal, was he on trial for immortality?*

The question arises, then, If Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of a continuance of the life and blessings already possessed. Since it was nowhere promised that if obedient he would become immortal, we are bound to leave all such speculations out of the question. He was promised a continuance of the blessings then enjoyed so long as obedient, and threatened with the loss of all—death—if disobedient.

It is the false idea of the meaning of the word mortal that leads people in general to conclude that all beings who do not die are immortal. In this class they therefore include our heavenly Father, our Lord Jesus, the angels and all mankind. This, however, is an error; the great mass of mankind saved from the fall, as well as the angels of heaven, will always be mortal; though in a condition of perfection and bliss, they will always be of that mortal nature which could suffer death, the wages of sin, if they would commit sin. The security of their existence will be conditioned, as it was with Adam, upon obedience to the all-wise God, whose justice, love and wisdom, and whose power to cause all things to work together for good to those who love and serve Him, will have been fully demonstrated by His dealings with sin in the present time.

ANGELS NOT IMMORTAL—SATAN TO BE DESTROYED

349. *Is there any Scriptural authority for the theory that angels are immortal, or that restored humanity will be immortal?*

Nowhere in the Scriptures is it stated that angels are immortal, nor that mankind restored will be immortal. On the contrary, immortality is ascribed only to the divine nature—originally to Jehovah only; subsequently to our Lord Jesus in His present highly exalted condition; and finally by promise to the church, the body of Christ, when glorified with Him.—1 Timothy 6:16; John 5:26; 2 Peter 1:4; 1 Corinthians 15:53, 54.

Not only have we evidence that immortality pertains only to the divine nature, but we have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed. (Hebrews 2:14) The fact that he can be destroyed proves that angels as a class are mortal.

350. *When the incorrigible have been destroyed, what will be the everlasting experience of both mortal and immortal beings, respectively?*

Thus considered, we see that when incorrigible sinners are blotted out, both immortal and mortal beings will live forever in joy and happiness and love—the first class possessing a nature incapable of death, having inherent life—life in themselves (John 5:26); and the latter having a nature susceptible to death, yet, because of perfection of being and knowledge of the evil and sinfulness of sin, giving no cause for death. They, being approved of God's law, shall be everlastingly supplied with those elements necessary to sustain them in perfection, and shall never die.

351. *What is the foundation of the unscriptural doctrine of eternal torment, and how does a proper understanding of the terms mortal and immortal destroy this foundation?*

The proper recognition of the meaning of the terms mortal and immortal, and of their use in the Scriptures, destroys the very foundation of the doctrine of eternal torment. It is based upon the unscriptural theory that God created man immortal, that he cannot cease to exist, and that God cannot destroy him; hence the argument is that the incorrigible must live on somewhere and somehow, and the conclusion is that since they are out of harmony with God their eternity must be one of misery. But God's Word assures us that He has provided against such a perpetuation of sin and sinners; that man is mortal, and that the full penalty of wilful sin against full light and knowledge will not be a life in torment, but a second death—"The soul that sinneth, it shall die".

"WHO ART THOU THAT REPLIEST AGAINST GOD?"
[Romans 9:20]

352. *What is the mistaken idea of some regarding the requirements of God's justice in making a difference in the bestowing of His favors among His creatures?*

It is the mistaken idea of some that justice requires that God should make no difference in the bestowment of His favors among His creatures; that if He exalts one to a high position, in justice He must do the same for all, unless it can be shown that some have forfeited their rights, in which case such might be justly assigned to a lower position.

353. *If this suggestion were correct, how should we expect this law of progression to operate throughout the universe?*

If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt Him to the divine nature, unless He intended to do the same for all the angels and for all men. And to carry the principle still further, if some men are to be highly exalted and made partakers of the divine nature, all men must eventually be elevated to the same position. And why not carry the principle to its extreme limit, and apply the same law of progression to the brute and insect creation, and say that since they are all God's creatures they must all eventually attain to the very highest plane of existence—the divine nature? This is a manifest absurdity, but as reasonable as any other deduction from this assumed principle.

354. *How would the carrying out of this principle affect the pleasing variety and beauty of God's handiwork?*

Perhaps none would be inclined to carry the erroneous assumption so far. Yet if it were a principle founded in simple justice, where could it stop short and still be just? And if such were indeed the plan of God, where would be the pleasing variety in all His works? But such is not God's plan. All nature, both animate and inanimate, exhibits the glory and diversity of divine power and wisdom. And as "the heavens declare the glory of God, and the firmament showeth his handiwork" in wonderful variety and beauty, much more shall His intelligent creation exhibit in variety the superior glory of His power. We so conclude—from the express teachings of the Word of God, from reason and from the analogies of nature.

355. *Should a favor ever be considered as a justly merited reward? And does a simple act of justice call for special gratitude, or is it any proof of love?*

It is very important that we have the right ideas of justice. A favor should never be esteemed as a justly merited recompense. An act of simple justice is no occasion for special gratitude, nor is it any proof of love; but God commendeth His great love to His creatures, in an endless train of unmerited favors, which should call forth their love and praise in return.

"WHOSOEVER EXALTETH HIMSELF SHALL BE ABASED"

356. *What were Jehovah's sovereign rights with respect to man's creation and continued existence? What attitude is becoming to all God's intelligent creatures?*

God has a right, if He chose, to make us merely the creatures of a brief space of time, even if we had never sinned. Thus He has made some of His lower creatures. He might have permitted us to enjoy His blessings for a season, and then, without injustice, might have blotted us all out of existence. In fact, even so brief an existence would be a favor. It is only of His favor that we have an existence at all. How much greater favor is the redemption of the existence once forfeited by sin! And further, it is of God's favor that we are men and not beasts; it is purely of God's favor that angels are by nature a little higher than men; and it is also of God's favor that the Lord Jesus and His bride become partakers of the divine nature. It becomes all His intelligent creatures, therefore, to receive with gratitude whatever God bestows. Any other spirit justly merits condemnation and, if indulged, will end in abasement and destruction. A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel any right to aspire to the divine nature, that never having been offered to him.

357. *What lesson should both men and angels learn from Satan's ambition and fall?*

It was the aspiration of Satan's pride which brought his abasement, and will end in his destruction. (Isaiah 14:14) "Whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted" (Luke 14:11), but not necessarily to the highest position.

358. *Are the principles upon which God's election is based, conditional or unconditional?*

Partly from false ideas of justice, and partly from other causes, the subject of election, as taught in the Scriptures, has been the occasion of much dispute and misunderstanding.

That the Scriptures teach election few would deny, but on just what principle the election or selection is based is a matter of considerable difference of opinion, some claiming that it is an arbitrary, unconditional election, and others that it is conditional. There is a measure of truth, we believe, in both of these views. An election on God's part is the expression of His choice for a certain purpose, office or condition. God has elected or chosen that some of His creatures should be angels, that some should be men, that some should be beasts, birds, insects, etc., and that some should be of His own divine nature. And though God selects according to certain conditions all who will be admitted to the divine nature, yet it cannot be said that these more than others merit it; for it is purely of favor that any creature has existence on any plane.

"NOT OF HIM THAT WILLETH, NOR OF HIM THAT RUNNETH, BUT OF GOD"

359. *Was it because the chosen ones were better than others of mankind, that God invited them to be partakers of the divine nature? Who is he that dares to question the divine right to do according to His good pleasure?*

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy"—kindness or favor. (Romans 9:16) It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature, for He passed by the angels who had not sinned and called some of the redeemed sinners to divine honors.

God has a right to do as He pleases with His own; and He chooses to exercise this right for the accomplishment of His plans. Since, then, all we have is of divine favor, "who art thou, O man, that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus? Hath not the potter power over the clay, to make one vessel unto honor and another unto dishonor"—or less honor? (Romans 9:20, 21) All were created by the same divine power—some to have higher nature and greater honor, and some to have lower nature and less honor.

360. *What is the proper attitude of man toward his Creator—to ask or to dictate?*

"Thus saith the Lord, the Holy One of Israel, his [man's] maker: Ask me of things to come. Concerning my children, and concerning the work of my hands, command ye me? I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded." "Thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." (Isaiah 45:11, 12, 18) No one has a right to dictate to God. If He established the earth, and if He formed it not in vain, but made it to be inhabited by restored, perfect men, who are we that we should reply against God, and say that it is unjust not to change their nature and make them all partakers of a spirit nature either like unto the angels, or like His own divine nature? How much more becoming to come humbly to God's Word and to "ask" concerning things to come, than to "command" or to assert that He must carry out your ideas! Lord, keep back thy servants from presumptuous sins; let them not have dominion over us. None of God's children, we believe, would knowingly dictate to the Lord; yet how easily and almost unconsciously many fall into this error.

361. *What does St. Paul declare concerning the nature of the first man, and of his posterity, in the resurrection? What is the only exception to this rule? What do the Lord, St. Peter and all the holy prophets declare respecting the restoration of the human race?*

The human race are God's children by creation—the work of His hands—and His plan with reference to them is clearly revealed in His Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the gospel church, will in the resurrection still be earthy, human, adapted to the earth. (1 Corinthians 15:38, 44) David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psalm 8:4-8) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over the earth as its representative Adam had.—Acts 3:19-21.

THE GLORY OF THE PERFECT EARTH

362. *Picture the glorious portion God has promised to all the obedient of mankind in the "ages to come".*

It is this portion that God has elected to give to the human race. And what a glorious portion!

Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of a perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4.

363. *Describe the changes which the earth will undergo in order to become the fit abode for the restored human race. Will man be dissatisfied with his position on the human plane, and prefer the spirit conditions?*

And this is the change in human society only. We call to mind also that the earth, which was "made to be inhabited" by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was at first placed. Paradise shall be restored. The earth shall no more bring forth thorns and briers, and require the sweat of man's face to yield his bread, but "the earth shall [easily and naturally] yield her increase". "The desert shall blossom as the rose"; the lower animal creation will be perfect, willing and obedient servants; nature, with all its pleasing variety, will call to man from every direction to seek and know the glory and power and love of God; and mind and heart will rejoice in Him. The restless desire for something new, that now prevails, is not a natural but an abnormal condition, due to our imperfection, and to our present unsatisfactory surroundings. It is not God-like restlessly to crave something new.

Most things are old to God: and He rejoices most in those things which are old and perfect. So will it be with man when restored to the image of God. The perfect man will neither know nor appreciate fully, and hence will not prefer, the glory of spirit beings, because of a different nature, just as fishes and birds, for the same reason, prefer and enjoy each their own nature and element most.

Man will be so absorbed and enraptured with the glory that surrounds him on the human plane that he will have no aspiration to, nor preference for, another nature or other conditions than those possessed. A glance at the present experience of the church will illustrate this. "How hardly," with what difficulty, shall those who are rich in this world's goods enter into the kingdom of God. The few good things possessed, even under the present reign of evil and death, so captivate the human nature that we need special help from God to keep our eyes and purposes fixed on the spiritual promises.

THE CHURCH, THE BODY OF CHRIST, AN EXCEPTION IN GOD'S PLAN

364. *At what time in the divine plan did Jehovah purpose the selection of the church class?*

That the Christian church, the body of Christ, is an exception to God's general plan for mankind, is evident from the statement that its selection was determined in the divine plan before the foundation of the world (Ephesians 1:4, 5), at which time God not only foresaw the fall of the race into sin, but also predetermined the justification, the sanctification and the glorification of this class, which, during the gospel age, He has been calling out of the world to be conformed to the image of His Son, to be partakers of the divine nature and to be fellow-heirs with Christ Jesus of the Millennial kingdom for the establishment of universal righteousness and peace.—Romans 8:28-31.

365. *Do the Scriptures teach an individual, unconditional election? If not, explain the Bible presentation of election and predestination.*

This shows that the election or choice of the church was not an unconditional election of the individual members of the church. Before the foundation of the world God determined that such a company should be selected for such a purpose within a specific time— the gospel age. While we cannot doubt that God could have foreseen the action of each individual member of the church, and could have foreknown just who would be worthy and therefore constitute the members of that "little flock", yet this is not the way in which God's Word presents the doctrine of election. It was not the thought of an individual predestination which the Apostles

sought to inculcate, but that *a class* was determined in God's purpose to fill the honorable position, the selection of which would be upon conditions of severe trials of faith and obedience and sacrifice of earthly privileges, etc., even unto death. Thus by an individual trial, and by individually "overcoming", the individual members of the *predetermined class* are being chosen or accepted into all the blessings and benefits predetermined of God for this class.

CHURCH'S FUTURE POSITION ONE OF GREAT HONOR

366. *What is the proper significance of the word "glorified" in Romans 8:30? How does it apply to Jesus and His church?*

The word "glorified" in Romans 8:30, from the Greek *doxazo*, signifies honored. The position to which the church is elected is one of great honor. No man could think of aspiring to so great an honor. Even our Lord Jesus was first invited before He aspired to it; as we read, "So also Christ glorified [*doxazo*—honored] not himself to be made an high priest, but he that said unto him, 'Thou art my Son, today have I begotten thee'". The heavenly Father thus honored our Lord Jesus; and all of the elect body who are to be joint-heirs with Him will be thus honored by Jehovah's favor. The church, like her Head, experiences a beginning of the "honor" when begotten of God to spirit nature through the Word of truth (James 1:18), and will be fully ushered into the honor when born of the spirit, spirit beings —in the image of the glorified Head. Those whom God would thus honor must be perfect and pure; and since we were by inheritance sinners, He not only called or invited us to the honor, but also provided justification from sin through the death of His Son, to enable us to receive the honor to which He calls us.

GOD'S ABSOLUTE RIGHT AND PURPOSE TO DO WHAT HE WILL WITH HIS OWN

367. *In selecting the church are all mankind called?*

In selecting the little flock, God makes a very general call—"many are called". Not all are called. The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet (Luke 14:23) are to be urged or constrained (not compelled) to come to this special feast of favor. But even of those who hear and come, all are not worthy. Wedding garments (the imputed righteousness of Christ) are provided, but some will not wear them, and must be rejected; and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature, some fail to make their calling and election sure by faithfulness to their covenant. Of those worthy to appear with the Lamb in glory, it is declared: "They are called and chosen and faithful".—Revelation 14:1; 17:14.

368. *In what respect is the selection of the church conditional?*

The call is true; the determination of God to select and exalt a church is unchangeable; but who will be of this chosen class is conditional. All who would share the predestined honors must fulfill the conditions of the call. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Hebrews 4:1) While the great favor is not of him that willeth nor of him that runneth, it is to him that willeth and to him that runneth, when called.

369. *What principle characterizes God's disposition of His favors?*

Having thus, we trust, clearly vindicated God's absolute right and purpose to do what He will with His own, we call attention to the fact that the principle which characterizes the bestowment of all God's favors is the general good of all.

370. *What are the conditions upon which the church may become partakers of the divine nature?*

While, then, on the authority of the Scriptures, we reckon it an established fact that the human and the spirit natures are separate and distinct—that the blending of the two natures is no part of God's design, but would be an imperfection, and that the change from one nature to another is not the rule, but the exception, in the single instance of The Christ—it becomes a matter of deep interest to learn how the change is to be accomplished, upon what conditions it may be attained and in what manner it will be effected.

The conditions on which the church may be exalted with her Lord to the divine nature (2 Peter 1:4) are precisely the same as the conditions on which He received it; even by following in His footprints (1 Peter 2:21), presenting herself a living sacrifice, as He did, and then faithfully carrying out that consecration vow until the sacrifice terminates in death. This change of nature from human to divine is given

as a reward to those who, within the gospel age, sacrifice the human nature, as did our Lord, with all its interests, hopes and aims, present and future—even unto death. In the resurrection such will awake not to share with the rest of mankind in the blessed restitution to human perfection and all its accompanying blessings, but to share the likeness and glory and joy of the Lord, as partakers with Him of the divine nature.—Romans 8:17; 2 Timothy 2:12.

371. *To what is the beginning and development of the new nature likened?*

The beginning and development of the new nature is likened to the beginning and development of human life. As in the one case there is a begetting and then a birth, so also in the other. The saints are said to be begotten of God through the Word of truth. (1 Peter 1:3; 1 John 5:18; James 1:18) That is, they receive the first impulse in the divine life from God through His Word of truth.

When, having been justified freely by faith in the ransom, they hear the call, "Present your bodies a living sacrifice, holy [ransomed, justified — and therefore], acceptable unto God, which is your reasonable service" (Romans 12:1); and when, in obedience to that call, they fully consecrate their justified humanity to God, a living sacrifice, side by side with that of Jesus, it is accepted of God; and in that very act the spirit life is begun. Such find themselves at once thinking and acting as the new [transformed] mind prompts, even to the crucifixion of the human desires. From the moment of consecration these are reckoned of God as "new creatures".

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *Did God love the prophet Daniel; and if so, how much?*

Ans.: He was told at three different times that he was "greatly beloved". See Daniel 9:23; 10:11, 19.

2. *Did God favor him by telling him of many things that were to come to pass some time in the future?*

Ans.: He did. See Daniel 1:17; 2:4-45; 5:17; 7:9-14; etc.

3. *After telling Daniel (12:1-3) about certain things that were to come to pass, what did God tell Daniel to do?*

Ans.: He told him to "shut up the words and seal the book to the time of the end". See Verse 4.

4. *What is meant by these words?*

Ans.: The meaning is that the message given was to be so worded that no one, no matter how good and faithful he might be, would be able to understand it until "the time of the end".

5. *What did Daniel say about the message which the Lord had given him?*

Ans.: He said (Verse 8): "I heard, but I understood not".

6. *Did Daniel entreat (beg) the Lord to tell him the meaning of the things he was writing?*

Ans.: Yes. Daniel said (same verse): "O my Lord, what shall be the end of these things?"

7. *What reply did the Lord make to this question?*

Ans.: The Lord said to Daniel just as a loving mother would say to her child when he asked a question she should not answer at the time. She would say, Run away, my child, I cannot tell you now. The Lord said to Daniel: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end".—Vs. 8.

8. *Was Daniel to know during his lifetime?*

Ans.: No; for the Lord said to him: "Go thou thy way towards the end; thou shalt rest [go into the death sleep] and rise again for thy lot [for his reward] at [or beyond] the end of the days". See Verse 8, Lesser.

9. *What were to be the signs when "the time of the end" would come?*

Ans.: The signs of "the time of the end" were to be that "many shall run to and fro and knowledge shall be increased". See Verse 4.

10. *If we can see these signs fulfilled right here before our eyes, what must we conclude?*

Ans.: We must conclude that we are now living in the period of time called "the time of the end".

11. *Do we see "many running to and fro"?*

Ans.: Before 1807, the fastest mode of travel by water was by the sail boat; and it took three months and sometimes more to cross the Atlantic Ocean. Now it is crossed in less than a week. The first steamboat trip was made in 1807.

Before 1829, the fastest mode of travel by land was by the stage coach drawn by horses and it took about three months to go across the United States. Today it is regularly and daily crossed from New York to San Francisco in less than four days and with comfort. People are not only running rapidly to and fro in locomotive trains but in automobiles, electric cars, and fly-

ing machines. Running to and fro in automobiles is so great that one can hardly cross a main street or road without getting run over by one of these machines.

12. *What two causes have been the means of bringing about the increase of knowledge spoken of in Verse 4 as being one of the signs of "the time of the end"?*

Ans.: (1) The invention of printing and the printing press; (2) the inventions connected with the manufacture of paper upon which to print.

13. *What is the history of the printing and paper inventions?*

Ans.: Movable type was invented in 1440; the first printing press in the 17th century; the rotary press, in 1814, with a capacity of 1,100 sheets per hour; the Hoe Revolving Press, in 1836. The capacity of this press is 96,000 sheets per hour, printing from a continuous roll, cutting and folding all at the same operation.

In 1799, a Frenchman invented the process of making paper in a continuous web of uniform thickness. Paper is now made of straw, rags, old paper and wood pulp—mostly from wood pulp. In 1690 there was but one paper mill in America. There are now 1,000 paper mills in America turning out every day 13,000 tons or twenty-six million pounds of paper.

14. *What has been the effect of the inventions of these wonderful printing presses, capable of doing such a great amount of work, and the manufacture of paper in such large quantities?*

Ans.: The effect has been that books and magazines by the millions on every subject have been printed and circulated; the Bible societies were started in 1806 and Bibles have been printed and circulated among every kindred and tongue and people of the earth, and knowledge has indeed increased wonderfully during this "time of the end" in which we are living. See Daniel 12:4.

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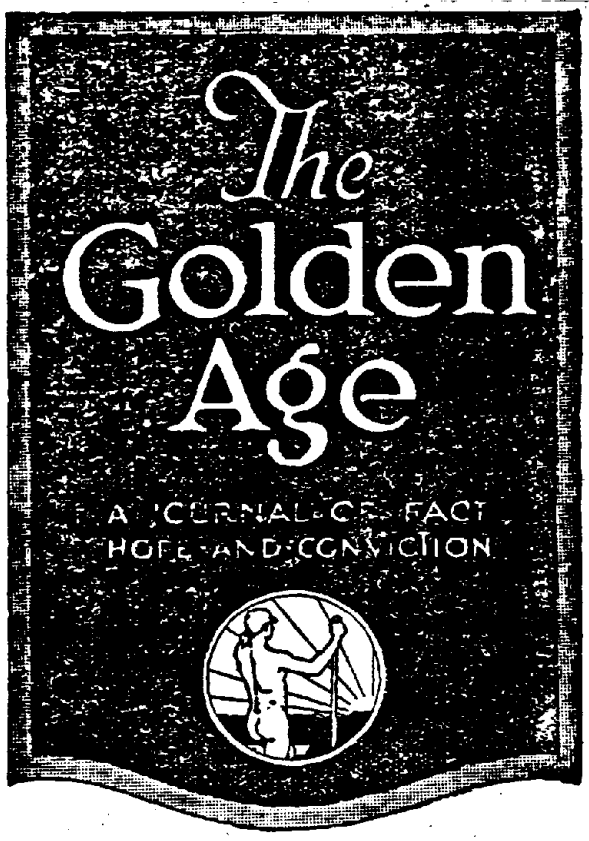

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A Vision of the New Era *By Robert Lawson*

IS IT time to talk peace or to outline some plan by which the world may reach a lasting, satisfactory and just solution of the greatest problem that ever confronted the human race? The Archbishop of York in his speech to the Peers said that once the war was over British labor would not tolerate the scientific management imported from America and elsewhere. They regard it, he said, as a dehumanizing and Prussianizing of industry, and they will resist it determinedly; and James Henry, in a lengthy speech in London, reminded his hearers of the problem of providing for the 11,000,000 men and women engaged exclusively in war services when peace was declared, and wound up by saying that labor and capital would have to come together, but gave no hint or suggestion how they might come together and deal honestly and justly with each.

LABOR AND CAPITAL

Labor can't do much without capital, and capital can do far less without labor; and between laborers who think they are not getting their just share of this capital and those who think they would have greater prosperity and peace without any, the world is up against the greatest problem the human race ever had to solve. Dr. Snedden at a teachers' banquet said that we are being moved forward by a combination of events with which we had little to do, and that the question is: Are we going to be organized for it? We have done nothing thus far, but ahead of us lies dangerous ground, and we ought to prepare for these great problems that will pour out of the conflict. I believe there is only one solution to the above problem, and that is the nationalization of industries, operated by the people and for the people, Government control of all the money wealth and product, and the issuing of an untransferable scrip based on labor that will put everyone within reach of all the nation produces or trades in. Well, what would you do with the men who have created fortunes through thrift, ambition or otherwise? Guarantee them the best the nation can produce according to their accumulation. That ought to be better than their fortunes.

Let the Government take over all property and natural resources at, say, the assessed value and allow, say, two percent to the individual owners. Now, we will say that every man and woman owed their services to the Government between the ages of 20 and 50 and that in return the Government gave them $1,200 worth of purchasing power (call it what you like). I would call it hours and minutes instead of dollars and cents. And what about the man with a small fortune—that the two percent did not bring his income up to the $1,200? He would be responsible to the Government for such time as would bring his income up that amount. Of course there would be nothing to prohibit him from rendering his service all the time he wished.

PROFESSIONAL MEN

Well, what about our professional men, who might not have much money but who have spent a lot in getting their education and training? The Government would set a valuation according to their profession, and they would get their two percent on the amount allowed them. All would draw the same pay. Some would say $1,200 is not enough to keep a family on. But the women would draw this salary as well as the men, and the Government would allow each child so much until it became of age. That surely ought to be just. See how our greatest empire builders have had to carry the greatest burdens.

I might just say here that this wage may be too high or too low, but it really doesn't matter, for this scrip won't buy anything but what the nation is producing or trading in.

There is only one question that need concern the Government or the people, and that is: Can we produce enough? And I am sure that it can be answered with a great big "yes".

What about the farmer or the individual producer? There is no reason why he could not go on the same as ever. There is a set wage and a set price on products; and if the individual can't manage his affairs to make as much at the same price as the Government can do it collectively, he will work and let someone else manage, and this will gradually get every man in the right place. The price of everything would be based on the labor required to produce it, delivered at the nearest shipping or distributing point. There is no need to add anything for interest or investment. The Government owns it all, and they pay the interest. The resources that everything comes from that makes a happy and contented people never cost man anything; and the Government is only paying interest on the values that have been put on nature, to do justice to people who have a lifetime of energy and ambition tied up in the old system. One generation will gradually do away with that interest; and as most of the wealthy are pretty well up in years, and at death all unused wealth would revert to the Government, they could not transmit any power or money to their descendants, as the rich do under the present system. They seldom produce anything themselves, and therefore are a burden on the back of those who do produce.

Well, you say, this would reduce our market. So it would, and that is just what we want. When we get the people supplied with everything they want, our warehouses and elevators all full, we will shorten the hours of labor, or turn to work and build good roads, or harness our streams. I believe there is enough power going to waste to pull all the trains through the timbered portions of the country, and we would probably save enough in ten years on account of fire to pay for the work. Now, under this new system we don't need money to do these things. All we need is plenty of good food, clothing and proper shelter, and a share of the abundance of the other good things we are producing.

BUSINESS MEN

How about the business man? The Government would take over all goods, and there would likely be one store of each line of goods at convenient distances; and they would draw from the general warehouse at each distributing point, from which all large orders and heavy articles would be delivered direct to the customer, the stores being used more for samples of the goods. There ought to be a saving here of one-half in clerks and delivery, and a big saving to the customer; for when he goes in he sees what they have and he knows he can't get better anywhere else and he takes it. No shelf-worn goods and clerks trying to sell you something you don't want for the sake of holding their jobs and telling you a whole lot of white lies to try to make you believe that they have the cheapest and best in the market. A nice system, isn't it? And they expect a person to be good.

The blacksmith may go on as he is doing and charge according to his labor, plus the Government price of material, which he would also do, if he was working for the Government. The same with carpenters, bricklayers, stonemasons, and all tradesmen; but there is no doubt that they would prefer to be Government employés, as the Government would have a labor bureau in each district which would govern and look after labor. No such thing as having to be out of a job. No need of policemen to look after vagrants and hoboes.

THE DOCTORS

Now, take the doctors under the present system. If they are not good, conscientious men, see the chance they have, and the temptation in it, for them to keep a man on his back as long as they can, if he is worth it. See what Dr. Lyle Telford says. He said that while doctors were sometimes blamed when they were innocent, it was a fact that there was no "moral strainer" for them to pass through to enter the profession. The incentive of money should be withdrawn. He thought that while there was no profession so capable of elevating a man, neither was there any that offered such scope for degradation in the pursuit of monetary gain. If our doctors were given so many of a population to look after, and a prize of honor given them for who could show the least loss of time by sickness in his district, how long would it be

until you would see a wonderful improvement in the human race? And it would certainly go a long way in helping us along to the time when there would be no more sighing, no more crying and no more dying.—Revelation 21:4.

What has our education done in the past? Has it not been a fact that the more education a man gets the stronger his ambition is to live off someone else? And this, with the power of money, has made a lot of misery in the world. But education under a proper system would be one of the grandest things. All would get an equal and practical education; and those who showed talents along certain lines would finish their course at the expense of the Government, and then they would have no right to expect any more for their time than any other labor. So, you see, in one generation we would be all on one footing.

THE MONEY POWER

What have our banks done towards feeding, clothing, sheltering the people? They have created nothing tangible, and yet show bigger profits than most other businesses. Bartering and trading for interest from the sweat of men's brows—that is all money is under this system. There is only one source through which wealth can come, and that is through labor out of the natural resources. This being so, how is it we find the accumulations of labor in the hands of corporations that never created anything tangible, and that through the money system have put a fence around everything that nature has provided, and have left labor at the mercy of the monied interests of the world?

Now, do not think that there is science enough in the world to make laws that will guarantee peace under such conditions. No; and the world is trying by brute force to maintain the conditions that this money system has brought into the world. Who would believe that such a system could be built up by the will and approval of our Creator? The Bible gives the only reasonable explanation of how and by what power this evil system has flourished. It says it is the prince of this world. (John 12:31) He has put darkness for light and light for darkness. (Isaiah 5:20) Darkness covers the earth and gross darkness the people. (Isaiah 60:2) Yes, and after 4,000 years of man's career the world was in such darkness that it crucified the Prince of Peace.—Acts 3:15.

THE JUDASES

No doubt Jesus chose twelve of the best men He could find in His day as His disciples; and money had gained enough power in the world at that time to cause one of His followers to betray his master for thirty pieces, and led up to the putting to death of the greatest benefactor of the human race that ever lived. We are told that the common people heard Him gladly. (Mark 12:37) It was the priests and the political power of His day that were accountable for His death, but the political powers would not have done it had it not been for the scribes and Pharisees. Pilate took water and washed his hands, saying, "I am innocent of the blood of this just man". But has it not been the same all through the ages? Stephen was stoned to death because he was the leader of a community movement built on justice and equality. Don't we find the same spirit in the world today in both our religious and political powers? Why? Because of the blinding effect of the power of money, which permits people to live off the energies of someone else and causes them to break one of the first commandments that God gave man: "In the sweat of thy face thou shalt eat bread till thou return to the ground".—Genesis 3:19.

How is it that the world has always held in high esteem those who have made the best job of breaking this commandment? It is just as the Bible says—because we are under the power of the prince of darkness (Satan) whose desire is to exalt himself above others, even above the stars of God. "I will be like the Most High." (Isaiah 14:13, 14) Who is so blind that cannot see this spirit in the world today? Is it not this spirit that has drenched the world in blood and threatens the world with starvation, and all because of the power of money? If it were not for the power of money through the profit system Satan would never have been able to deceive the human race as he has done. Have our religious creeds warned the people against this greatest of all evils (the profit system)? No! Money is held more sacred than men's lives.

THE STRONGEST OBJECTORS

Who are going to be the strongest opposers of this system that I am trying to outline? The religious and political powers. Why? Because they are of this world (age) which is under the power of the prince of darkness; and to do away

with the profit system would rob them of their power and go a long way towards binding Satan. How much easier it would be to keep the commandments if we had an exchange based on labor performed and non-transferable payment. There would be little or no temptation to kill, and wars would be impossible. There would be no temptation to steal, practically no temptation to bear false witness, no white slavery, no graft, no poverty.

"Thou shalt have no other gods before me." How many gods are money and the profit system accountable for in this age? And a multitude of other evils that arise from the old system would soon be abolished. Take the world liquor traffic. If there were no profit you would not find men making and handling stuff that would injure their fellowmen.

Laws would be reduced to a minimum, as practically all laws, on account of individual ownership, deal with buying, selling, leasing, mortgaging, deeding, transferring, taxing, use and misuse of land, mines and water. The amount of wasted energy with the expense of enforcing them would relieve seventy-five percent of those thus employed to help production.

Would it not be worth a lot to the world to be relieved of seventy-five percent of the worry and strife caused by property law? Now, when you take a case to court you take an oath to tell the truth, the whole truth, and nothing but the truth. But your own lawyer will try to keep you from telling the truth if it doesn't suit, and the opposition will try to get you to lie if the truth doesn't suit; and the more expert they are at this the more honor they get. There would be no such work as this if it were not for this evil system.

LABOR-CAPITAL PEACE

See the expense and energy lost in keeping up both labor and capitalistic organizations which could all go to help production. Look at the time and money spent in fire and life insurance, which is all unnecessary under a proper system, as everyone would be insured by the Government and would need no policy, as the Government would make good all accidental loss, such as disasters. The Government would send a part of its industrial army there to restore the loss. We would not need to go begging all over for them. [This plan does not work well in Russia, because the home-loving industrial army does not like to be shifted around.—Ed.]

Competitive advertising would not be necessary, and who can estimate the labor and expense that would be saved in this item? I am sure there is not one-quarter of the papers taken up in news; and if it was not for war, murder and stealing there would not be half of that. All this help then we would have in the way of production. And we would need no customs officers; for the Government would be the only foreign purchaser, and the individual exchange would not buy foreign goods. The Government has all the money. Well, you say, there would be a temptation to misuse it. No; because it would not buy anything within the nation. Here is another great army to help production. And then we have the army and navy, which in time of peace would easily give us much more producing power.

Under this new system there would always be peace; for there would be nothing to go to war for. No other nation would want to invade our country. What would they want to do that for if we were living up to our income and not forcing our surplus on foreign markets?

Well, with all this extra production, what would we do with it all? As soon as we had an abundance of everything we would start in to beautify our country and to shorten the hours of labor. Do our politicians not see that every dollar's worth of product shipped to a foreign market is that much of the energy and sweat taken from her people's brows? Why not organize under a system along these lines and enjoy the results of our own labor, instead of shipping it abroad?

INTERESTED IN THE WRONG THINGS

How is it that the more interest you find people taking in churchianity the more opposed they are to any system of equality? Is not this the very opposite to Christ's teachings? And yet they pray: "Thy kingdom come; thy will be done on earth, as it is in heaven". Do many of our preachers believe in this kingdom they are praying for, and that it is going to be set up on earth? If they do, would not this system I outline be more in harmony with Christ's wishes? I am sure it would, but I venture to say that nine out of every ten preachers or priests will condemn the idea. On the other hand, would our present system please Christ? I say no! Does it please Satan? Then it is the result of

his influence upon the human race, but I don't believe he can be very well pleased with the job he has made of it.

Christ also told us to pray: 'Deliver us from evil and lead us not into temptation'. You would think that anyone who was anxious to see this kingdom set up on earth would be anxious to have those evils and temptations removed. Now, the power of money and the unlimited profit system is the worst evil the human race has to contend with. It is the root of all evils and our religious organizations have not one word to say against it. Why? Because it would not suit our financial interests.

NEARING THE KINGDOM

Can we help in the setting up of this kingdom on earth and support present worldly interests? Judge for yourselves. There is no doubt but that we are drawing very near to the setting up of this kingdom wherein dwelleth righteousness. (2 Peter 3:13) When "they shall beat their swords into plowshares" and 'every man sit under his own fig tree and eat the fruit thereof' (Micah 4:3,4), "then shall the righteous shine forth". (Matthew 13:43) "There shall be no more sighing, crying or dying." (Revelation 21:4) This cannot apply to the spiritual kingdom; for nobody believes that there is any sighing, crying or dying there. A host of other scriptures point to glorious conditions right on this earth.

Bellamy saw the Millennium, and you ought to read his book, "Looking Backward," and see what a system of equality and harmony he saw in operation. He asks: "What is liberty? How can men be free who must ask the right to labor, and to live from their fellowmen and seek their bread from the hand of others?" He also saw that as soon as this inhuman social order which formed a wall between God and man was broken down the light flooded the earth like a sunburst.

I am sure it would be a more reasonable way of reforming the world to better social conditions than trying to persuade men to be good and take their medicine. For the benefit of unbelievers I will try to show how much of the Millennium Bob Ingersoll saw:

"I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved, lightning and heat, frost and flame, and all the wondrous powers of earth and air will be the tireless toilers for the human race."

LIBERTY RESTRAINED NOW

How many people are there today who dare not express their views for fear of losing their jobs? Are they not in a sense slaves? Who are benefiting from nature's forces and the wonderful inventions of today? Soulless corporations managed by hired men who have to show certain dividends to the stockholders or lose their jobs. Has the utilizing of these forces and labor-saving devices bettered the workingman's condition? No, he gets more pay, but has to pay more.

Prof. Herzog says that 4,000,000 people with the machinery of today employed at useful social labor would be able to supply a population of 20,000,000 people with all the necessaries and small luxuries of life by working one and a half hours a day. If they worked eight hours it would take 883,000 to do the same. I think, to start with, eight hours' work, eight hours' play and eight hours' sleep would bring a great deal more peace, health and happiness.

Ingersoll goes on:

"I see a world at peace adorned with every form of art; with musical voices thrilled; where lips are filled with love and truth; a world in which the gibbet's shadow does not fall, no exile sighs or dreamer mourns; where work and worth go hand in hand, and the poor girl in trying to earn her bread is not driven to the desperate choice of crime or death, or suicide or shame."

Do you think the majority of the people who have been praying, "Thy kingdom come, thy will be done on earth," see in their hearts these glorious prospects for the world of mankind? Would not these conditions be more in harmony with Christ's will than those we see in the world today? And yet the ecclesiastical system branded this man an outcast.

Ingersoll also said:

"I see a world without disease of flesh or brain, shapely and fair, the married harmony of form and function, and as I look life broadens and deepens, love canopies the whole earth, and over all in the great dome shines the eternal star of human hope."

THE BIBLE TEACHING

Do you know that the Bible teaches these very ideas? It says a person will be considered as a child at one hundred years old, and if he is still a sinner at one hundred years he will be accursed. (Isaiah 65:20) "Everyone shall die for his own iniquity." (Jeremiah 31:30) I am sure that everyone knows that we can't avoid death by living saintly lives in this age, and the star that Robert Ingersoll saw was Christ, who

provided the ransom-price for the unjust as well as the just (Acts 24:15), and the unjust will arise in the second resurrection. "Marvel not at this, for the hour is coming when all that are in their graves shall hear his voice." (John 5:28) Now, according to the theories of men, the dead are in heaven, hell or purgatory. Which is right, man or the Bible? How did Ingersoll get a glimpse of this heaven we were to pray for? He did not believe the Bible. He thought that these learned men were teaching the Bible, and the teaching was too unreasonable for him to accept; so he discarded both. It was because he had enough love for the best interests of his fellow men that he was permitted to see over into the next age, a new heaven and a new earth. If the world had listened to such men as Abraham Lincoln, Robert Ingersoll, Thomas Paine, and others the world would not be suffering what it is today at the hands of ecclesiastics, politicians and Big Business.

SOLDIERS PROVIDED FOR

Now, one of the main objects in writing this was to show how we could provide for our returned soldiers. I think I have shown how we could recompense the wealthy in a just way by guaranteeing them the best the nation can produce according to their accumulations. Wouldn't it be just as easy to do the same with the soldiers, according to the services performed and their condition of health? I am sure they are many more times deserving of it than the rich. I am sure they would be proud of their country and feel in a measure paid for their sacrifice.

We have still another force in the world to consider, which is taxing the brains of all the heads of our governments to keep pace with—the Socialists, labor unions and industrial workers; and if something along the lines I have mentioned will not bring capital and labor together peaceably, what will? It will surely furnish some food for thought, and thought combined with reason will solve the problem, and this is something every leader of these organizations should try to impress on their members. Every move towards violence and strife will only injure their cause. Our ambitions will most likely be obtained in the natural way. The way things are working now necessarily will play a big part, guided by the Unseen Hand. The unfathomable wisdom of our Creator has put a little organ into the heads of human beings that when the possibility of hunger makes itself a little more realized the world will begin to think and see what an enormous waste and hindrance to production this awful system is, and that any violence will only make things worse and not bring the desired end one day sooner.

Christ gained the greatest victory that ever was attained through suffering the worst kind of persecutions, and He is at the helm and will still the storm and land this old leaky ship safe on the shores of Paradise.

For the Toiling Masses *By C. G. Ferguson*

MEMBER OF BRICKLAYERS, MASONS, PLASTERERS, AND TILE-SETTERS UNION, NO. 12, PA.

IT HAS been my privilege during the past to come into close contact with some of the leaders of the toiling masses who have built the imposing material structures of civilization; and I must say that generally speaking that leadership has been able, wise, and with a view to uplift.

If the leaders as well as the rank and file of the great army of Labor, organized and unorganized, could only be reached and instructed by such magazines as THE GOLDEN AGE, we would no doubt see the present evil systems and organizations gradually give way to something better than the rule of gold that now prevails.

Not Perfect—But *By Elston Luttrell*

I WISH to congratulate you (and your readers) on the article headed "Everlasting Life on Earth" by N. T. Hartshorn, as presented in GOLDEN AGE Number 50, August 17th. While the article may not be entirely exempt from occasion for criticism, yet on the whole I consider it a marvel. It will surely bring much cheer and comfort to the poor world. It will cause many to think along avenues of thought therein opened up.

Judge Rutherford's defense of Zionism in Number 51 is surely a masterpiece in its field.

Bible Students Convention *By John F. Stephenson*

PASSES IMPORTANT RESOLUTION AS MEMORIAL TO INTERNATIONAL ARMS CONGRESS
PUBLIC ADDRESSED BY PRESIDENT OF ASSOCIATION
[Special to THE GOLDEN AGE]

WASHINGTON, D. C., Nov. 27.—The International Bible Students Association is in convention at Washington at this time. Previous to Sunday morning the time has been occupied in devotional services, personal testimonies, and discourses by various able speakers. Sunday morning the convention in official session formally passed a resolution memorializing the International Arms Congress now assembled at Washington, which is pertinent to the all-absorbing question before the people of the earth at this time. Dr. R. A. Gamble, of Virginia, presided at the convention; and Mr. F. H. Harrison, of New York City, acted as Secretary. The President of the I. B. S. A. was also present. The resolution was offered by Mr. C. H. Anderson of Baltimore, and seconded by Mr. Stephen Kendall of Washington. Other prominent delegates at the convention made speeches favoring the resolution; and upon a vote being put it was unanimously passed. The resolution follows:

RESOLUTION

The International Bible Students Association, in convention assembled at Washington, D. C., begs leave most respectfully to memorialize the International Arms Congress now assembled at Washington, D. C., as follows:

As Christians earnestly striving to follow the teachings of Christ Jesus our Lord and His apostles, WE HOLD:

That war is a relic of barbarism, destructive of good morals and a reproach to Christian peoples;

That the principles taught by the Lord Jesus Christ preclude consecrated Christians from engaging in war, bloodshed or violence in any form;

That no nation can be said to be truly Christian which fails to adhere to those principles taught by the Lord and His apostles;

That the ruling or governing factors of the nations commonly called "Christendom" are now and for some time have been, to wit, FINANCIAL PRINCES, otherwise termed Controllers of Commerce, STATESMEN or Political Leaders, who formulate the laws, and CLERGYMEN and other Ecclesiastical Teachers, the last named, both Catholic and Protestant, having contrary to the Word of God, joined hands with the two first-mentioned factors (which three component parts here mentioned we for convenience and identification designate "The Ruling Powers");

That the delegates and representatives of The Ruling Powers now assembled in international conference at Washington for the purpose of the limitation of armaments, and insofar as possible for the establishment of conditions of peace and prosperity among the people, have before them a laudable objective.

But we may be pardoned for humbly suggesting that the end desired cannot be attained by a partial or even complete disarmament of the nations. Reformation of men or nations will not result from the destruction of arms, but genuine reformation of men will lead automatically to the complete destruction of all instruments of war and all forms of violence. While war is terrible beyond description of human phrase, yet it is not the worst thing to be feared.

Bolshevism, as a great menacing monster, is knocking at the door of every nation, and the destruction of all law and order is threatened. To prevent such terrible disaster and to save the people from indescribable suffering is the tremendous problem, which, we submit, requires more than human wisdom. We therefore suggest that the heeding of Divine wisdom and the adoption of the Divine remedy as prescribed by God's holy Word is vitally essential at this time.

The kingdom of Christ, the Messiah, for which He taught His disciples to pray, is at hand. This is evidenced by the World War, famine, pestilence, social upheaval, distress of nations with perplexity, etc., all of which constitute the fulfillment of prophecies made by Jesus himself as relating to the present time. Within a short time His kingdom will be fully and completely established and the old order of things completely gone. To that kingdom all earthly powers must be subject either willingly or unwillingly. The trouble upon the nations beginning in 1914 is but the expression of God's vengeance against all unrighteous systems in the earth.

The holy prophets of Jehovah indicate how that the kingdom of Christ, the Messiah, may be established without great suffering to humanity, provided that the Divine way be adopted. You will pardon us, therefore, for calling your attention to those Divine prophecies long ago recorded, which in substance indicate what the proper course is, to wit:

(1) Let the Financial Princes, the Controllers of Commerce, cease profiteering, cease exploiting and deceiving the people by systematic propaganda, and be content with a reasonable income sufficient to insure their own maintenance and support; let them use their power for the general welfare of the people to the end that the idle may be employed, the hungry fed, and each man be afforded an opportunity to provide for himself and loved ones the things decent and honest in the sight of God and man.

(2) Let the Statesmen or Politicians cease to act as instruments of selfish powers and selfish interests and henceforth honestly and impartially represent and safeguard the interests and general welfare of all the people.

(3) Let the Clergymen and other Religious Teachers, who claim to be ministers of God's Word and therefore the nobles among the people, divorce themselves completely from commercial and political affiliations, return to their first love, recognize God's Word as truth, honestly and faithfully teach the people the principles taught by Jesus and the Apostles, and thereby prepare the people to receive the kingdom of Christ, the Messiah, who alone can and will establish peace on earth and good will toward men.

Let the Ruling Factors by example as well as by word thus lead the people in the right way and prove that they are the real friends of the people; and let all the people heed the words of God, refrain from violence of every kind or form, seek meekness and righteousness, and the occasion for armament and war will cease. These things done, the kingdom of Christ, the Messiah, will be established on earth without suffering.

We shall be pardoned for saying that the prophecies clearly indicate that if the divinely prescribed remedy be ignored, this being the day of God's vengeance, as declared by His prophets of old, His wrath will be visited upon every government and system of Christendom; and both Jesus and the prophets declare that such shall be "a time of trouble such as the world has never known", at which time shall "Michael [the Messiah] stand up, the great prince that standeth for the children of thy people". This standing up of Michael will effect the deliverance of mankind from all forms of oppression and will mark the beginning of righteousness on earth. The result will be God's will done on earth as it is done in heaven, for which Jesus taught Christians to pray.

Great responsibility rests upon the Ruling Factors of the nations of earth now in the hour of dire distress and perplexity; and we shall be pardoned for requesting such to give earnest consideration to the Word of God, having in mind that "blessed is that nation whose God is Jehovah".

Resolved, that a copy of this memorial be delivered to the Honorable Charles Evans Hughes, Chairman of the International Arms Congress now in session at Washington, D. C.; that copies be furnished to each delegate or representative of the nations attending said conference; that a copy be delivered to the President of the United States, and copies to the members of Congress and to the public press.

Upon motion duly put the above resolution was unanimously adopted by the convention this 27th day of November, 1921.

[Signed] FRANK H. HARRISON
Secretary of Convention

DR. R. A. GAMBLE
Chairman of Convention

J. F. RUTHERFORD
President, I. B. S. A.

At 3 o'clock in the afternoon the President of the Association, Judge Rutherford, addressed a public assembly at the National Theatre in his now world-famous lecture, "Millions Now Living Will Never Die". Everywhere Judge Rutherford speaks upon this subject the houses are filled to overflowing, and Washington was no exception to the rule. Intense interest was manifested by the audience in the points made. We give some of the salient points of the lecture.

"For many centuries devout Jews and both Catholic and Protestant Christians have looked for the establishment of a Messianic kingdom, under whose reign blessings would be given to all the peoples of earth obedient to the laws of that kingdom. While the Jews have not accepted Jesus as the Messiah, they have based their hopes upon the combined statements of the holy prophets of old. All have expected these blessings to come at the end of the world. By the end of the world is meant the end of the social and political order of things. According to Bible chronology the gentile times were due to officially end in 1914, marking the end of the order of things that had existed since the days of the deluge.

"In response to a question as to what would be marked evidences of the end of the world, Jesus answered that the world would be involved in a war, nation against nation, and kingdom against kingdom, to be followed by famine, pestilence and social upheavals in various parts of the earth; and that these things would mark the beginning of the disintegration of the old order. Exactly on time the World War began in 1914, and the other things have followed.

"All the prophecies as well as the testimony of Jesus and the apostles point to the fact that with the coming of the new order under the Messiah life everlasting will be offered to all of the obedient ones of the human race. The basis for this is the great ransom sacrifice. God created the first man perfect, who sinned and was sentenced to death, and by reason thereof, through the law of inheritance, all the human race have been born sinners. Jehovah promised to redeem the race from death. He sent His beloved Son Jesus to accomplish this very purpose, who 'by the grace of God tasted death for every man'. Jesus stated that at His return He would extend the blessings to the people, gathering all nations before Him. Since the time of His ascension on high until the setting up of His kingdom has been known as the gospel era during which time the Lord has been selecting the church, namely, the members of the body of Christ, true Christians. This finished, the time of reconstruction and restoration of the human race must follow. During that time all the obedient ones shall be restored to life.

"Both Catholics and Protestants believe and teach that 'Christ comes the second time to judge the living and the dead'; and all such Christians have prayed for

the coming of His kingdom. It follows, then, that at His coming the living must be first given an opportunity for life, after which those in their graves will be awakened and given an opportunity for life. Having come, then, to the end of the world and the time for the setting up of Messiah's kingdom, it can be confidently announced that millions now living will never die. For the reasons here stated this good news is now being spread throughout the earth and is making glad many millions of people.

"It is claimed that the United States is a Christian nation. God's favor has been specially upon the peoples of this nation, which favor carries with it added responsibility. Every Christian believes the words of Jesus which He taught His disciples to pray: 'Thy kingdom come; thy will be done on earth,' to mean that they should pray for and expect the coming of God's kingdom on earth. When Jesus stood before Pilate He said: 'My kingdom is not of this world'—meaning that His kingdom would not be of the unrighteous order then existing but would be future.

"Both Jesus and His apostles taught that Satan is the god or ruler of this world or order of things, dominating the minds of those who exercise controlling authority. For this reason true reformers of governments have never been able to make marked and lasting national progress. Selfishness has always been to the fore; and brotherly love exhibited in a very limited way, and often as a cloak or camouflage behind which has operated the superior mind of Satan.

"To deceive the people Satan has put forward various forms of government in the earth. These forms of government Jehovah has symbolized by the word 'beast'. The first government thus designated was the universal empire under Nebuchadnezzar. The last indicated by the Scriptures is the League or Association of Nations, which is an attempt by Satan to keep the people under his rule by uniting the various governments. Being deceived by sinister and unseen influences, the Federal Council of Churches issued a statement containing these words relative to the League of Nations: 'Such a league is not merely a peace expedient. It is rather a political expression of the kingdom of God on earth.' Seemingly they have overlooked the fact that God's prophets twenty-five hundred years ago foretold a Satanic effort to organize a league of nations, foretold its short duration and complete collapse.

"Now with expectancy the minds of the peoples are turned toward Washington, many believing that the Disarmament Congress will prevent war and establish on earth peace and good will toward men through the instrumentality of men. The master mind back of the whole arrangement again is Satan. He knows that shortly the Messianic kingdom will be established, during which time the nations will 'beat their swords into plowshares and their spears into pruninghooks, and will cease to war with each other'. He hopes by a counterfeit arrangement to draw the minds of the people away from the Lord's kingdom now being established.

"A complete disarmament of all nations would be a splendid thing, but that alone would not bring lasting peace and happiness amongst the people. There must first be a reformation of men by faith in and obedience to the principles taught by Jesus. True reformation will automatically lead to a complete disarmament and the end of all wars and similar troubles.

"In centuries past the king was absolute monarch or ruler of the people. Now there are three elements of society which go to make up the governing factor or ruling power, to wit: Financial Princes, the controllers of commerce; Statesmen or Political Leaders, who formulate the laws; and the Clergy and Ecclesiastical teachers, who, contrary to the Word of God, have departed from the high commission granted to the followers of Jesus and have united forces with financiers and politicians. Because of the course of the ecclesiastics, this alliance is an unholy one. God's wrath is upon it. This is the day of God's vengeance upon the nations of earth, and has particularly found expression in the world troubles since 1914.

"The kingdom of heaven, for which Jesus taught His disciples to pray, is at the door. The King of glory is here. Shortly all the nations must become subject to Messiah's righteous reign, either willingly or unwillingly. The present ruling factors of the old order occupy a place of tremendous responsibility, because these could do much to avert the terrible trouble that is now threatening all civilization. The worldly wise see this. The public press freely gives expression to the opinion that 'if the disarmament conference fails to establish a permanent peace, the whole world will shortly be plunged into chaos'. The conference is certain to fail unless the divine remedy is heeded and adopted.

"The time has come for God through Christ to establish His kingdom in the earth, and before it shall vanish the power and rule of Satan. Let the peoples take notice, and let the ruling factors take notice, that God's prophet centuries ago, having in mind the very time in which we are now living, pointed out that society's great menace would originate in the north country, i. e., Russia. This prophecy has been fulfilled; and Bolshevism, having its birth in Russia, is moving westward like a great monster, threatening all the nations of the earth. God's prophet, having a vision of this, wrote: 'Thus saith the Lord, Behold, a people cometh from the north country [north of Palestine, from which this prophet spoke], and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea.' (Jeremiah 6: 22, 23) The destruction of law and order is threatened, and this is plainly seen by many; but Satan is deceiving the minds of many into ignoring the divine arrangement and substituting an imperfect and inadequate arrangement. God's prophet

then clearly indicates that the kingdom of Messiah may be established without great suffering: 'If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them'. What, then, could be done to avert the terrible disaster and suffering untold? The Lord through His holy prophets then indicates what may be done, which we epitomize as follows:

"Let the Financial Princes, the controllers of commerce, cease exploiting and deceiving the people by systematic propaganda, be content with a reasonable income sufficient to insure their own maintenance and support; let them heed the cries of the people for relief, and let them use their powers honestly for the general welfare of the people to the end that the idle may be employed, the hungry fed, and each man be afforded an opportunity to provide for himself and loved ones the things decent and honest in the sight of God and men.

"Let the Statesmen or Politicians cease to act as instruments of selfish powers and selfish interests, and honestly and impartially represent and safeguard the general welfare of the people.

"Let the Clergymen and other religious teachers who claim to be ministers of God's Word, and therefore nobles amongst the people, divorce themselves completely from commercial and political affiliations, return to their first love, recognize God's Word as truth, and honestly and faithfully teach the people the principles taught by Jesus and the apostles, point out to them the fact that the King of glory and His kingdom is at hand, prepare the people to receive the Messiah, and show to the people by their acts as well as their words that they have confidence in God and in Christ Jesus and the words which He taught; and let them tell the truth that the Lord alone will establish peace on earth and good will toward men.

"The ruling factors must take the lead, because the responsibility is upon them. Let them prove that they are really the friends of the people and not their exploiters. Then let them and all the people heed the words of God to put aside selfishness, refrain from war, revolution and violence of every kind or form, seek meekness and seek righteousness. These things done, the trouble and threatened disaster will be averted, and the kingdom of Christ the Messiah will be established without suffering, and lasting peace and happiness will come to mankind.

"But will the ruling factors heed the words of the Lord Jehovah? It is hardly to be expected that they will. Failing to heed, the Lord's Word indicates there shall follow shortly 'a time of trouble upon Christendom such as never was since there was a nation', and which trouble shall be the final climax of troubles in the earth and will mark the birth of the new era. At this time shall 'Michael [the Messiah] stand up, that great prince that standeth for the people'. Then will the people be delivered; and every one who renders himself in obedience to the righteous rule of the Messiah will be gradually brought up to a state of perfect health, soundness of body and mind and live forever. Then will be fulfilled the words of Jesus Himself: 'Verily, verily, I say unto you, if a man keep my saying, he shall never see death'. 'Whosoever liveth and believeth in me shall never die.' His kingdom will mark the new heavens, and His establishment of the righteous order on earth will mark the new earth or order of society. And this new order of things will result in what was stated by the Revelator, namely, that 'God will wipe away all tears from their eyes, and there shall be no more death'.

"Seeing, then, that the kingdom of heaven is at hand, evidenced by the war, famine, pestilence, revolutions and threatened anarchy, and knowing that this kingdom will shortly be established either with or without a great time of trouble, and knowing if the worst must follow that it will be the last trouble on earth, those who have faith and confidence in the Lord and His Word can now truly say that millions of people living on earth at this time will be granted an opportunity for life everlasting, and seizing this opportunity will live forever and never die.

At the convention reports were made concerning the spreading of the message in foreign countries, which indicate how greatly the people are being moved with joy at the prospect of Messiah's kingdom being at hand. Among the reports was one from Austria to the effect that thousands in Vienna are hearing with gladness the message of the Messianic kingdom. Austria has long been known as the very center of Papacy, and so strong was that system that others were not permitted to preach the gospel. From the report made at this convention it was quite clear that conditions are rapidly changing. Similar encouraging reports were given as coming from the countries of Poland, Switzerland, Scandinavia, Holland, Great Britain, Canada, Korea, and other parts of the world. The convention concluded on Sunday night with an address by Prof. Hildebrandt of Annapolis.

THE AGE OF GOLD

O glorious will of God, unfold
The splendor of Thy way;
And all shall love as they behold,
And loving shall obey;
Consumed each meaner care and claim
In the new passion's holy flame.

Oh, speed the hours when o'er the world
The vision's fire shall run;
Night from his ancient throne is hurled,
Uprisen is Christ the Sun;
Through human wills by Thee controlled,
Spreads o'er the earth the Age of Gold.

—*G. Darlaston.*

BREVITIES

Airplane Service

THE airplane service between London and Paris has been so improved that fifty cars are now in regular use; the fare has been reduced to $10; mail and express are carried in such quantities as to exceed in value all other merchandise transported between the two cities, and accidents have been practically eliminated. America is slow.

Chiropractic and Chiropractors

In previous issues of THE GOLDEN AGE we have published much pro and con on chiropractic and chiropractors. It is not the policy of this magazine to write on these subjects editorially and henceforth we will avoid them. THE GOLDEN AGE is not in the medical profession and has no medical experts on its staff, and our purpose is not to discuss matters we know little about.

The Chemists' Golden Age

THE New York *World* reports the speakers of the American Chemical Society as predicting that in due time, as a result of chemical research, the Desert of Sahara, with its 6,000,000 square kilometres of waste, sun-baked area, will furnish solar energy equivalent in a year to 6,000,000,000 tons of coal; the tide along every coast will put their heavy shoulders to the turning of motors; catalytic action will speed up every industrial process; as the earth turns night and day it will tug at the belts of power-producing machines; rain will fall from the clouds as the farmers need it; atomic energy will be unleashed to do the bidding of mere man, but carefully, lest one atom set off another and the whole earth disappear in a flash and a puff of smoke like a horn of powder under flint and steel.

Little man, a new Aladdin, will rub his magic chemical lamp; and the powers of earth, sea and air will appear to take orders, somewhat reluctant at first, perhaps, but more and more submissive with every year. In those days there will be no work done by hand, and no man will work more than a fraction of a day. Increased knowledge of food vitamines and medical and surgical science will banish ill-health forever; telescopes will bring the rest of the sun's constellation next door, and wireless will solve the problem of communication. With power as cheap as air, men may travel where they like, study what they please.

Then, if ever, the human race will learn something about music, poetry, and the possibilities of architecture. When life is one long vacation, men will have time to catch up with the avocations they neglect for business in these busier times. Of course it hasn't happened yet, but it may happen. Perhaps it has been a mistake to imagine the golden age in the past.

Mythomania

By Claude Mitchum

THE most misunderstood form of lying is that known as "mythomania". In it the person who tells the falsehood does so without purpose, and sometimes with injury to himself. This practice develops from the fable-making of childhood, and unless corrected early will work great harm in one's life.

There have been cases of mythomania in adults that baffled the best of detectives. The victim of this habit has told things about himself and others that might be highly incriminating, and when questioned has made use of his quick presence of mind to strengthen the circumstantial evidence against himself. This mental disease often works harm upon others who are as innocent as the mythomaniac himself, though he is as prone to tell flattering lies of himself. There are more cases of mythomania among men, and especially among the returned soldiers, than among women and children.

A Dying World

By W. D. Lamb

JOHN BUCKLEY, in the August number of THE GOLDEN AGE says:

"Every one admits that the world is very sick. No one has a cure but that of more business. No one has told us yet why the world is sick."

Now, Mr. Editor, Mr. Buckley means well, but he is absolutely mistaken. True, the world is sick, and will become a series of extinct civi-

lizations unless the more thoughtful people do more straight thinking and less random talking and guessing.

Back in 1880, a man called Henry George, the greatest philosopher of all the ages, greater than Socrates, Plato or Aristotle, gave us a book, "Progress and Poverty, or Increase of Want with the Increase of Wealth, and the Remedy". That book proves how nations sicken and die. It also points out the elixir of life for nations. The disease is Injustice in Taxation, and the remedy is Justice in Taxation.

Those who have brains to think need not think long after this tip before they see why nations are sick; and the worst is yet to come. It is all down in the book. Henry George answered every objection, and he did it in such a way that all the Philadelphia lawyers in America could not gainsay the argument. Those seeking for the causes of our serious condition will find it right there and nowhere else.

World Better—Inhabitants Worse

THE world is growing better — the physical world. Preparations are under way for the irrigation of the great Sahara desert, now comprising four million square miles of territory, one-thirteenth of the land area of the globe. A small portion of this great tract, already under cultivation, is proving to be one of the garden spots of the world.

The world is growing worse—the social world. Criminal indictments against more than 100,000 persons now are awaiting trial in the Federal courts. The courts are jammed, and the calendars are filled for months ahead in almost every district in the United States.

The world is growing worse — the financial world. The New York *Times,* discussing the European financial situation, says: "There is but one sequel to the story—the elimination of moneys as the medium of exchange and the return, for a time at least, to primitive barter wherein no coin of the realm changes hands and one merely gives his own surplus of goods for the surplus of his neighbor". When that idea takes root everywhere it will be a fine thing for those who have large stocks of goods on hand at the time it goes into effect, and bad for all others, including the holders of stocks, bonds, and paper money.

The world is growing worse — the military world. Chicago has produced a chemist, Dr. A. Frank-Philipson, alleged to have originated "liquid death", a poison so powerful that three drops touching any portion of the body will kill, and when sprayed from an airplane will destroy every living thing beneath. Uncle Sam is reported to have two thousand tons of it ready and waiting to make Christians out of the Japanese.

The world is growing worse — the mental world. Dr. John Harvey Kellogg, Superintendent of the Battle Creek Sanitarium, says that the intellectuality of the human race is deteriorating at an alarming rate; that at the present rate of decline in the birth rate not a child will be found in France, England, or Germany a century hence; and that insanity, imbecility, and epilepsy are so on the increase that at the present rate of increase in three centuries all mankind will be imbeciles, lunatics, idiots, and epileptics. This is the fruitage of the brain age.

The world is growing worse — the industrial world. The United States is wallowing in a mire of taxation that is engulfing the country, the per capita federal taxation being today $1.05 more per capita than the per capita circulation of money in the country. In other words, all the money in use in the country, and $100,000,000 more, is needed to pay the Washington bills. This has helped to ruin business in America; and concerning the situation in England Sir Philip Gibbs says that there is no prospect whatever of trade recovery, but every prospect of increased distress.

Captain Hartshorn's Long Life

NEWTON T. HARTSHORN, one of the regular contributors to THE GOLDEN AGE, is now over eighty years of age, and ill with cancer of the stomach at a hospital in Massachusetts. His article "Everlasting Life on Earth" is in some respects the masterpiece of his life. It appeared in Number 50, and has been widely commented upon and appreciated.

Captain Hartshorn, like all elderly people, finds enjoyment in recalling the events of long ago, events now so long in the past that it seems as if no living man could have witnessed them. From one of his letters to a newspaper published in his boyhood home in New Hampshire, *The Milford Cabinet,* we quote extracts which we think some of our readers will enjoy. It is not often they come in contact with men who knew the great men of America when the total

population of the country was less than one-fourth of what it is now. Portions of his letter follow:

"President Frank Pierce I knew also. He was from Hillsborough. My mother's father, Fisher Gay, was quite prominent there, and Pierce used to visit at my grandfather Gay's house.

"When the Civil War seemed all ready to burst forth I was at Bradford and I started toward Amherst, stopping over night at my uncle's, Newton Gay (at Hillsborough), for whom I was named. In the morning while we were at breakfast the paper came; and my uncle, glancing at it, jumped up and excitedly said: 'They have fired on Fort Sumter!' Reading on down, 'Raising a regiment at Concord,' he shouted: 'I hope everyone that goes down to fight the south will be killed!'

"I jumped up, pounded the table until the dishes rattled, and shouted: 'I am one of them,' caught my hat and ran for the train, got it and enlisted in Concord. Bill Chandler, afterward Senator Chandler, was a captain and mustering officer. I held up my hand to be sworn in when Chandler, seeing my name, said: 'Are you related to V. J. Hartshorn in Dartmouth?' I replied: 'He is my brother'. 'Have you your father's consent?' 'No.' 'Well, you can't go.' Then I made a bee line for Amherst and laid siege to my father. It took two weeks to get his consent.

"During the presidential campaign of 1856 I was in a boarding school in Allentown, Pa. General Fremont was the Republican nominee for president. I was fifteen years old and intensely republican as the principal of the school, being a fine speaker, campaigned for Fremont. The Republican party had put up a nominee in 1852. Birney, I think was his name. That was the birth of the party, but it did not poll many votes. At our school we had a republican campaign club, a uniform (an oil-cloth cape) and each one carried a torch. I drew the transparency, which was a black man with a ball and chain to his leg. The transparency was a frame box with thin muslin stretched all over it, and the drawings and mottos painted on it and a lamp inside. Our campaign song I remember had this verse, 'Free men for Fremont and freedom come out'.

"Those were great days back there. The state fair at Manchester was a great event. I well remember Daniel Webster speaking there. My father took me up on his shoulder, and stood right in front of Webster. His coat was blue with brass buttons and his vest buff. I probably was not over five years of age, but I can see his massive head and frame and beetling brows as plain in my mind as though it was but yesterday.

"In those days the stage with its four, and sometimes six horses, was to us boys as big a thing as an express train now. The horses were changed often and they went at a spanking pace, and the driver with his long whip sat up there, a monarch of all he surveyed. We boys never aspired to such an important position; considering it hopelessly beyond us.

"I guess Einstein's theory of relativity applies to more things than physics."

Sees the Flood Coming

UNDER the title, "Build the Ark," the Boston *Daily Globe* contains an editorial, sent to us by Captain N. T. Hartshorn, which all should read. It shows that other eyes than ours not only see that the old era is near its final collapse, but realize, as the last paragraph shows, that in this crisis the wisdom of the worldly wise shall fail and in their last extremity men will turn to THE LORD and find relief. This does not mean that they will turn to follow the modern variety of clergyman. It is those very clergymen that have led mankind away from peace into war, away from love into hate, away from humbleness of mind into pride and every evil work.

"The story of Noah needs to be rewritten. In the revised version Noah and his carpenters would fall into a furious dispute. Work on the Ark comes to a standstill. Everybody takes sides, including the animals. They all grow so absorbed in the quarrel that they forget about the Ark and the Deluge. While they are engrossed in this fascinating pastime, the rains come and the floods descend. There is no Ark. They are all drowned.

* * *

"To people with defective vision an object close at hand looks large out of all proportion to its actual size. The same is true of events—to people with defective vision. This nearsightedness can be remedied by lenses with the proper focus. Suppose we try on such a pair of spectacles. . . .

"A Minneapolis banker has just returned from a lengthy tour of Europe. The reporters interview him at the steamship wharf. It is usually the custom on such occasions to ask the traveler his opinion on events which have happened while he was at sea. This time the custom was honored in the breach. The banker was not asked what he thought of the threatened railroad strike. He was asked about Europe. This is what he said:

"'European civilization (and that necessarily includes us) is slowly disintegrating. There are no forces now at work strong enough to arrest it. It is heading straight for a smash. Mob orators (and notice that he does not specify unofficial or official), who during the past seven years have used their powers to fan the base passions of fear and hate, are reaping the harvest. Possibly civilization might survive if bold measures are adopted.'

"He names those measures. They are:

"1. A stop to currency inflation: that is, Governments

shall stop paying out more than they take in. ('No Government in Europe is meeting this condition today.')

"2. The German indemnity to be canceled, or at least suspended for a term of years.

"3. Raw materials to be obtained from Russia.

"4. Disarmament, immediate and sweeping.

"He adds that unless these things are done, a large part of Europe's population must perish and the world 'begin again the a-b-c of human struggle'.

"Waiving details of the remedies proposed, this speaker has only uttered one version of what every informed and intelligent person knows to be the condition of the modern world. It presents the external appearance of impregnable stability: but so did the German Empire as late as 24 hours before it collapsed. So did the Russian Empire as late as 48 hours before it collapsed. Civil engineers do not look at a bridge through field glasses from a distance of one mile to determine if it is unsafe. They look at the joinings of its I-beams and its rusty rivets. Their reports on the rivets and I-beams of our bridge to the future are not over-sanguine.

"A terrific uproar is coming from the direction of the shipyard where the Ark is building. One can hear Noah blaming the carpenters, and the carpenters blaming Noah. Shem, Ham, Japheth, the elephant and the kangaroo, have (quite naturally) taken sides, for the issue is felt to be a vital one.

"But overhead the skies are darkening.

"Is it impossible that people can go on thinking and acting as though nothing had happened since 1914? Is nothing more at stake than the control and operation of a transportation system? Are we to concentrate our whole attention on a family jar in the farmhouse kitchen while a prairie fire is sweeping down on the ranch? And indulge in the pastime of heaving lighted lamps at one another by way of anticipating the conflagration?

"Speaking of Arks, it may be recalled that there was such a thing as the Ark of the Covenant."

Actual Conditions in Connecticut

By Mrs. R. L. Houghton

IN THIS, one of Connecticut's smaller cities, a prize was offered by a Trust Company to the 7th, 8th, and 9th grades in the schools, for the best essay upon the theme, "Why I Should Save". It is a very good subject, a very good practice also. Still, upon the intelligent child there is a reaction right here. So many of them do see a never-ceasing, niggardly, pinching saving, made of necessity in their homes. And why? Well, father has no work. He has capability and strength; but the will of a certain class in the child's country—the land that the Fathers bequeathed to all this living progeny — has arranged things so that while all idle labor is actually and indeed needed as never before since the world was inhabited, nevertheless there is a great halt, an invisible control of affairs, insinuated from a source that controls. We elders call it "Powers that Be", "Big Business," etc.

Another thing: Our children can learn, if they are taught to think at all. Word has but recently come from China that their famine is relieved; and Americans have been asked "not to make further contributions". This statement issues from the children's own school "Current Events". But at the same time our children do know, some from experience, others from the printed word, that thousands by many numbers, and children also, are suffering from hunger in our own little state. The foreigners are human and worthy; but oh! why should we have helped them beyond further need, and allowed those at our home-door to cry for the bread of sustenance?

Still another item for the child to fathom: During the course of the War—for there now has been only the one, "the War"—accumulations of war stamps were carefully made by all the young to aid their country and to benefit themselves, many of these children earning the money. But now how is it? These war stamps which they so carefully hoarded, as the squirrels gather their winter nuts, can be saved no longer for the time of expiration. No! The children must draw them now, to add their little pile to the family budget for the pressing needs of the present hour. Then what lesson are our children gaining to encourage toward future saving? To be sure it is all good to use now; but why cannot father work, so that their personal bit may acquire the grandeur of interest in full? Their hearts would swell over that issue. But as it is, a little seed of defiance is planted.

How is it that our churches favor such prolific aid to the foreign famines, etc., but overlook the little ones close by, our neighbors and should-be friends—wink at them as it were? It may be noble to cast our eyes afar over the earth to aid all needy ones; yet the brow may be lifted so high that beneath our feet the sufferers are not seen, but trod upon. If all of our church class be loyal to the human family, as they loudly profess to be, they should demand to know the reason why these things are so, and what silent forces are working to establish for some the great prosperity we daily witness; and at the same time proud and silent families with gnawing hearts are wondering what the out-

come will be as they view wistful childhood in their midst.

Christian Science tells us that all is spirit, that all is pure, and that the evil in our surroundings is merely a state of mind. Christian Scientists are in a fog, however, which blinds them to actualities. But all the churches that claim to deal with the sinner's estate which we see daily put forth upon the living screen of life, are they following the need of the now-living hour in regard to the oppression of the human mass, seething in restless form, questioning our governments, finally questioning and condemning the universal church?

The Constitution and the Bayonet *By J. R. Farrell*

IN ARTICLE II, Sec. 7, of the U. S. Constitution is given the oath (or affirmation) that the President of the United States takes when inducted into office. He binds himself "to protect, preserve, and defend the Constitution to the best of his ability". Nothing is said about his obligation to do so "by arms".

The Constitution of the United States is at times rather an obscure document, and there are various ways of interpreting it. That it is a grant or delegation of powers no one denies. But just how those powers are to be construed is a moot question. Early in the period of the Constitution's history the Federalists held that there should be no strict construction of the Constitution's terse phraseology, basing their claim upon the clause in the Constitution which confers the right to "make all laws which are proper and necessary to carry into effect the powers granted". (Article I, Sec. 8:18) Whereas the Anti-Federalists took an opposite point of view, and held to the strict literal interpretation without any latitude for implication. Thomas Jefferson was of the latter kind, holding that the government created by the Constitution was not made the exclusive or final judge of the extent of the powers delegated, since that would make its discretion and not the Constitution itself the measure of its powers. He also held that "submission to a government of unlimited powers" was a greater calamity than "a dissolution of the Union".

Chief Justice Marshall, on the other hand, was a Federalist, and in "McCulloch vs. Maryland" held to the discretionary theory of legislative bodies, the discretionary powers being such as should inure to the benefit of the people. He held, though, that the end should be legitimate and within the scope of the Constitution, and then all means which are not prohibited but which are consistent with the letter and spirit of the Constitution are constitutional.

Hence the theory of the United States government is one of Constitutional limitations. No government nor judge is sovereign. They are sovereign only within the limits and meaning of the Constitution. The Constitution itself says so, and every judge is bound thereby.—Article VI: 2.

By the First Amendment to the Constitution religious freedom is enunciated. It is needless to say that this right is inviolable in war as in peace, since the Constitution is not in abeyance during any national crisis. (Millegan Case) The Constitution is not preferential in its religion. It simply states religion. Hence no human power or authority can control or interfere with the rights of conscience. Wherefore the conscientious objector can reason: "It is my religion to refuse to bear arms, and I can only protect and defend the Constitution to the best of my ability, which is otherwise than by arms".

That Congress has the right to raise and support armies no one denies. (Article I, Sec. 8:12) But it does not say that this shall be done by compulsory coöperation. That is an implication; and that implication, if exercised, must be within the meaning and limits of the Constitution. The religious clause would contravene any compulsory bearing of arms contrary to religion.

Life, liberty, and the pursuit of happiness are inherent rights—prerogatives from the Creator and not from man. (Declaration of Independence) Such rights are sacred in war as in peace because they are "unalienable". Such rights can be taken away only as a forfeiture for crime whereof the party shall have been duly convicted. (Thirteenth Amendment) The refusal to bear arms is no crime. Moreover, in the Fourteenth Amendment the willingness to bear arms is not made a *sine qua non* for citizenship. Also in the same section equal rights are granted to all, and all summary and capricious deprivation of liberty is denounced.

Some are born into citizenship; some achieve citizenship; but I do not think that either is dependent upon the bayonet.

Dangerous and Silly America *By L. D. Barnes*

I QUOTE the following from the Joplin *Tribune*:

"The United States is too dangerous and too silly a country for G. Bernard Shaw, leading British dramatist and outspoken radical, to visit.

"'What! Come to America! No, thank you. If they put E. V. Debs in prison for ten years for an extraordinarily mild remark, what would they do to me, who never open my mouth in public without saying things that would shock E. V. Debs to the bottom of his too tender heart? Electrocute me, perhaps.

"'No; I know when I am safe; and that is out of America. You remember what I made the kaiser say in my war play: "The Statue of Liberty is in its proper place—on Liberty's tomb". Was I wrong?

"'What a country! Afraid of Debs and proud of Dempsey! It's too silly.'"

Mr. Shaw's ideas of American liberty are, sad to say, well founded. The imprisonment of Mr. Debs and hundreds of others for political reasons makes empty all the poetry ever written on "fair Columbia". It makes stale all the orations and panegyrics, and it makes void the blood of Washington's suffering patriots, shed to plant religious freedom on the new continent. The long imprisonment of the noble Debs for merely protesting against the wholesale murder of ten million men, with all the unlimited damage attending, swamps the Statue of Liberty and sickens every true liberty lover of the time-servers who are responsible for the outrage!

FREEDOM LOST

Freedom of speech, religious liberty, and peaceable assembly are not all that have been lost. The Fourth Amendment, which guarantees against unwarranted arrest, search, and seizure, has been violated persistently by anarchistic officials. Homes have been raided; and religious books and papers have not been exempted by the raiders, who are a law unto themselves. Men have been arrested everywhere without warrant, and held in jail indefinitely under slight suspicion or no suspicion. Moreover, the victim that protests against unlawful procedure may get clubbed or shot for "resisting an officer".

But now it seems that the Fourth Amendment has been rediscovered. The whiskey ring, championed by the Roman Catholic New York *World*, has brought it forth from the sepulcher of outraged law and principle, and holds it up as a screen to prevent the enforcement of prohibition. A distillery in every barn and basement would be the thing, and the Fourth Amendment is invoked to protect it.

THE BESOTTED PRESS

All of the Constitutional guarantees of liberty to do wrong to self, to family, or to community are sacredly held in the editorial columns of the besotted press. Doubtless the great American instrument of liberty is away ahead of its time. People regard liberty as a license in wrong doing. But no man has any right to do wrong, either to himself or to others. Those who can accept prohibition now from principle are worthy of the liberties guaranteed by the Constitution. They are progressing toward the greater liberties of Messiah's kingdom, under which the prohibition of every evil will be rigidly enforced.

The adage that "the government is as good as the people" is usually true. People are unfit for self-government, unfit for even the liberties offered in our basic law, the Constitution. Of this its continued violation and misconstruction afford ample proof. With the advent of the Golden Age, with restitution and refreshment from the presence of the Lord (Acts 3:19-21), the world will fast learn to appreciate right principles of liberty; and the martyrs of today and yesterday will be their shining examples. The writer thanks Jehovah for the better view.

Blest are they who suffer for righteousness' sake. Better be right than be president. Better walk alone in the light than go with the crowd in its characteristic rushes toward the general maelstrom of anarchy which is just ahead.

Correlation of Railway and Telegraph *By H. E. Coffey*

THE early promoters of railway transportation and travel little dreamed of the immensity which this invention of Progress would assume and of the close relation it would one day bear to the life and welfare of nations. Likewise Morse and his supporters had little idea of the close relationship the telegraph would come to bear toward other lines of human endeavor.

The telegraphic method of communication was perfected at the very time when the railroads began to feel its need. It is true that

the steam locomotive was given a trial in England as early as 1804, but it was not until 1821 that it came into regular use on the line of the Stockton & Darlington Railway. It was still later, in 1830, before Stephenson put into operation the first high speed locomotive of modern type; and it was a number of years after this before the mania for railway construction gripped England. Thus, in 1837, when the practicability of the telegraph as a means of communication was brought to the attention of the English, the railroads were the first to give it a trial. In that year the London & North-Western Railway constructed a telegraph line. Later, in 1843, a public telegraph line was constructed along the Great Western Railway from Paddington to Slough.

It is difficult to conceive how the complex operation of railway traffic could have been evolved without the aid of telegraphy. At an early date in railroad history the despatcher's office was established, telegraph lines were constructed along the lines of all railroads, and telegraph operators were employed wherever telegraph stations were established. By this means the railway companies were enabled to operate trains over the same road and to avoid a collision when the trains were destined to opposite points, arranging by telegraph for them to pass at a given switch and keeping trace of any delay which would necessitate their meeting at another point. However, the operators at first employed were not always efficient, and collisions were of more frequent occurrence than today. Then too, these operators were required to stay on duty for twelve hours, and most of them were paid a very meager salary. But soon these operators began to realize the importance of the positions they filled and their vital relation to railway traffic, and on most railway lines they attempted to form unions. As a rule, these unions failed to meet with the success for which their organizers had hoped, and it was not until the World War that these labor organizers succeeded in enrolling practically every railroad telegrapher in the United States in the Order of Railroad Telegraphers. At the present time this organization is almost as powerful as the four big brotherhoods; and the railroad financiers realize its power.

There does not today exist the same necessity for telegraph operators as formerly. Railroad lines in our country now have both telegraph and telephone communication. The telephone is now used in most instances for receiving and transmitting train orders, as this is the quicker method and fewer mistakes are made by telephone. Only company business and commercial messages are despatched by telegraph. Thus, should necessity arise, the telegraph operator could now be dispensed with, and anyone understanding the use of the telephone and the movement of trains could be employed to take his place. But the telegraphers are closely organized and, what is more, they have the sympathy of the other railway brotherhoods. In this instance as in many others capital and labor stand as two giants opposing each other. Thus we see that selfishness and blindness to all but self-interest controls the majority on both sides. This has caused a general stagnation in the business world. There is always a calm before a severe storm. Shortly this present condition of affairs will precipitate in a further phase of the trouble mentioned by the Lord and the prophet Daniel. —Daniel 12:1; Matthew 24:21.

The Cycle of Self-Interest *By John Buckley*

WHEN God created man, did He endow him with any trait or characteristic which of a surety will save the race? If so, what is that trait? If man has such a trait, that trait is self-interest.

Many writers believe that the next war will be one of extermination and that disarmament will prevent wars. Disarmament means a reduction of armies and navies, and will be an immense benefit to the people of the world, as it would tend to reduce the number of wars between nations. It would not prevent wars, however; and civil wars have been the most horrible in the history of the world. The disarmament of a nation will mean that it will have less power to overcome internal disorders, which will tend to encourage such disorders. War will continue until a universal self-interest prevents it.

Selfishness is the one trait which every one has in a greater or less degree: none are without it. Through all time, self-interest has been the ruling force, and it has been the cause of most progressive effort and thought. To possess more, to appear better, or to command

greater respect, are self-interests. The warrior would become a chief, the chief a noble, the noble a king. Nations have been conquered for spoils and gain, and resistance has been patriotic. A man will fight for a nation, not because it is a nation, but because it is his nation. A man will fight for a dog, if it is his dog, and generally not otherwise.

History in all ages shows "the survival of the fittest", actuated by self-interest. Few, if any, of the great changes of the world have come without bloodshed; and wars will continue, whether the nations of the world disarm or not.

Civilized nations will not destroy cities, unless they are defended. They represent a value to the conqueror. The City of Paris paid the Germans 200,000,000 francs indemnity, in 1871.

History has parallels to the situation in which we at present find ourselves. The world passed from barbarism to feudalism, and now we have commercialism. One-third of the population of the United States are of the food producers. Two-thirds get their living from industries, business, or profits of invested capital. How long will it be before the constantly increasing overhead will make it necessary to fix the price of food products, to the disadvantage of the food producer? Districts, states, and countries have reached a point in industrial development where a foreign market must be found, or the people will face starvation. To meet foreign competition, wages must be reduced, which means less for farm products.

Thus the struggle goes on. Self-interest will demand a change, and opposing interests will resist. History will repeat itself; and from a common ruin, the race will rise again with a knowledge of the past to guide it.

When and where are we to look for peace and good will on earth, to men? In the church it has been most extensively advocated, but differences in religious opinions have caused horrible eras of persecution and death. Europe and Asia have been deluged with blood, and the carnage still goes on. Jews, Christians, and Mohammedans, are still slaying each other; and a yellow peril is looked for by some, to ravage Christian countries.

Should Christians be united, and all were Christians, there would be no such danger. They [the nominal ones — Ed.] are not united, however; and the teacher of Christianity takes sides, in most cases, with the sect to which he belongs or with the country in which he lives. If you are more of a Christian than a patriot, you are apt to go to jail, or perhaps be shot. We cannot unite on a religious basis, and since the time of Cain and of Joseph brotherly love has been no more successful. Make the best of it that you can. Human nature is not to be depended on.—Jeremiah 17:9.

Will the League of Nations or Disarmament solve the question? Even those measures find opposition and, should either or both of them be adopted, it is doubtful whether we were nearer to alleviation of our troubles.

Early history shows no increase of brain power in man. Philosophers and writers of the past reasoned as well as those of today. They were not, however, so well educated, nor had they the books from which to learn the experience of others. Washington and Jefferson were as capable as the statesmen of today. We have not a general greater than Napoleon. War will continue to be waged, and the fruits of peace will be wasted and destroyed in wars, until people learn by experience. There is no other way.

The loss of the Z R-2, the giant air-ship, will serve as an object lesson. What if the immense craft had fallen upon the city of Hull, instead of into the river? The exploding fuel tanks covered the water with a sheet of fire, two hundred yards in diameter, and two hundred feet in height. If it had landed in the city, the loss of life would have been frightful.

The Germans were not so bad as they might have been. Had they dropped gas bombs, liquid fire, or even tins of gasolene on the English cities, the loss of life and property would have been hundreds of times greater than it was.

Mr. Lloyd George declared recently that the English Government had built a submarine which was intended to throw burning gasolene, to destroy a city. Germany used liquid fire.

Dropped from plane, dirigible, or kite, a fire attack would be irresistible. Gas masks would be no protection; and whether afloat or ashore, no one could stay to resist it. Mammoth guns would be of no use. Whether in forest or in fortification, no man will stay to fight, in wars of the future; but they will hunt their burrows, like animals. That they may continue to live they will, like the animals, in time of peril forget to prey upon each other.

Selfishness, self-interest, will help to bring universal peace.

The Powers That Be *By John Brennan*

REFERRING to THE GOLDEN AGE dated June 22, page 548, paragraph, "Origin of the Empire," please note Romans 13:1, 2, 5, 7, where we read: "Let every soul be subject to the higher powers . . . the powers that be are ordained of God. . . . One must needs be subject, . . . for conscience sake . . . for they are God's ministers, attending continually upon this very thing." "Whosoever therefore resisteth the power," etc.

It is to be noted that St. Paul addressed this Epistle "to all called to be saints"; so the world at large is not considered. These verses with perhaps a half dozen others, have been used frequently in the past few years in the "drives" by churches on "Patriotism", as reported in the leading weeklies. In fact, all through the gospel age the "ordained", "power-seeking clergy," as you rightly call them, have used these verses to drive their unknowing sheep to obey all dictations of the civil powers, even to the committing of acts of violence and bloodshed. Evidently there must be either a wrong or a too literal interpretation given these verses, in contrast to the hundreds of others that are contrary-wise. Your recent article on English military prison life for C. O.'s shows this.

Does not the following seem reasonable?

Strong's Concordance shows that the Greek word used here does not convey the meaning of "ordain" in the sense of blessing and endorsement. This word is used a half dozen times. Three times it is translated "appointed" (Matthew 28:16; Acts 22:10; 28:23) in the sense of "assign" or dispose (to a certain position or lot).

THE CIVIL POWERS

So these civil powers of "this present evil world" (Galatians 1:4) were assigned or disposed to a certain position in God's plan of the ages (Ephesians 3:11, *Diaglott*); Satan being their prince, as shown in the temptation in the wilderness. They were for a twofold purpose: of selecting the bride of Christ, and at the same time of demonstrating beyond argument that man cannot govern himself without Christ's kingdom.

The word "ordain" used in connection with ordaining the Apostles, as in Mark 3:14, etc., is a different Greek word. But "they are God's ministers"! Again, the word minister (with one exception, where it is a mistranslation) is always used in reference to spiritual servants, those caring for our spiritual welfare, never earthly or civil. The Greek word is defined as "a public servant; i. e., a functionary in the Temple or the gospel". Again this word is used: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1:14.

Then again: "For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power [government]? Do that which is good, and thou shalt have praise of the same." Two questions arise: At Jesus' trial in the civil court, had Jesus been doing good works or evil? And if "the powers that be" are not a terror to good works, what then was the trouble? Jesus was accused of "perverting the nation" (Luke 23:2) under some imaginary sedition or espionage act, as all the rest of His footstep followers down through the age were accused when they questioned "the divine right of kings or rulers", as taught by most of the religious leaders of the gospel age, who continually refer to these few verses to prove their theory.

"WENT THE LIMIT"

Nor should our confidence be in the teachings of men contrary to the Scriptures (Isaiah 8:20); for "your faith should not be [*margin*] in the wisdom of men, . . . yet not the wisdom of this world [Satan's empire], nor of the princes [rulers—same Greek words as above] of this world, that come to nought". (1 Corinthians 2:5, 6) It has been interesting to examine the different denominational Sunday School explanations of Romans 13:1-10 this last quarter. They certainly "obeyed the orders from headquarters" and went to the limit.

We do not mean that law and order be cast aside, but that a very limited interpretation be used; as the *Watch Tower*, May 1, 1921, page 142, states in italics: "Their [Christians'] allegiance is in heaven".

How can one harmonize the clergy's view of Romans 13:1-10 with the following in Ephesians 6:12: "Because our conflict is not with blood and flesh, but with governments, with the authorities, with potentates of this darkness", etc. (Diaglott)? Weymouth also gives about the same translation. The Concordat syllable-by-syllable version seems even more plain: "That not is to us the wrestlings toward blood and

flesh, but toward the originals [sovereignties], toward the authorities, toward the *system holders* of the darkness this".

Perhaps you will remember that Pastor Russell's article in the September 1, 1915, *Watch Tower*, entitled, "Christian Duty and the War," last three paragraphs, completely revise Volume 6 of his "Studies in the Scriptures" on this subject. He then gave as his latest understanding of how far one should look up to or obey "the powers that be"; and his words are in direct line with your GOLDEN AGE No. 48, on English and Canadian experiences in the past war.

We have felt timid about expressing any criticism because we know that you have enough knocks. We enjoy all your issues, especially No. 48. Am always glad to see them getting stronger and stronger, or sharper, fearlessly exposing the "unholy trinity" in all of its component parts. If the Bible Students do not tell these things and proclaim the incoming kingdom, the very stones would cry out.

Ireland, the Negro, and the Golden Age (I) *By Henry Rickards*

I HAVE read THE GOLDEN AGE for quite a while; and it has not only given me much pleasure, but also irritated me sorely. You are a professing Christian, a self-appointed "Guardian of the Fold", a "Watcher of the Night". Then why do your acts belie your claims? Why should you seize every opportunity to decry the British and thus to set nation against nation, and above all *the* two nations that, having kinship, language, and ideals in common, should be friendly and would be friendly if people like yourself would only let them be? Is it not a pity?

Doubtless you believe you are serving the Master, but in this respect you know you are not. He said: "By their fruits ye shall know them". The fruit of your writings, if not of your efforts, is hatred on both sides. Do not excuse yourself by saying that the object of your attacks is the British Government and not the British people. It will not do. When a foreigner attacks a government the people thereof identify themselves with their government. You should know this. An American may attack his own government all he likes; but let a foreigner start, and the fat is in the fire.

Take the Irish question, which you love so much, and of which your hatred for us will allow you to see one side only. The British people are sick unto death of the Irish, their rotten question, and their self-erected troubles. For forty years the British Government has pampered Ireland, at the expense of the British tax-payer and farmer. The Irish farmer has been helped to buy his land, which his landlord has been forced to sell at a fair price. No such help was given to the British farmer, at least not in my day. In time of trouble the British have always rushed money to Ireland; while in the terrible eighties, when British farmers were ruined by thousands, the British Government helped them not at all.

How your American Government helped Ireland in one of her crop failures is related by your own Henry George in his "Progress and Poverty". America's love for Ireland was mainly hatred of Britain, which I suspect applies with equal force to you. "Charity begins at home." Why not leave Ireland alone—it does not concern you at all—and attend to your own affairs? Your knowledge of Irish matters is second, third, or fourth hand. Your knowledge of the Negro should be somewhat better.

Now then, instead of worrying about the mote in our eyes, have a go at the beam in your own. Has any single affair in Ireland even nearly equalled the massacre of Negroes at Tulsa? Have not very many of your little shootings and lynchings down South excelled anything done in Ireland by the British during the last hundred years? Is not your treatment of the Negro worse than what you accord your dog? You make of your dog a companion and a friend; but a Negro? I have lived down South; so my knowledge is not gleaned from the crazy vaporings of demented enthusiasts.

Now then, you have a Negro question. You cannot blame it on your Government; for it is a question created solely by the attitude of your people towards the Negro. We British have no Negro question. Negroes attend our schools, go to church with us, ride in cars with us, eat with us. Are they humans? Have they souls? If so, will they have a separate heaven? I know most Americans would say yes to the last. What do you say? Will Christ say that the Irish are more important than Negroes?

Here is meat to your hand. Go to it, and leave

us British alone; for no matter how wicked we may be we are no worse than yourselves. At least we try to do unto others as we would be done by, which includes minding our own business. Could you not do the same?

Lastly, whoever writes your leaders is a wonderfully clever writer. This is why I read them. But it is written: "The children of this world are . . . wiser than the children of light". Apparently you employ a veritable child of this world. Should you not turn his gift into linking bonds of friendship instead of keeping alive the ancient fires of hatred? If you be a sincere follower of the Master, you will change your attitude.

(II)

In reply to the foregoing article we wrote Mr. Rickards as follows:

We reply to your favor of July 28.

It is the warmest letter that has been received at the GOLDEN AGE office, and we believe will be enjoyed by many of our subscribers. We trust you have no objection to its reproduction in our columns. Your letter made us wince. We are trying to be faithful to the cause of truth and are playing no favorites among the governments of this world—America, Britain, France, Germany, Russia, or other. We think the people of every land should rise to a point where they can discern the difference between governments and peoples. The governments of earth have largely fallen into the hands of cruel men whose pretenses of benevolence toward their fellow men and worship of Jehovah are mockeries.

All that you have said regarding the Negro question in the United States is the truth, and about a year ago we gave this question a thorough ventilation in THE GOLDEN AGE. We are sending you under another wrapper a copy of that number.

We assure you that THE GOLDEN AGE is in the hands of men who are trying to do what they understand the Lord wants them to do, and instead of being self-appointed they were invited to the task. Their own ideas of their abilities and achievements are more in line with your ideas of those same abilities and achievements than you realize. They are doing their best, but are conscious all the time of the difficulties of their position and of the inadequate results obtained.

Britain and the Negro (III)

By Henry Rickards

I AM obliged to you for sending me your editorial on the above in THE GOLDEN AGE of May 26, 1920. To damn it with faint praise is a poor return for your courtesy. Still, criticism has its uses; and if we both trust each other's good faith, no soreness results.

Your article commences well, and so continues. But your finish utterly destroys its power for good. You say: "Yet America is today the best country for the Negro, and the race has made greater progress here than under any other government on earth". It depends too largely on your definitions. True, there are more rich and influential Negroes in the States than elsewhere; but I fancy that you would be the last to call this real progress.

I think, and so do you, that happiness must accompany wealth and education to constitute real progress; further, I believe that happiness alone is far better than wealth and education taken together. Judging by this standard, you must admit that the U. S. A. is a pretty poor country for the Negro, and that his progress is deeply tinged with discontent.

Take the British West Indies: The Negro may be illiterate, but he is contented. Take the British Commonwealth, except South Africa: The Negro is better educated than in the U. S. A., because he goes to white schools and has equal opportunities for wealth with the white. Most important, however, is the fact that he is not everlastingly shot up, lynched, or reminded of racial inferiority.

Your comparison with South Africa is unjust. You must know that there is no possibility of comparison. The U. S. A. Negro is but ten percent of the population and has never been dangerous. In South Africa conditions are reversed. Many of the natives are pure savages, who well remember the Zulu and Matabele power; and the idea of regaining that power has by no means died out amongst them. They have to be kept under until such time as they are safe.

The Britisher tries to be just to the natives, but he is much handicapped by the well-known brutality of the Boer; and anyway he has not Christ's power of instantaneously making good citizens of them. This, I presume, is what will happen in the Millennium. There is a well-known saying among the Boers which gives you an insight as to their character where blacks are concerned: "If I want a slave I beget him". And that is exactly what happens. Well, the Boers rule equally with the British; thus it is small wonder that the laws are harsh.

My point is this: After showing Americans how brutally they have behaved and are behaving to the Negro, you wind up by saying inferentially, 'Anyway you are, even in this respect,

a heap better than other people'. This you should know to be utterly false. Thus the effect of your article is to make Uncle Sam even smugger than before, which is quite needless. If Uncle treats the Negro better than other people do, what need to worry? None are perfect.

[Our point was and is that not a government or people on earth treats the Negro with fair and impartial justice, and it is the truth. The only chance for the Negro, as for all other of the lowly and oppressed of earth, is in the reign of earth's long-promised and rightful Ruler, the One who bought the right with His own precious blood.—Ed.]

Brazil *By Mrs. B. Ferguson*

THOSE of us who have lived for many years in Brazil think it quite strange that people in general, and of the United States in particular, know so little about our great country; for a great country Brazil certainly is. Perhaps a little up-to-date occurrence will help to show that Brazil is touching the high lights of civilization along with the best.

Our sister sent to the U. S. for the Radio-Pad as advertised in THE GOLDEN AGE, to be brought by parcel post, all paid for and everything in regular order. The package reached our city, but then what? After ever so many days of effort by different persons, and after a number of needless formalities, it was finally let go, but at a cost of more than the original price and transportation. How is that for those who take advantage of every chance to rob the common people? Again: A recent letter from my son states that his tomatoes are going to waste because the low price does not pay for the shipping. All this and similar things in general, in keeping with the same state of affairs elsewhere, have discouraged the farmers here and greatly retard the honest efforts which Brazil has been making to encourage agriculture. The high cost of living is making everybody serious, and the number of the unemployed is increasing every day.

All these unfortunate circumstances have struck our new, progressive Republic a hard blow. But we hope that like a ship at sea she will right herself after the storm is over, and with the other nations will sail over into the Golden Age, where her hitherto untouched millions of acres can well furnish homes for untold numbers yet to be. But this aside, I find that to write up Brazil even informally is quite a task; and perhaps I can do no better than to invite you all over next year to attend the great Exposition and to see for yourselves. This Exposition is the centennial, given in honor of the Independence of Brazil, which was achieved in 1822.

I shall give you my impression, however, of the state of Sao Paulo, called the banner state of the United States of Brazil.

Brazil is a wonderful country, but in nothing more so than in its contradictory aspect. First, the native Brazilian himself is a bundle of contradictions, a happy, take-it-easy sort of individual. Yet he takes himself quite seriously and considers himself better than anybody else. He is generous to a fault, given to hospitality, and altogether a likable sort of chap. But if there is a deal on, you had better keep both eyes open. He does not even pretend to know much, but you cannot fool him. He will look you through with his piercing dark eyes and will "catch on" to your little game instanter. Rather than hurt your feelings he will promise you anything, and will leave you till afterward to find out that he meant nothing. He loves his family, is proud of his daughters, will go beyond his means to give them every advantage, and marries them off as soon as possible.

A Brazilian wife of the better class is a good helpmeet, reverences her husband, and does her best to please her lord and master. At the same time she shows great independence in managing her household to the best advantage and with economy, in everything but dress. A Brazilian lady is nothing if not up to the last notch in the latest fashion. She is quick to learn, and excels in music, painting, and fancy work.

As for Brazilian morals, we had best draw the curtain, remembering that in this case "charity hides a multitude of faults". We are also sorry to say that the easy-going natives have left their pleasant country to be developed by foreigners.

Take next the climate. Though lying in the most ideal zone for delightful weather, yet at times it is most disagreeable, owing to sudden changes from warm to cold, and that often within an hour. The consequence is that people live constantly with bad colds.

As to the cities and the town homes, there is nothing to equal the contrast between the homes built for beauty and comfort in town, and the country homes (except those of the very rich) with no beauty or comfort whatever. The city of Sao Paulo is up to date in every possible way, with well-paved streets and beautiful avenues with evergreen trees along the sidewalk, and at night blazing with electric lights, wonderful show windows making a display of marvelous beauty and wealth beyond the dreams of common mortals. Electric street-cars, automobiles, bicycles, and motorcycles rush everywhere, endangering the necessary street crossings by the pedestrian. And the airplanes overhead!

An aeronautic plant equipped with flying machines, etc., for teaching the use of aeroplanes is stationed quite near my home, and we can see the practice flights any day. On Sunday afternoons a new amusement is thus afforded for the idle. At the time of our visit to the plant a young girl aviator arrived from another experiment station near Santos. Her machine seemed to be more like a biplane on the Wright order.

Brazil's principal amusements are the movies, theaters, beer-gardens, automobile joy-parties, and last, but not least, football, a game introduced by foreigners and adopted as the national game.

The oldtime buildings in this country were either adobe or dirt and stick walls, plastered and whitewashed. These really were not half bad; but all modern houses are built of brick and French tile; and the private dwellings are constructed with much architectural beauty and artistic finish. These are the homes of the wealthy and the semi-wealthy, furnished with most modern contrivances, conveniences for comfort and ease, upholstered furniture beautifully fine and costly, water taps, electric lights, gas, oil or electric stoves both for warming and for cooking, or else plain American wood-stoves, an English range, porcelain baths, etc., arranged for health and cleanliness. These homes are set back from the tree-lined sidewalk that borders the concrete-paved street or avenue. Each of these young palaces has its own arrangement of flowers; and such flowers! Palms and many other ornamental trees, native and foreign, with beautifully paved ornamental walks, shady nooks, rustic seats, and flowery bowers of never-ending varieties. Even the humbler homes on streets not so pretentious have their little plot of flowers. Such is the city. Now for a peep into the country by way of contrast.

An hour's ride from Sao Paulo brings one into a country primitive-looking, dull and uninteresting, not filled with well-kept farms, as one would expect to find close to a large, prosperous city. Only now and then a fazenda appears. The lands lying waste seem only put there to fill up space and to make a long journey longer in order to reach the better lands. Beautiful views will surely reward the patient traveler, who feels as he journeys over the vast stretches of campos, forests, and semi-campos that the man or the company who conceived and built the railroads had courage. However, after a while one comes to the coffee regions, and to the sugar cane and rice fazendas in their places.

But what of the homes of the poor class that dot the land? Their poor little huts are a sight to be seen—something like a dirt-dauber's nest, covered only with sapé, a kind of grass, and no floor but the earth. Not knowing any better, they are content with their chickens and a pig; and happy indeed is he who has a pasture and an animal or two and a few cows. But even the poorest will welcome the traveler, though with inquisitive curious eyes, and will hand him a cup of strong coffee such as can be found only in Brazil.

Last year we took a trip out into the interior on the Mogyana line, passing through lands which one could almost hear groan in the effort to produce the spindling corn, dwarfed beans, and scrubby coffee. But are these old intervening lands really unproductive? No. What they lack is proper cultivation. What would you think of a well-to-do man with his up-to-date machinery for other things cultivating his farm with nothing but a hoe? At last we came to the beautiful city of Ribeirao Preto. From there onward the cattle began to look fatter, feeding on the rich grassy hills which roll away to the distant Serras, low mountains of indescribable beauty, the intervening spaces for the most part covered with luxuriant coffee forests—for such the great fields seem. Then the fazenda buildings, spread out over the hillside and looking like a young town, attract the eye. Far and away beyond this was our destination, a little wayside station and the town of Guara, lying in the midst of the most fertile lands that one could imagine, so level and so rich, calling loudly for the common plow or, better, the

tractor and gang plow. For here, too, the hoe is in use, which after a few years leaves the ground so hard and packed as to be abandoned in turn, as the previous farms have been. Brazil is very large and has few inhabitants; and when the soil in one section wears out, the tillers move on to new lands, leaving the old to lie waste.

The Fazenderos may be called an intermediary class, neither city nor country people. Their country houses are large and commodious, but the family spend half or more of their time in the city. Meantime the fazenda is left in the hands of an administrator. As the children grow up they are sent off to school in the city, there being no country schools. The children gone, country life is too dull and lonesome; so the parents follow their children to the city. But let no one get the idea that those poor people who must make the best of country life are unhappy. On the contrary they are, or were before the general mix-up, the most contented and happy people on earth; and in regard to them one often hears the remark, "If ignorance is bliss, 'twere folly to be wise". They are very sociable with each other and spend much of their time in visiting, to the neglect of their homes, as we understand our duties. Besides their occasional wedding and religious festas, which always end in an all-night frolic or dance, they often gather with a few friends around the fire at night, built Indian style in the middle of their dirt floors, and tell stories—folk-lore handed down from generations past—or listen to the sweetly sad, weepy glad songs, sung to the soft notes of the ever-present viola.

For folk-song of the genuine type commend me to the poor ignorant Brazilian as he pours forth in plaintive harmony his native songs, touching the whole gamut of human passion and emotion. As he wails out to the soft music of his viola the tense longing or the sad despair of the disappointed lover, or the rollicking ditty of the ox-driver as he sings to his "bois" all his troubles, longings, and sorrows you can almost see the poor native picking his way in the early morning over the dewy grass and tangled briers, calling each faithful old ox by name, as he rounds them up for the day's work.

But enough of this; and I will close with the remark that those who live in Sao Paulo need not travel to see the world. All that they need to do is to watch the movies' daily advertisements and select therefrom the most instructive of the foreign films offered, then take their seat and watch the world unfold before them. Sometimes we are in New York, amid the sky scrapers and busy streets and offices. Then in the far west we follow the train, reach the wayside station, and witness a wreck. Then again we see the Turks and their brutal attacks on the flying fugitives, watch the great steamers on the ocean, and even visit Palestine. We go with Eliezer on his quest and his return with the bride for Isaac; in a word, every thing worth while the whole world round, past, present, and future.

[Evidently the Brazilians get the instructive foreign films kept out of America by the Wall Street film trust which lets America see only the Los Angeles sex pictures and the highly elevating (?) Fatty Arbuckle slap-stick comedies.—Ed.]

The new public school system is one of the very best things which the government has ever done for the people. None but those who knew the former gross ignorance of the majority can appreciate what these schools have done and are doing to raise the standard of education.

Although it is true that foreigners are taking the lead in the modern developments of Brazil, in mercantile business, importing, manufacturing and even in agriculture, still let no one get the thought that the Brazilian is not holding his own in politics; and the different parties keep it hot for each other, each accusing the other of every political crime or rascality in the catalogue of political activity.

Then in regard to the amusements, there are social clubs of all sorts, literary clubs, athletic clubs, politics, sport and religion with their meetings, big halls, etc., the ever-present kodak and reporter to bring all out in the dailies, weeklies, and monthlies, each devoted to its own especial line for informing the public of the day's doings. These newspapers, perhaps more properly called magazines or journals, that have sprung forth like mushrooms in the last few years, go far to illustrate the rapid strides which Brazil has of late been taking, devoted as they are to all sorts of subjects, fun, cartoons, etc. Then the Catholic devotees are flooded with new publications, filled with tommy-rot about the saints and miraculous cures, as well as their acts of charity, these latter such as are really not to be despised.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

372. *Explain the experiences of the old and new creatures, respectively, during the process of development of the new creature.*

Thus to these embryo "new creatures" old things [human desires, hopes, plans, etc.] pass away, and all things become new. The embryo "new creature" continues to grow and develop, as the old human nature, with its hopes, aims, desires, etc., is crucified. These two processes progress simultaneously, from the time consecration begins, until the death of the human and the birth of the spirit result. As the Spirit of God continues to unfold, through His Word, more and more of His plans, He thus quickens even our mortal bodies (Romans 8:11), enabling these mortal bodies to render Him service; but in due time we shall have new bodies—spirit bodies, heavenly, adapted in all respects to the new, divine mind.

"AS WE HAVE BORNE THE IMAGE OF THE EARTHLY, WE SHALL BEAR THE IMAGE OF THE HEAVENLY"

373. *When does the birth of the new creature take place?*

The birth of the "new creature" is in the resurrection (Colossians 1:18); and the resurrection of this class in designated the "first [or choice] resurrection". (Revelation 20:6) It should be remembered that we are not actually spirit beings until the resurrection, though from the time we receive the spirit of adoption we are reckoned as such. (Romans 8:23-25; Ephesians 1:13, 14; Romans 6:10,11) When we become spirit beings actually—that is, when we are born of the spirit—we shall no longer be fleshly beings; for "that which is born of the spirit is spirit".

374. *What must naturally precede the spirit-birth?*

This birth to the spirit nature in the resurrection must be preceded by a begetting of the spirit at consecration, just as surely as the birth of the flesh is preceded by a begetting of the flesh. All that are born of the flesh in the likeness of the first Adam, the earthly, were first begotten of the flesh; and some have been begotten again, by the spirit of God through the Word of Truth, that in due time they may be born of the spirit into the heavenly likeness, in the "first resurrection". "As we have borne the image of the earthly, we [the church] shall also bear the image of the heavenly"—unless there be a falling away.—1 Corinthians 15:49; Hebrews 6:6.

375. *Is the transforming of the mind an instantaneous or a gradual work?*

Though the acceptance of the heavenly call and our consecration in obedience to it be decided at one particular moment, the bringing of every thought into harmony with the mind of God is a gradual work; it is a gradual bending heavenward of that which naturally bends earthward. The Apostle terms this process a transforming work, saying, "Be not conformed to this world; but be ye transformed [to the heavenly nature] by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God".—Romans 12:2.

376. *To what class are the words of the Apostle in Romans 12:1 addressed?*

It should be noticed that these words of the Apostle are not addressed to the unbelieving world, but to those whom he recognizes as brethren, as shown by the preceding verse—"I beseech you, therefore, brethren, . . . that ye present your bodies living sacrifices, holy and acceptable unto God".

377. *Explain the difference between transformation of character and transformation of nature.*

It is commonly believed that when a man is converted or turned from sin to righteousness, and from unbelief and opposition to God to reliance upon Him, that is the transforming which Paul meant. Truly that is a great change—*a* transformation, but not *the* transformation that Paul refers to. That is a transformation of character; but Paul refers to a transformation of nature promised to believers during the gospel age, on certain conditions, and he was urging believers to fulfill those conditions. Had not such a change of character already taken place in those whom he addressed, he could not have termed them brethren—brethren, too, who had something "holy and acceptable unto God" to offer in sacrifice; for only those who are

justified in the ransom are reckoned of God as holy and acceptable at His altar.

Transformation of nature results to those who, during the gospel age, present their justified humanity a living sacrifice, as Jesus presented His perfect humanity a sacrifice, laying down all right and claim to future human existence, as well as ignoring present human gratification, privileges, rights, etc. The first thing sacrificed is the human will; and thenceforth we may not be guided either by our own or by any other human will, but only by the divine will. The divine will becomes our will, and we reckon the human will as not ours, but as the will of another, to be ignored and sacrificed. The divine will having become our will, we begin to think, to reason and to judge from the divine standpoint; God's plan becomes our plan, and God's ways become our ways.

None can fully understand this transformation who have not in good faith presented themselves as sacrifices, and in consequence come to experience it. Previously we might enjoy anything that was not actually sinful; for the world and all its good things were made for man's enjoyment, the only difficulty being to subdue the sinful propensities. But the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things and devote all their energies to the service of God. And those faithful in service and sacrifice will indeed realize daily that this world is not their resting place, and that here they have no continuing city. But their hearts and hopes will be turned to that "rest that remaineth for the people of God". And that blessed hope in turn will quicken and inspire to continued sacrifice.

"WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS"

378. *Describe the difference between "new creatures" and justified "brethren" as to their hopes, desires and aims.*

Thus, through consecration, the mind is renewed or transformed, and the desires, hopes and aims begin to rise toward the spiritual and unseen things promised, while the human hopes, etc., die. Those thus transformed, or in process of change, are "new creatures", begotten of God, and partakers to that extent of the divine nature. Mark well the difference between these "new creatures" and those believers and "brethren" who are only justified. Those of the latter class are still of the earth, earthy, and, aside from sinful desires, their hopes, ambitions and aims are such as will be fully gratified in the promised restitution of all things. But those of the former class are not of this world, even as Christ is not of this world; and their hopes center in the things unseen, where Christ sitteth at the right hand of God.

The prospect of earthly glory, so enchanting to the natural man, would no longer be a satisfying portion to those begotten of this heavenly hope, to those who see the glories of the heavenly promises, and who appreciate the part assigned them in the divine plan. This new, divine mind is the earnest of our inheritance of the complete divine nature—mind and body. Some may be a little startled by this expression, a divine body; but we are told that Jesus is now the express image of His Father's person, and that the overcomers will "be like him and see him as he is". (1 John 3:2) "There is a natural [human] body, and there is a spiritual body." (1 Corinthians 15:44) We could not imagine either our divine Father or our Lord Jesus as merely great minds without bodies. Theirs are glorious spirit bodies, though it doth not yet appear how great is the glory, and it shall not, until we also share the divine nature.

379. *Will the change from human to spirit bodies be gradual or instantaneous?*

While this transforming of the mind from human to spiritual is a gradual work, the change from a human to a spirit body will not be gradual, but instantaneous. (1 Corinthians 15:52) Now, as Paul says, we have this treasure (the divine mind) in earthen vessels, but in due time the treasure will be in a glorious vessel appropriate to it— the spirit body.

380. *In what respects is the human nature a likeness of the spirit nature? And how does it differ?*

We have seen that the human nature is a likeness of the spirit nature. (Genesis 5:1) For instance, God has a will, so have men and angels; God has reason and memory, so have His intelligent creatures—angels and men. The character of the mental operations of each is the same. With the same data for reasoning, and under similar conditions, these different natures are able to arrive at the same conclusions.

THE DIVINE THE HIGHEST ORDER OF SPIRIT NATURE

Though the mental faculties of the divine, the angelic and the human natures are similar, yet we know that the spirit natures have powers beyond and above the human — powers which result, we think, not from different faculties, but from the wider range of the same faculties and the different circumstances under which they operate. The human nature is a perfect earthly image of the spirit nature, having the same faculties, but confined to the earthly sphere, and with ability and disposition to discern only so much beyond it as God sees fit to reveal for man's benefit and happiness.

The divine is the highest order of the spirit nature; and how immeasurable is the distance between God and His creatures! We are able to catch only glimpses of the glory of the divine wisdom, power and goodness as in panoramic view He causes some of His mighty works to pass before us. But we may measure and comprehend the glory of perfect humanity.

381. *By keeping what thought clearly in mind can we readily comprehend how the change from human to spirit nature is effected?*

With these thoughts clearly in mind, we are able to appreciate how the change from the human to the spirit nature is effected, viz., by carrying the same mental powers over to higher conditions. When clothed with the heavenly body, we shall have the heavenly powers which belong to that glorious body; and we shall have the range of thought and scope of power which belong to it.

382. *Is the transformation of mind from earthly to heavenly a change of brain matter, or of the will?*

The change or transformation of mind, from earthly to heavenly, which the consecrated experience here, is the beginning of that change of nature. It is not a change of brain, nor a miracle in its changed operation, but it is the will and the bent of mind that are changed. Our will and sentiments represent our individuality; hence we are transformed, and reckoned as actually belonging to the heavenly nature, when our wills and sentiments are thus changed. True, this is but a very small beginning; but a begetting, as this is termed, is always but a small beginning; yet it is the earnest or assurance of the finished work.—Ephesians 1:13, 14.

383. *What illustration assists us to understand how we shall recognize ourselves in our new, spirit bodies?*

Some have asked, How shall we know ourselves when changed? How shall we then know that we are the same beings that lived and suffered and sacrificed that we might be partakers of this glory? Will we be the same conscious beings? Most assuredly, yes. If WE be dead with Christ, WE shall also live with Him. (Romans 6:8) Changes which daily occur to our bodies do not cause us to forget the past or to lose our identity.

Our human bodies are constantly changing. Science declares that each seven years witnesses a complete change in our component atoms. So the promised change from human to spirit bodies will not destroy either memory or identity, but will increase their power and range. The same divine mind that now is ours, with the same memory, the same reasoning powers, etc., will then find its powers expanded to immeasurable heights and depths, in harmony with its new spirit body; and memory will trace all our career from earliest human infancy, and we will be able, by contrast, fully to realize the glorious reward of our sacrifice. But this could not be the case if the human nature were not an image of the spirit nature.

384. *Explain the philosophy of Jesus' change from the spirit to the earthly conditions, and His ability to describe His former glory.*

These thoughts may help us to understand also how the Son, when changed from spirit to human conditions—to human nature and earthly limitations—was a man; and though it was the same being in both cases, under the first conditions He was spirit and under the second conditions He was human. Because the two natures are separate and distinct, and yet the one a likeness of the other, therefore, the same mental faculties (memory, etc.) being common to both, Jesus could realize His former glory which He had before becoming a man, but which He had not when He had become a man; as His words prove—"Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5)—the glory of the spirit nature. And that prayer is more than answered in His present exaltation to the highest form of spirit being, the divine nature.

"BE YE TRANSFORMED"

385. *Is the transformation of the mind an active or a passive process?*

Referring again to Paul's words, we notice that he does not say: Do not conform yourselves

to this world, but transform yourselves into the divine likeness; but he says: "Be not conformed, . . . but be ye transformed". This is well expressed; for we do not either conform or transform ourselves; but we do either submit ourselves to be conformed to the world by the worldly influences, the spirit of the world around us, or submit ourselves to the will of God, the holy will or spirit, to be transformed by heavenly influences exercised through the Word of God. You that are consecrated, to which influences are you submitting? The transforming influences lead to present sacrifice and suffering, but the end is glorious. If you are developing under these transforming influences, you are proving daily what is that good and acceptable and perfect will of God.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. *What did the Lord, through Daniel, tell us would happen during, or at, the close of "the time of the end"?*

Ans.: "There shall be a time of trouble such as never was since there was a nation even to that same time."—Daniel 12:1.

2. *Did our Lord Jesus tell us anything about this "time of trouble"?*

Ans.: Yes, you will find it in Matthew 24:21, which reads: "For then shall be great tribulation [trouble] such as was not since the beginning of the world to this time, no nor ever shall be [again]".

3. *How severe is this "time of trouble" or "tribulation" to be?*

Ans.: See next verse (22), which reads: "And except those days should be shortened there should be no flesh saved".

4. *Are they to be shortened so that "all flesh" (human beings) should not be destroyed?*

Ans.: Yes; for the last of the verse (22) says: "But for the elect's sake those days shall be shortened".

5. *When does Daniel say that this great time of trouble should begin?*

Ans.: See first part of Daniel 12:1, where we are told that it will begin when Michael stands up.

6. *Who is Michael?*

Ans.: The word Michael means "who as God" and therefore signifies the Mighty One who, acting for Jehovah, will establish the long-promised kingdom on earth, for which we have been praying for nineteen hundred years, saying, "Thy kingdom come; thy will be done in earth even as it is done in heaven".

7. *Is there any other expression that would confirm our thought that Michael means Jesus Christ?*

Ans.: Yes; for it says (Daniel 12:1): "Michael, the great prince". Prince means the son of a king, or one acting for the king. "The great prince" therefore means the son of the great King of the universe. See Daniel 9:25, where it states that "the prince" is "the Messiah"—Christ.

8. *How should the next clause of Daniel 12:1 be explained—"which standeth for the children of thy people"?*

Ans.: There is no one but Jesus Christ that can stand for the children of Daniel's people, or for any other children; for "there is none other name under heaven given among men whereby we must be saved".—Acts 4:10-12.

9. *When was Christ to receive the earthly dominion or rulership?*

Ans.: At His second advent—His second presence; for "thus saith the Lord God: Remove the diadem, take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him".—Ezekiel 21:26, 27.

10. *In Revelation 11:15-18, what does it show will happen when "the kingdoms of this world [order of things] . . . become the kingdom of our Lord [Jesus Christ] and of his Christ" [the church class] . . . when He has taken His great power [Jesus said: "All power is given unto me in heaven and in earth"] and begins His reign?*

Ans.: "And the nations were angry [in the great World War, when they were so angry that they tried to destroy one another], and thy wrath [the great trouble that follows the World War] is come."

11. *Who are "the elect" for whose sake "those days [of the time of trouble] shall be shortened"?*

Ans.: It is Jesus Christ (1 Peter 2:6) and the church class (1 Peter 1:2; Colossians 3:12), the ones who, during the gospel age are taken out (chosen out or elected) from among the gentiles.—See Acts 15:14.

12. *Why are "those days shortened"?*

Ans.: So that "the elect" ("the seed of Abraham"—Galatians 3:8, 16, 27-29) might begin the blessings

promised by Jehovah to "all the families of the earth". See Genesis 12:1-3; 22:15-18; 26:2-5; 28:11-14.

13. *Why should the standing up of Michael (Christ — Daniel 12:1) or the taking of His power to begin His reign (Revelation 11:17, 18), cause such a great time of trouble?*

Ans.: Satan is "the god of [god means mighty one] this world" [the present order or arrangement of things]. He was also called by Jesus "the prince of this world". (John 14:30) "The god of this world" [Satan] does not desire to have his kingdom taken from him; so he is resisting at every step the forward march of the new King of earth. In the Revised Version, Revelation 11:15 reads: "The kingdom [not kingdoms] of the world is become [becoming] the kingdom of our Lord and of his Christ", etc. The kingdoms are really one kingdom, the kingdom of Satan, just as the new kingdom will be one kingdom, the kingdom of Christ.

14. *How will those days of trouble be shortened?*

Ans.: The answer is found in Revelation 20:1-3, where it is shown that Satan will be bound for a thousand years (during the reign of Christ over the earth) by "an angel come down from heaven"—by Christ come to earth. When Satan is bound, the trouble stops; for he is the great trouble-maker. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Revelation 21:4.

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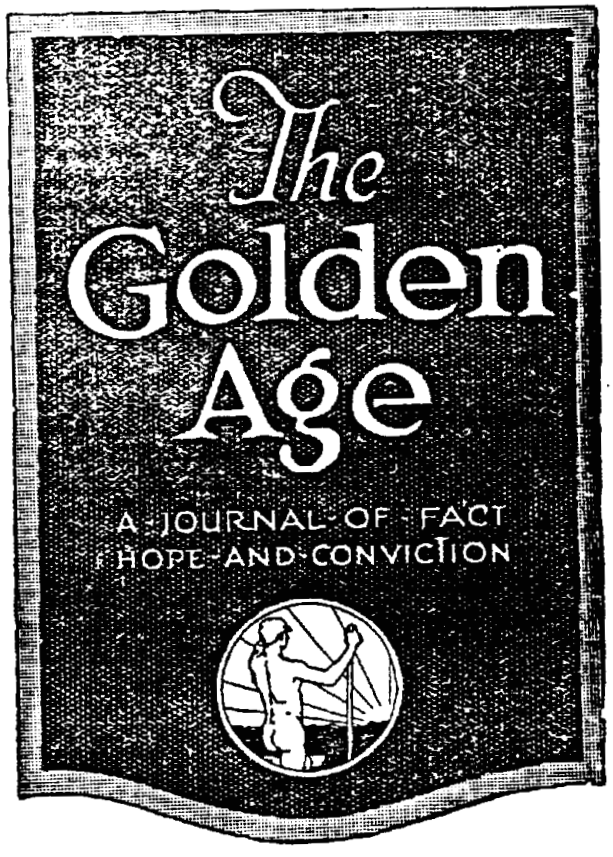

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The Counterfeit New Era

By O. L. Rosenkraus, Jr.

ABOUT two decades ago a change came over this planet, and all life received a new dispensation. The change was accompanied with a succession of great disasters, such as earthquakes, volcanic eruptions, tidal waves, conflagrations, and railroad and steamship catastrophes. As a result many people experienced a vague presentiment that we were in the end of the world; others supposed that our civilization had reached its zenith of development and was commencing to retrograde. But the majority scoffed at the pessimism of the doubters, and hailed the dawn of the twentieth century as the beginning of a Golden Age.

The general public regarded the future with a glow of self-congratulation. It believed that humanity, through its wonderful increase of knowledge, through the remarkable multiplication of mechanical inventions and labor-saving devices, and through their emancipation from old-world superstitions — especially via the channel of New Thought—was ushering in a sort of man-made Millennium, a new world wherein the conditions of life would be pleasanter, saner, more wholesome, and more comfortable than ever before in human experience. The rapid advancement of scientific knowledge so enormously broadened man's intellectual horizon that the field of his achievements seemed limitless. Life was being revolutionized by the control which man was learning to exercise over the forces of nature; and every new departure in the art of living was such an obvious improvement that it was calculated to exalt man's self-esteem and to instill in his spirit a corresponding contempt for the primitive methods, ignorance, and superstitions of his forefathers.

Accessories of Life

IT BECAME the fashion to disparage the past and to profess impatience or indifference towards its achievements, but to enthuse over the incalculable advantages of the present. The artificial character of the new age was admirable. The old-fashioned simplicity of life which had prevailed in former times was deplored as crude and barbarous. Men drew a comparison between our complex modern civilization and the rude customs of previous generations, pointing with pride to our huge congested cities, with their towering sky-scrapers, elevated trains and subways, elevators, electric lighting, concrete walks and pavements, pneumatic letter tubes, and the like. How unspeakably inconvenient and humdrum it would be if we had to dispense with all our latter-day equipment of automobiles, motor trucks, electric signs, movie theaters, electric fans, motorcycles, gas-engines, cream separators, wireless telegraphy, X-ray, phonographs, thermos bottles, rural telephones, rural mail delivery, etc.

Transportation Advantages

AN INVALID could now travel not only in comfort, but in luxury, from an inhospitable to a salubrious climate, reaching his destination in a few days. The traveler might cross barren deserts, rough mountainous tracts, or stormy seas while enjoying the comforts of a first-class hotel; for the hardships incidental to travel were eliminated, and the globe-trotter no longer needed any special ruggedness of character. Rapid transit was breaking down the boundaries between far-off places. It was bringing the tropics, with their bananas and pineapples, near at hand to dwellers in northern cities. The world was more independent of the seasons since the warm regions could supply the northern markets with early vegetables. The contact between city and country was rosily augumented when the automobile became common, and greatly ameliorated and sophisticated the country-people's life and habits, with whom indeed through the medium of agricultural colleges,

farm papers, live-stock shows, exhibition trains, etc., old-fashioned, haphazard farming methods had given place to intensive scientific food production. In fact, new dry-land-farming methods were discovered whereby it became possible to reclaim immense areas of wild and hitherto unprofitable bench-land and desert, and to convert into wheat-fields the semi-arid "short-grass" country of the cattle range.

Making the Desert Rejoice

IN THESE regions the rainfall was increased, and its distribution equalized, by the systematic planting of groves and reforestation of watersheds. On the other hand sodden swamps and sea marshes were drained and made productive through ingenious ditching machines, and sloughs were tiled out. Some naturally desert regions were through irrigation converted into marvelously fertile orchard tracts and truck gardens. It was also found possible to promote agriculture greatly through applied chemistry; and it was believed that eventually the whole texture of the soil would be transformed to the producer's advantage. Similarly, the weather seemed to be coming under control, since Weather Bureaus were established; and it was predicted that in time humanity would be able not only to foretell atmospheric conditions, but to regulate them to suit human necessities.

Curing the Sick

NOTHING, indeed, was impossible to science. Medicine and hygiene had taken enormous strides. Surgeons were able to perform operations on the hearts and the stomachs of living patients. Bacteriology had revolutionized the whole theory of disease. Fever-ridden localities were made safe to dwell in by systematic campaigns against mosquitoes, and whole peoples were lifted out of hopeless inertia by the discovery of the hook-worm.

Knowledge Greatly Increased

BOUNDLESS appeared the scope of scientific investigation. On the one hand, the telescope and the spectroscope revealed the infinitely great; and on the other hand the microscope the infinitely little. One startling discovery followed another. In the leucocyte was found a private military force in every human body; in the semi-circular canals of the ears, a delicate instrument whereby a man automatically preserved his balance; in the thumb-prints, an infallible identification mark, useful in detecting criminals. Scarcely any field of human activity had been overlooked, and the amount of exhaustive research undertaken was little short of miraculous. The unknown was a perpetual temptation to the investigator; so that practically the whole surface of the planet had been explored, and much of it surveyed. The seas were charted, and their depths sounded. Scientific expeditions were sent out to study deep-sea life, and others to scale the most inaccessible mountain peaks. Both poles had been reached by determined explorers. In short, the sum of recent human achievement was so colossal that here and there a shallow thinker hazarded a guess that the pinnacle of human effort had been arrived at. But the vast majority regarded the world as merely at the threshold of stupendous changes before which existing marvels would compare as past ages compare with the present.

Industrial Development

IT WAS characteristic of the new age that knowledge was systematically given a practical application. Usefulness was the criterion; for the spirit of the age was practical. In fact, it was industrial. The population of the earth was multiplying with increasing rapidity, and the basic problem of life was to supply it with food and other necessities. This increase was partly due to preventative medicine, which diminished mortality from disease, decreptitude, accidents, and in infancy. It was also due to the extension of food production and to expanded facilities for transporting and distributing food. It was chiefly due to the same law of mathematics which enables the money-lender to become the master of society—2 x 2 equals 4.

So to supply this rapidly multiplying population the world required an immensely expanded industrial system, and one which was very complex and specialized in its functions, and competent not only to meet the staple requirements of humanity in regard to food, fuel, clothing, shelter, power, tools, and working equipment, but also to gratify the thousand and one luxurious new wants which modern man had learned to regard as indispensables. Since industry had acquired such an elaborate and multifarious character, its functions had to be specialized. The expert was in demand, and the "all-round" genius discredited. The ambitious young man

planned to be a specialist in some chosen field; and correspondence schools aided in the training of such in all trades and professions.

Standardization of Humanity

SO THE spirit of the age was to specialize in every important field of human effort. The child of specialization was so-called "standardization". A machine-driven age learned to value exact results and their exact duplication. Standardized articles could be made by the gross, and easily replaced when lost or broken. Standardized efficiency was easiest to deal with because it would be learned by rule; and all human effort could be measured by rules and reduced to exact formulæ. So everything was in the way of being standardized. Intellect was standardized; education was standardized in the the schools; standardized teachers taught their classes out of standardized books, training the young idea how to develop along standardized channels. Likewise the newspapers printed standardized news, and, in concert with the magazines, drama, art world, lecture platform, and pulpit, moulded public opinion along standardized lines. It was easier to deal with a public whose opinions were according to Hoyle; and as industry was tending to consolidate under the control of a few big moneyed interests, it became increasingly necessary to control public opinion in order to prevent friction and to maintain the huge industrial system in smooth and harmonious working order.

Birth of an Oligarchy

SINCE the life-blood of industry is money, the spirit of the age was financial and commercial. Money was the motive power behind all industry, and profit was the goal of every human enterprise. The actual, bonafide rulers of the modern world were not the figure-head kings, presidents, governors, legislatures, and politicians, but the bankers, manufacturers, merchants, and "captains of industry". Two governments, indeed, existed side by side: the civil government, which was a heritage from the past and which was still very useful within its sphere; and an industrial system which controlled the public through the public's source of livelihood. Ostensibly supreme, in reality the civil government had become subordinate and subservient to a group of moneyed interests that owned and directed industry.

It follows that legislation was framed rather to assist business than to retard it; that the laws were administered to favor the financier and the manufacturer; that professional men found it to their interest to sell their brains and their talents where they were assured of the highest reward. It was also natural that a press which found its greatest profits in advertising space would be unwilling to offend its best customers, and consequently regulated the output of news to the public in a way least calculated to annoy and upset the operations of "big business". Similarly colleges arranged their curriculums to conciliate their donors and patrons, disseminating nothing to conflict with their views.

Impoverishment of Workers

COMMERCIALISM was the underlying principle which pervaded all activity. Theoretically, commerce existed as a medium for exchanging products between different classes of the population for their mutual benefit. Actually, it was always conducted for profit — for private enrichment. As profit was the main consideration, the public interest became more and more subordinated to it. This led to a variety of abuses: production was stimulated beyond natural requirements, and to promote sales systematic campaigns of advertising were carried on to "educate" the public into buying, not what they needed, but what was profitable to sell.

Very adroit were the methods pursued to create artificial wants: food was put up in neat, "sanitary" packages and attractive cans and containers, with pictures and decorative labels; and fancy preparations of slight nutritive value were invented to tickle the palate and please the eye. The consumers had to pay for the pasteboard, wax-paper, tin-foil, and lithography. This enhances the cost of living; for the new fashion speedily became popular, especially with the women, so that the old, cheaper custom of selling in bulk tended to disappear. Also many old-fashioned articles of diet which were not so profitable to sell vanished from the market, being superseded by more expensive, up-to-date viands from which the nourishing elements had been largely refined away.

In consequence of this procedure the poor man found his diet more restricted than formerly and his sturdiness impaired. Children grew up anemic from a diet of white flour, white

sugar, polished rice, and prepared breakfast foods.

A Sales-Standard of Success

IN THE same way the greed for profits affected clothing, leather, etc. Instead of durability, the public got goods of shoddy quality, but put in fashionable designs. It was a deliberate policy to produce goods that wore out fast, and had to be renewed frequently by the purchaser, in order to promote sales and to insure a quick turn-over of stocks.

Business success depended on frequent sales. Salesmanship was cultivated to the nth degree, as a fine art; and the salesman was one of the most important members of society. No longer classed with bag-men and peddlers, his position was recognized as eminently respectable. He was an economic factor, and his ability was highly prized, although said ability consisted not so much in intellectual powers of permanent value to the race, as in gifts which were a mixture of unscrupulousness, effrontery, persuasion, false geniality, flattery, a ready smile, and a smooth tongue. The salesman duplicated the courtier of past ages, only his court was the public. His creed was to sell goods, to delude his customers into buying, to ingratiate himself with them by a pleasing appearance.

As all business was competitive, and as many were anxious to interest the same buyer, armies of men and women existed to perform the act of transfer from seller to buyer. Many of these were commercial travelers who roamed from town to town, living on the fat of the land. As their expenses were considerable and had to be added to the price of their goods, they came to be recognized as largely a superfluity and unnecessary evil, since in many cases it was easy to dispense with them through catalogues and mail orders. But to do so would have deprived an influential class of a comfortable livelihood. So business retained them, although business pretended to be a cold-blooded proposition of practicability.

The truth was that commercialism was a survival of an earlier age, an anachronism. Its soul was competition, and the complexity of modern life called for coöperation. The commercial spirit was not to serve the public by giving value for value received; but, by expert salesmanship and plausible advertising, to cheat people into making sacrifices and buying what they did not need and could not afford—to swell profits.

Advertising ad Nauseam

BUSINESS had great faith in advertising. The newspapers and magazines fostered this sentiment, because it was very profitable to themselves. Accordingly much space was devoted to flaming announcements of all kinds, ingeniously worded to catch the eye and to hold the attention, and very urgent and positive in their assertion that the reader needed that particular thing advertised more than anything else in the world. It was commonly believed that publications were kept alive on their advertisements, merely including the legitimate reading matter as an incentive to the subscriber; and that in consequence the publishers were very careful not to print anything prejudicial to their advertisers' interests, but on the contrary "doctored" all the news to subserve the same, In fact, advertisements were a characteristic feature of the age, the very landscape being decorated with conspicuous, gaudily colored signs, not only on the blank walls of city buildings, but on billboards along railways and country roads, and even on the rocks and the trees. All this added a peculiarly sordid and mercenary touch to the scenery.

This universal respect for salesmanship and advertising was a potent influence in permeating the modern character with a spirit of insincerity, falseness, and deceit, which came to be so well recognized that whatever was uttered publicly was apt to be stigmatized as selfish propaganda. In vain the public might crave facts. All manner of artful propaganda was afloat in the world; for whoever had a scheme to advance, a reform to block, or a defense to make before the public, hired an expert to prepare an elaborate argument, which was circulated widely among the people. Indeed, it was the profound conviction of the business and professional classes that the public was enormously credulous and susceptible to ingenious sophistries; and that al-almost any satisfactory result could be obtained by clever talk and a pretense of frankness.

Dehumanizing the Producers

AS A matter of fact the public was gradually being enlightened, and was learning to be suspicious of propaganda. The interests that

sought to control public opinion were coming into disfavor. The enormous expansion of industry had not proved an unmixed blessing. Depending as it did on an unlimited supply of cheap labor for its successful operation, industry had reduced a considerable part of humanity to machine-tenders — a vast army of skilled and unskilled workmen who worked incessantly with scant leisure and a bare livelihood, who manipulated the wonderful mechanical contrivances which supplied the world's multifarious new wants, enabling a few to riot in superfluities while the workers themselves were restricted to the barest necessities. Between this mass of workers and the handful of employers the gap was constantly widening, the tendency of industrialism being to separate society into two classes: a few who owned nearly all the wealth, and the great majority who had little, besides their strength and skill, to call their own.

It was becoming apparent that industrialism was a system of slavery; for the vast fortunes it created were used to manipulate the markets to pile up more stupendous fortunes. This wealth was used to control the courts and the schools and the press. The worker enjoyed small benefit from the luxuries and conveniences he created, and yet had no chance to escape from his unrewarded toil. In fact, the very system which afforded him a livelihood was yearly making that livelihood more precarious by increasing the expense of the necessities of life. The greed of his employers was insatiable. Not content with contributing to the meagerness of his comforts by supplying him shoddy clothing and unnutritive food, they were rendering his lot fairly unendurable by demanding a perpetually higher rate of speed in his labors. Cunningly they had got their heads together and coined the shibboleth "efficiency", which meant, stripped of all disguises, speeding-up the work. So every year a greater degree of efficiency was required of the workers, the same being justified on the ground of economy and increased output.

Killing Off the Feeble

A CURIOUS fallacy obsessed the public mind that industry needed to be speeded up to a break-neck pace in order to insure adequate production of commodities. Conversely, the worker who refused to speed up was a criminal against society. The public ignored the constantly recurring phenomenon of over-production and hard times. Secure in the conviction that the law of supply and demand governed the markets, it supposed that glutted warehouses meant cheaper goods. Few understood that cold-storage plants and refrigerator cars enabled the wholesalers and the commission men to create an artificial scarcity, whatever the crops might be; or that frequently crops were systematically bought up and destroyed in order to maintain high prices. So the speeding-up of labor was condoned and approved by a public which believed that somehow this directly mitigated the cost of living. It was justified on evolutionary grounds. Evolution progressed by eliminating the unfit, leaving only the fittest members of the stock to survive and supply posterity. It was a blessing to destroy the unfit and thus to insure a sturdy stock of human beings for future years.

Certainly the speeding-up of industry rapidly wore out the unfit, shunting the weak, the worn-out, the slow, and the elderly into the scrap-heap. The result was to discredit age among the workers, and to encourage and exalt youth. Experience and skill counted for nothing in the elderly worker's favor; for industry was perpetually inventing new machines whereby one boy or one girl operator could do the work of many expert craftsmen, and do it better. So age became an object of contempt, and disrespect for their elders was rife among the young, whose "young blood" was petted and admired by the powers that ruled the industrial world. The young worker mocked the slowness and failing powers of his elderly competitor. But a time came when the young worker found himself by thousands out of work and ignored by the class that had employed him. So industry was driven at top speed, and labor found its tenure in the means of subsistence constantly growing more precarious. It was inevitable that a strong undercurrent of discontent existed among the workers, of which radical agitators took advantage to spread their insidious doctrines of socialism, communism, syndicalism, and anarchy.

The employing class sought to nullify the effect of these doctrines by counter propaganda. But education now being general among the masses, the old-time appeals to their credulity and ignorance no longer swayed them. Virtu-

ous platitudes excited their derision; romantic, sentimental clap-trap left them apathetic. In an age whose spirit was palpably self-interest, self-interest was the only argument which was recognized as valid; and the worker had come to believe that his interest and that of his employer were diametrically opposed.

The Accoutrements of "Efficiency"

THE speeding-up of industry was reflected in every phase of latter-day life. The world seemed to develop a veritable speed-mania. People of the leisure classes congratulated themselves on living the "strenuous life", complacently over-burdening themselves with work, and denying themselves the requisite rest and relaxation for frazzled nerves and fatigued brains. All life was hurry. Business men worked and worried themselves into nervous prostration, and sought relief in violent sports and exercises whereby they acquired arterial sclerosis and valvular heart troubles. Pleasure was pursued with frenzied haste, taking the forms of "joy-riding", the dance craze, rapid motion, and excitement of various kinds. Even the music, the popular "jazz", was a sort of delirious ecstasy of jumbled chords.

Writer after writer endorsed this speed fallacy; and much specious nonsense was written, counselling elderly men "how to keep fit at fifty" —most of the advice consisting mainly of systems of violent exercise. The assumption was, apparently, that humanity's darling sin was slothfulness! Meanwhile nervous diseases increased alarmingly. Sanitariums and asylums were crowded with the debris of a strenuous age. Suicide was frequent, even among children. The drug habit grew apace, especially after alcohol was legally outlawed. The outskirts of society were crowded with prematurely broken-down derelicts, who could not stand the pace of latter-day "efficiency".

The Profits of Surgery

AT THE dawn of the New Era there had been any amount of self-congratulation among people who thought themselves supremely fortunate to live in an age of such extraordinary advantages and opportunities. They were fond of contrasting the proficiency of the modern medical profession with the uncertain methods of the past, when a physician's diagnosis was largely guesswork and his remedies sheer filth or poison. Far different from this day of careful analysis and pains-taking preventative methods! Certainly in the field of medicine, surgery, and hygiene a remarkable progress had been made, whereby the race received incalculable benefits. Unfortunately, though quite logically, the commercial spirit had entered here also; and in many instances the impelling motive of a physician was not the welfare of his patients, but anxiety for profits. So gross abuses existed. Physicians took advantage of the fears and worries of infirmity to extort exorbitant fees, to produce artificial illnesses, to operate for imaginary diseases. The profitable phases of surgery were connected with operations; and so certain maladies were widely advertised as extremely prevalent, and the knife resorted to on the slightest occasion. The public was cajoled and intimidated into making operations fashionable, the preponderance of "safe" operations enlarged upon, and the resultant shock to the system glossed over.

But the zeal for profits was scarcely subordinated to scientific enthusiasm. Surgeons loved to operate, to increase their knowledge and experience. The patient was apt to be regarded less as a fellow creature than as an interesting "subject"—a living cadaver. In the wonderful hospitals of the time, startling disclosures brought to light unbelievable abuses which awakened a transient horrified public interest when it heard of helpless foundling children being deliberately inoculated with loathsome diseases in order that the progress of the disease might be watched and studied — that wealthy patrons might benefit by the results of these investigations. There was a great outcry raised when some dog-lover rescued his friend from the vivisectionists and exposed their experiments with dogs and guinea pigs. It was even hinted that the baby-farms, which existed on part of the output of maternity hospitals, were under suspicion — perhaps contributed their quota for experiments. An abyss of horrible possibilities seemed to yawn beneath these exposures. But the revelations were suddenly hushed up, and it was rumored that powerful interests had so commanded.

Speedomania and Morals

IT WAS part of the education of a latter-day public to be taught that whatever defects the social organization possessed, were tempor-

ary merely and would eventually be eradicated; but that in the meantime they were excused as necessary steps in the evolution of humanity. Through evolution the world was steadily improving, and eventually would be a better and happier place to live in through the weeding out of the unfit, and the continued improvement of the selected stock. It was severe on incompetents to be born with identical yearnings for life and happiness such as their more fortunate brothers and sisters possessed; but it was the law of progress for them to be cast on the dung-hill and used for fertilizers by the winners. You may pity the victims, but your success in life requires you not to neglect to take advantage of their weakness, lest you become as they are. All life is a struggle for survival, and in the New Era the struggle is peculiarly rigorous. In the future, after the defectives are eliminated and absorbed, when this strenuous period of transition is passed, all humanity will doubtless become humane, benevolent, altruistic. Humanity will then have adapted itself to the new conditions of life. In the meantime, speed up! For the swifter the pace of life, the more acceleration to the process of evolution, and elimination of the unfit, and the sooner the goal attained—the Ultimate Good.

Under this obsession the world considerably mended its gait. It moved with such celerity that it ran away from most of its age-old moral traditions and safe-guards. It distanced the old-world standards of honor and honesty, justice and fair-play, magnanimity and compassion, self-restraint and fair-dealing, duty and self-sacrifice. Even a recognition of these as virtues had somewhat tempered the public character in Christendom; but when the public repudiated their sacred character, the effect was plainly evident. Youth lost its respect for age; children became disobedient; family loyalty became exceptional; gratitude was a pretense; women despised their natural traits of modesty, gentleness, and pity, and cultivated boldness, impudence, and a swaggering arrogance of carriage.

A Reign of Selfishness

THE age did not openly advocate looseness of morals, but the latter was the logical result of its repudiation of the traditional moral restraints. Of course the old-time virtuous platitudes were still unctuously repeated where it was considered that they might serve to cover actual iniquity or to soothe the over-driven worker when he showed signs of insubordination. The press also printed reams of advice from time to time, exhorting the public to practise thrift, industry, sobriety, chivalry, or what not. But it frequently occurred that these same virtuous platitudes so transparently revealed the selfish inspiration beneath as to deceive nobody, but served to confirm the public conviction that "everything was graft nowadays". Disinterestedness was at a discount, and all pretense of it received with incredulity by a cynical public. Nevertheless the public attitude did not deter well-fed idlers from writing indignant homilies against the laziness and extravagance of the toilers; and popular evangelists cursed and raved in the pulpit in the effort to convince poverty of its exceeding sinfulness. But their urgings fell mostly on deaf ears, the general public having arrived at the conclusion that any person was a deluded fool who sacrificed any opportunity for self-interest or enjoyment. It was a wasted effort to urge duty on a person who believed that the only duty he owed was to himself.

So a general moral laxity prevailed, into which the amusement dealers entered and stimulated by sex-problem plays, risque novels, suggestive pictures, immodest feminine apparel, equivocal dances, lascivious songs, and movie films which were an incentive to immorality and crime. A contributing factor to this moral decline was the so-called "emancipation of women", whereby they came to mingle promiscuously with men in nearly all public life, entering practically all the occupations — except sheer brute labor — as man's competitors. The evil consequences of this were manifold, and threw all society into confusion. Working for lower wages, women took the jobs of men with families; and in hard times, when thousands of men were out of work and begging on the streets—ex-soldiers and men with dependent families—married women who were assured of a comfortable living without work displayed a callous indifference to their sufferings, selfishly taking their jobs in order to earn pin-money for their extravagances. The old home life with its refining influences and atmosphere was subverted. Flats and apartments were the rule; and childhood received its moral training in public—in the schools and public amusement places—

rather than in the privacy of the sacred family circle.

Decadence of Womanhood

MARRIAGE was largely a matter of convenience. Woman no longer honored and obeyed the husband, but disputed his claim to be her "lord" and the head of the house. So bickerings, quarrels, and divorces were frequent; and it was common for young women to entangle elderly men into matrimony to secure a subsequent divorce, on perhaps the flimsiest excuse, and to force the discarded husband to pay a fat alimony. Woman in her assumption of equality was jealous of man, and systematically undermined her children's reverence for their father. No longer respecting man, woman affected toward him an air of indulgent superiority, stressing the weakness of his character, and pretending to regard him as a grown-up boy.

In imitation of their mothers, children grew up wilful and disobedient, with enormous vanity, a propensity for malicious mischief, and a contempt for moral principles. In fact, children developed an unholy, goblin-like sophistication; and in lieu of innocence their countenances registered the hard, selfish, evil traits of grown-ups. Many were embryo criminals, and one tiny burglar rode to the scenes of his housebreakings on a little tricycle. Child immorality became rife; for little girls aped the airs and the deportment, as well as the dress, of their mothers and shamelessly sought by ogling and flirting to attract men. So, being unprotected by their innocence, some became a prey to morons; and others, to vent their spite and pique at some fancied grievance or out of sheer appetite for notoriety, brought false accusations of moron assaults against men. Perhaps some men were tempted by little girls: for latter-day woman had lost much of her natural feminine charm through the hardening process of public life. When woman first aspired to equality with men she promised, on receiving this coveted boon, to soften and reform and purify the evils of society; but the consummation of her ambitions proved her to be as selfish, greedy, unscrupulous, dishonest, and impure as the men. So men lost a large measure of their chivalrous regard for women; and an increasing number of them were glad to refrain from marriage, arguing that to marry was to enter an intolerable servitude with no adequate home comfort and solace in return.

The Worship of Self

WHEN the New Era dawned, many people who had become skeptical of orthodox theology substituted in lieu thereof altruism, or the love of humanity at large. This was a grand, big-hearted, high-sounding sentiment very flattering to the self-esteem. A man might be a swindler or a rake in his personal relations, but condone the same in his own opinion by his abstract love of all mankind. His injuries to individuals he could justify to his conscience by pretending that humanity would benefit in the sequel. Altruism, however, made its appeal to only a certain intellectual type, the average man, and more particularly the average woman, required something more concrete to build their faith upon. To supply this want, New Thought emerged from the Orient and spread with marvelous rapidity all over Christendom. The fundamental principle of New Thought is mental, or will culture. It is based on Hindu pantheism, and teaches the incarnation of the human will. That is the central fact in existence, so the primary duty of a human being is to develop his will. That duty being performed diligently, a multitude of moral transgressions are thereby condoned.

New Thought was the inspiration for a host of new cults, which differed from each other merely in their various systems for stimulating and developing will-power. Practically all the old-time churches tacitly accepted New Thought, which was eclectic enough to endorse all the latter-days' fallacies of evolution, the survival of the fittest, altruism, optimism, eugenics, euthanasia of degenerates, sterilization of criminals, efficiency, the strenuous life, race suicide, etc. Any hobby could be ridden with a New Thought bridle.

The most popular New Thought cult was Christian Science. This was the form which appealed most to women, since it was based on a false chain of reasoning, so shallow as to be easily exposed, but appealing to woman's innate curiosity respecting occult mysteries, her secret craving for unlawful powers, besides the universal longing for good health which Christian Science, like other faith-cure cults, catered

to by persuading its dupes that they themselves possessed latent psychic powers which were destined ultimately to rid the world of disease.

The Apex of Satan's Empire

THIS, then, is the picture we have of the New Era: a world which tacitly acknowledged no god superior to the human will; a world wherein selfishness was justified as commendable ambition; a world working and playing in a frenzy of hurry, drugging itself into obliviousness of its own rapid decadence by the false doctrine of evolution, ostrich-like shutting its eyes and ears to the signs of impending ruin, and calling this fatuousness "optimism"; a world steeped in artificial excitements and riotous pleasures, heedless of the frightful squalor of its own slums, frivolously preoccupied in sports when on the brink of a cataclysm, madly speeding up production to clog the whole system of industry by over-production; a world filling up with human debris that could not stand the mad pace, but nevertheless so horribly afraid of degenerates that it was prepared to sanction eugenics, euthanasia for its own monsters, and sterilization of criminals; a world that preached philanthropic platitudes while permitting the factory girl to eke out her starvation wages by prostitution; a world that built public playgrounds and suffered the exploitation of child labor; a world that vented public indignation in sporadic outbursts of reform, but allowed the organized packing-house interests to feed it diseased and putrid meat, and was honeycombed by the social evil in a new and terrible form called the "white slave traffic", whereby young girls, scarcely mature, were kidnapped or enticed away from their homes into a life of hideous shame and ruin; a world wherein a small percentage of the population revelled in superabundance, supported by the toil of multitudes; a world where magic Aladdin palaces contrasted with festering slums; a world which sought to make child-bearing a fad among the wealthy by the shibboleth "race-suicide" as an example to the poor, whose unregulated spawning, though it aggravated their own misery, insured to industry a perpetual supply of hunger-driven slaves; a world whose nervous stamina, judgment, and self-control were being sapped by an insidious creeping malady—endocrinopathy—which affected all classes, and which was caused by over-stimulation of the ductless glands by the unnatural character of modern life; a world, finally, that was beginning to show symptoms of universal paranoia. Such a world was the New Era before the twentieth century was two decades old.

Oh, Yes! War Was to be Impossible

WHEN the new dispensation had been inaugurated, and optimism was preached as a public duty, it was the fashion to believe that all life was going to be remodelled and that the world would be a safer and pleasanter place to dwell in than ever hitherto, and that humanity would enjoy undreamed-of felicity. War would be preposterous in such a complex, intricately organized society, where nations were bound together in a marvelous integration of finance, commerce, industry, and intellect. The safety of international business demanded international tranquillity. Any war in the future must of necessity be economic and financial; brutal, barbarous militarism must be relegated to oblivion.

Already the newspapers referred to "rate wars", stock-exchange "battles", campaigns of advertising, and the like. The children of the future would shudder as they gazed uncomprehendingly at the relics of militarism in the museums, would wonder at the obsolete equipment for deliberately destroying human life. War was unthinkable; for had we not a Hague Tribunal, not yet functioning very well, it is true, but an omen of glorious promise for the future?

The wiseacres smiled sarcastically at the armament rivalry between nations and at the periodic rumors of war. It was all sheer graft and propaganda. Of course preparedness was urged by the agents of interested parties, because big army and navy appropriations meant fat contracts for battle-ships, armor-plate, guns, and torpedoes. Army and navy officers were pensionaries of the Steel Corporation or of the Krupp interests. The army and navy club was subsidized by the big financiers. None knew better than did these same financiers that war would seriously disturb business and must be averted at any cost. None were so well aware war must be financed; and the financiers could successfully block any actual outburst of war, if they were so minded.

But There Must Be Armaments

THE only tangible excuse for the existence of armaments was for them to serve as an international police, to prevent piracy and wreckers, to guard light-houses on lonely barbarous coasts, to blow up derelicts that endangered navigation, to overawe savage tribes, and to reinforce the civil authorities when labor strikes threatened to precipitate civil commotions and when property was menaced, or when atavistic mobs, in defiance of the law, dragged criminals out of the jails to lynch them. A real utility existed in such an international police, and this was demonstrated in the fact that female globe-trotters had penetrated, alone and unescorted, into the tropical fastnesses of cannibal kings and returned unmolested, protected by the white-man's prestige and the awe inspired by his punitive expeditions. Indeed, it was said that the remote wildernesses of our planet were safer to visit than were certain of our great cities, where the worst criminals lurked in ambush for the unwary, and where organized gangs of thugs sometimes fought pitched battles in the streets and alleys. It was essential to supplement the civic police by the more potent arm of military police, to deter the degraded denizens of the slums, the unassimilated and alien elements of our civilization, from surging out in an hour of desperate enthusiasm to attack and plunder the opulent districts, whose glittering riches perpetually tantalized them.

The truth was that society feared an intestinal disturbance more than any prospect of ruptured international relations. Nations were too enlightened and too interdependent to indulge in mutual suicide. The barbarians were tamed and docile, and at any rate in no position to cope with modern armaments. But every nation harbored within itself a large element of the population which economic conditions had precluded from participation in the general progress—a class that were virtually savages in point of mentality, and that derived such [illegible] from civilization that, given a favorable opportunity, it was conceivable that they might rise up and try to overthrow it. Moreover, every year made it more apparent that the vast army of workers upon whom industry depended for its motive power, who were the despised sub-stratum of society, and yet its indispensable foundation, were seething with discontent. Life was getting too hard for them.

Preachments of Demagogues

IN FORMER times, being ignorant clods, this class had toiled blindly, reconciled to their lot by a fatalistic conviction of its necessity. Now the public schools had flooded their dark minds with enlightenment, and they began to question the justice of a system which reduced them to endure such a disproportionate share of the pains and fatigues of production in return for such an inadequate reward.

The more intelligent of the malcontents became the leaders and evangelists of a new gospel of economics, which promised the workers control of the machinery of production, the overthrow of Capital, and the founding of a new society wherein everyone performed a fair share of labor and was rewarded an equal share of the products of labor. In this new society the mechanic would fare as sumptuously as the banker, the day-laborer might ride to the job in a six-cylinder car, the shop-girl could wear diamonds and ostrich feathers, and the soft-handed "parasite" in his top-hat and frock coat would be put to cleaning streets and hauling garbage to the incinerator—it was all the really useful work his flabby muscles fitted him to do. Such Utopian promises, when glowingly portrayed to toilers by cunning agitators, made a powerful appeal. Not infrequently the aforesaid orators themselves had no more than an academic experience with manual labor, being educated people who for one cause or another were dissatisfied with their failure in life and, blaming this to the false system of society, desired nothing better than to wreak their spite on a society which had not properly appreciated them, by engineering its overthrow. So they preached revolution to the workers, hoping and expecting that in the new communistic society which would emerge from the "ashes of the old", they would personally shine out as organizers and leaders. Consequently they plotted indefatigably to instill what they were pleased to call "class consciousness" in the proletariat and thereby to widen the rift between Capital and Labor.

Alarms of the Oligarchs

AT FIRST the moneyed interests ignored the disaffection of their "hands". Highly conscious of the power which money conferred and of the corresponding control they exercised over the instruments of public opinion, as well as

their close connection with the civil government, they regarded the mutinous mutterings from below with contempt and continued, as usual, arbitrarily to exercise their inalienable right to hire and to fire. But when the workers began to organize into unions and to achieve solidarity, the employers learned by sad experience in repeated strikes that their only safety lay in counter-organizations and in prejudicing public opinion in their favor against a proletarian movement which was becoming dangerously embarrassing.

So when all labor seemed on the point of consolidating itself into One Big Union, the various big industrial concerns made common cause, exerting themselves to the utmost to prevent it. They even went to the extreme of enrolling armies of special deputies, gun-men, and strike-breakers, armed with high-power rifles and machine guns, and equipped with armored cars and launches. Their industrial plants were protected by barbed-wire entanglements and iron palisades charged with electrical currents. The gunmen, who were drawn chiefly from the criminal classes, really constituted private bodies of mercenary troops. Habitually lawless, they responded readily to their employers' orders to provoke trouble, and by their wanton outrages against the strikers and their families, excited the latter to retaliatory violence. Of this the employers seized advantage to call for intervention and protection by the civil government. So little industrial wars broke out here and there, generally terminating in the defeat of the workers.

Evidences of Decay

THE civil authorities habitually coöperated with the employers, though ostensibly neutral. So when mobs of the unemployed assembled, demanding work during hard times, they were dispersed by the clubs of policemen, "sapped" by self-constituted vigilantes, or d[illegible] with torrents of water from fire-hose. But year by year industrial antagonism increased, and the signs were multiplied of an approaching crisis, until statesmen as well as students of sociology regarded the future with foreboding.

In spite of the accumulating portents, the average man continued fatuously to believe that the world was steadily growing better and better. His sublime confidence in human destiny through evolution remained unshaken. But students of social problems were less sanguine of the future. Certain defects of the age were too glaring to be ignored. Among them the horrible packing-house exposure shocked and nauseated a public whose stomach was more susceptible than was its heart. The prominence given the Thaw trial, and the surprising avidity with which all classes consumed each salacious item of news, was a revelation of the moral leprosy which had infected the world. Again, the white-slave prosecutions, which brought to light a vast, organized business of vice under police protection, disclosed to society how insecure were its foundation when they were beginning to rot from the bottom up.

Manifestly there was something rotten in a society where vice could flourish so alarmingly and where graft was so universal; for with all its pretended zeal for purity the age was fertile in graft, even philanthropy being found to minister to it. Organized charity appropriated two-thirds of the public's donations to the comfortable livelihood of the charity officials, dispensing only the residue to the deserving poor. Naturally these charity officials were anxious to discourage the public from indiscriminate giving, explaining that alms bestowed haphazard by untrained charity were apt to fall into undeserving hands.

Reformless Reforms

FROM time to time social students exposed the defects of the age, and occasionally instigated the public to clamor for reform. But the public zeal for reform seldom accomplished the results sought. Generally the legislatures pacified their constituents by appointing a commission, which conducted a solemn investigation of the alleged abuses. In this way the tax-payers' money was squandered, deserving colleagues gratified with fat salaries, and the public interest allowed to evaporate during a tedious investigation, the results of which were published at great length in official reports which no one read.

Sometimes the reform was prosecuted to a successful conclusion, only to supply a greater abuse. Thus, when the Red Light districts were abolished, segregated vice scattered itself over the whole community; so the painted inmate of a house of ill-fame disguised herself as a working girl of loose character, and contaminated

other working girls by her intimate association. Finally, when the women secured the triumph of Prohibition, and the sale of alcoholic beverages was made illegal, various poisonous concoctions of wood-alcohol appeared and were sold illicitly at fabulous prices. These beverages sometimes punished the imbibers with death or blindness.

Insecure Security

THERE was one class of the community that found the world growing worse instead of better, so far as his personal circumstances were concerned. This was the indigent worker whom the multiplication of machinery and the increasing pace of labor had crowded out of industry. At a time of life when his faculties were waning, he found himself dependent on occasional jobs and, worse than all, witnessed the cost of living steadily rising. Indeed, even people of a comfortable though moderate income were reduced to a lower standard of living, and had to learn to abstain from little luxuries to which they were accustomed. The cause was the diminishing purchasing power of the dollar, which shrank from year to year—an extraordinary and disconcerting phenomenon for which a legion of writers on economics offered ingenious explanations, the most plausible being that gold was now produced more cheaply than hitherto and so was becoming plentiful. The class of moderate means that had invested their savings in annuities bearing a low rate of interest, expecting to be assured of a comfortable though modest income for life, were confronted with the necessity for hunting work in their old age, to supplement an income whose purchasing power had been more than cut in half.

Back to Barbarism

UP TO the last hour the general public of the New Era were steeped in false security. Suddenly, like a bolt out of the blue, destruction overtook them; and their complacent confidence was rudely shocked. The armament race had grown intolerably expensive; it was cheaper to fight and force the issue. Socialists had claimed that the proletariat was not interested in the international commercial rivalry, which was an affair of the three great moneyed groups of the world; and that in a showdown the common people would hoist red flags and refuse to mobilize. But the war demonstrated that the people's interests were most vitally involved in the success of their governments; for a manufacturing nation with a population vastly in excess of its own agrarian resources was of necessity dependent on foreign markets for its alimentary supplies. It was quickly discerned by the public that the situation meant win or starve; so the people threw their whole enthusiasm into the war.

The war was a monstrous disillusionment to human self-sufficiency, exposing the thinness of the veneer of civilization. The humanitarian principles for conducting modern warfare were abandoned, and a reversion to the barbarous methods of antiquity took place. A policy of systematic ruthlessness was justified as military necessity, and every principle of equity and ethics was violated if deemed expedient for military success. The sanctity of non-combatants was no longer respected; for the civil population was classed as the third line of defense, whose industry sustained the men in the trenches, and so it was legitimate warfare to strike behind the lines at the defenseless civilians. It was proven that in a practical industrial age war was no longer a stately pageant to be conducted with lofty courtesies and mitigating amenities. It was a most intense and serious business, wherein chivalry and honor were out of place and where every energy must contribute to the one purpose—to win.

A World-Wide Catastrophe

THE World War shook civilization to its core. The world-wide integration of finance, commerce, education, customs, and arts which existed prior to the war was torn apart. The nations had been assembled truly into a homogeneous scheme whereby a disaster to one immediately became a world-wide catastrophe. The war severed the harmonious international relations, revived ancient antagonisms, exaggerated class grievances, ruined the industries of whole populations, piled up colossal national debts, and immeasurably augumented the already insupportable burden of taxation. It left in its wake a new spirit of bitterness, apathy, distrust, and discouragement. It engendered a spirit of lawlessness and of contempt for the institutions of government. Its duration witnessed the destruction of multitudes by famine, pestilence, and the sword; its close left communities facing starvation. Every government was

embarrassed by an enormously increased burden of expense, and with industry almost at a standstill had an unemployment problem to solve, as best it might, with out-of-work allowances and soldier bonuses. Some of the belligerents were virtually bankrupt, and a currency inflation of alarming proportions threatened imminent financial panic.

Meanwhile the undercurrent of discontent abroad in the world was aggravated a thousandfold. Old national enmities were revived. Racial and religious movements agitated. Industrial disputes grew more bitter. The cost of living soared to undreamed-of heights. This was the appalling climax of the New Era.

"A Time of Trouble Such as Never Was"

THE time of trouble foretold by our Master and the Prophets had overtaken an iniquitous world. The first throe entangled human institutions into inextricable confusion. During the lull that ensued civilization commenced to give way at every point, like a rotten fabric. Slowly and painfully the world strove to repair the tattered fabric of credit, exchange, and intercommunication. Every effort at readjustment seemed to result in new complications. Every calamity seemed to be a world-wide psychological phenomenon. The mounting spiral of living costs and wages was universal; so was the epidemic of strikes and lockouts; similarly the slump in the market affected the whole world with business depression, industrial stagnation, and unemployment.

Nevertheless, reconstruction was preached, and a false security fostered. Faith in the future was urged, and optimism insisted on. At the most critical time which civilization had ever faced, the press systematically perverted the news, minimizing the gravity of the situation, sedulously striving to revive the public interest in toys and trifles, in sports and scandals, so that they might remain oblivious of the world's collapse. Every effort was put forth to tide over the crisis; for it was considered that time was the principal factor needed to enable the world to settle down into its old ruts after the terrible shaking up just experienced.

World Not Made Safe For Democracy

DURING the war a common saying was that the world would never be the same again after the war was ended. Glowing hopes were entertained that it would be a better world, wherein many of the worst defects and abuses of the past would be conspicuous by their absence. But the sequel disclosed that the powers in control were zealously endeavoring to restore and rehabilitate the old order of things with as little change as possible, in direct opposition to the popular wishes. In fact, apparently, the effect of the war seemed to be to strengthen the classes in control and to weaken the position of the proletariat, which during the war had been encouraged to contribute its utmost exertions by the promise of a larger share in the management as well as the rewards of industry. During the period of fictitious war-prosperity, when labor was at a premium and when unparalleled high wages elevated the worker to a standard of living previously beyond his reach, the workers as a class awoke to a realization of their power; and the general public awoke to a realization of its helplessness in the face of a widespread mutiny of the workers.

Great coal strikes exposed great cities to privations and distress hitherto unconsidered. Paper-mill strikes confronted the public with an acute shortage of that commodity indispensible to all the business of modern life. Electrical-workers' strikes plunged cities into darkness. Police strikes were taken prompt advantage of by criminals to indulge in orgies of robbery and destruction. Worst of all, transportation strikes threatened to tie up all industry and, by cutting off their channels of food supply, to starve out the populations of the great cities.

End of the Worker's Power

THE worker showed his power, showed it sufficiently to give the world a bad scare, but had not sufficient solidarity or persistency of purpose to bring it to terms. In fact, he alienated in large measure public sympathy from his cause; and being himself an integral part of the public, he could not resist public sentiment, which indignantly forbade him to go to extremes. So he lost the opportunity to achieve solidarity, and by a united front force his demands on a reluctant but helpless world. Especially was it apparent that his cause was lost when the troops came home; for the soldiers had received an intensified training in patriotism in the camps and trenches, and threw the

weight of their influence against any radical interference with existing institutions. The employers were very quick to observe Labor's indecision and to take prompt advantage of it; so when the market slump inaugurated an era of business depression, an excuse was afforded for some of the key industries to close down their works, throwing thousands of men into idleness. The workers were to be taught a lesson of humbleness and docility.

It is probable that the hard times were to a certain extent artificially created to restore and strengthen the hold of the governing classes, but that situation got out of hand and produced more serious results than were expected. As usual, when an explosion is imminent, it was hoped to avert it by piling more weight on the safety valve.

The Japanese War-Scare

MEANWHILE, another great world-war seems to be banking up on the horizon. Perhaps, in an impossible situation created by over-production and hard times, the powers will hope to escape from their dilemma and enjoy a temporary respite by diverting public excitement into safe vents of martial and patriotic ardor, and by recalling the temporary stimulation of war-prosperity. Maybe the flags will once more be unfurled, the drums rattle, the trumpets blare, and the nations prepare to mobilize their fighting forces, mobilizing also their industrial forces in the rear, and conscripting labor as well as soldiers. They may once more line up for international suicide; but it is possible in such a contingency that an overburdened proletariat, disillusioned and desperate, keenly alive as never previously to the meaning of war, may refuse to fight except in its own defense. Revolutions may ensue throughout the planet, to constitute the second throe of the time of trouble.

It is impossible without divine guidance to predict accurately the coming course of events. [illegible] belies the promise. In a general way we are prewarned of what is brooding over the earth, but the details are not so clear. But at a time when the rulers and statesmen of the world are so filled with perplexity and dismay, it seems anomalous that the public mind should suffer so little discomposure. The latter still confides in the future, fancying that all will be right again after the revival of business. The fact that through immense areas of the planet stalks stark, staring ruin, is remote from its consciousness. Verily, the "strong man's house" is being spoiled; but the house is as yet unaware of

Everybody Profiteering

BUT the elements are preparing for the final whirlwind of universal anarchy, when "every man's hand will be against his brother". During the period of fictitious war prosperity, when prices soared well-nigh to the "ceiling", the world witnessed a surprising revelation of human greed and selfishness. The temptation to amass sudden wealth held out such dazzling prospects that all classes of the community took prompt advantage of it. Every class showed a spirit of bare-faced and shameless rapacity, grabbing off all the profits which it was possible to extort, and recklessly indifferent to the effect upon the community's welfare as a whole. This was commercialism run rampant, with conscience, principle, and normal good judgment thrown to the dogs. The remarkable feature of it was the inconsistency of the profiteers who, on the one hand selfishly obtuse to their personal avariciousness, on the other hand were keenly aware of the other fellow's unfairness—indeed, anxiously willing to hound him to jail for a crime of which everyone was guilty.

The farmer was not exempt from this common failing. Though he shared in the general prosperity, however, his avarice was restrained within bounds by government regulations. This he bitterly resented, as one more glaring example of the gross injustice that society heaped on the farmer's back. Indeed, the latter-day farmer nourished a spirit of inordinate conceit and of overweening self-importance, and a "class consciousness" that excluded the rest of humanity from the charmed circle of real folk. The responsibility for this supercilious attitude of the farmer rested largely with the agricultural papers and magazines which for years past had been inoculating their patrons with the virus of flattery, assuring them that they were the "salt of the earth", the preëminently useful part of society; that without them the world would starve, whereas they could at any time cut down production to a mere supplying of their own wants and continue to exist in gay affluence, unaffected by the public scarcity.

Farmers Misguided Too

THIS, of course, was blatant nonsense; for the latter-day agriculturist was an integral unit of the complex modern industrial system, and almost as dependent on it as it was on him. Without a perpetual supply of tools, machinery, material, and all the elaborate equipment essential to modern agricultural, it was impossible for the farmer to conduct his business. He knew, substantially, as little about the primitive farming methods of his forefathers as any factory hand knew of them. So it was futile to deny the mutual obligation between city and country. Nevertheless, the farmer had come to regard himself as, largely, an unrewarded and unacknowledged benefactor of society, with a real grievance against it, and with a huge conviction of the innate superiority of "farm folks" over less fortunate humanity.

Like the rest of the public the farmer had very little toleration for the working-man. Having slight actual knowledge of the conditions which made up the average worker's or mill-hand's life, and not being aware that his own existence was incomparably easier, pleasanter, and safer, and his work more generously rewarded, he was fond of denouncing Labor's attempts to procure shorter hours and more pay, and sneered at its affectionate concern for the whistle and the pay-envelope. In any controversy between Capital and Labor, the former found a staunch conservative in the farmer, who smarted under recollection of how the floating labor that periodically help him harvest his crops "held him up" for the top wages. His viewpoint was too narrow for him to understand that these men frequently depended on their harvest wages to tide them over the winter, and that unless they were assured of big wages they would not have travelled so far to the brief privilege of the short harvest season.

But the farmer considered that the harvest hands took an unfair advantage of his neces- [illegible] applauded the ruse engineered by the farm papers, and copied from them by the dailies, whereby advertisements for three times as many hands as were actually required for the crop annually flooded the fields with a plentiful supply of laborers and helped to reduce wages. During the era of high prices, the farmer cordially endorsed the popular spleen which laid the chief blame on Labor; for the whole public concurred in this—manufacturer, merchant, and petty tradesman. Values were determined by labor power, they solemnly asserted, making a different application of this discovery from that made by labor, which had used it as a basis for the workers' claim to recognition as the foundation of society.

Driving Toward Anarchy

SO EVERYONE glibly expatiated on Labor's selfishness and lack of public spirit in forcing high prices to clear labor costs. In this way was engendered a spirit of mutual distrust, suspicion, bitterness, resentment, and downright antipathy among all classes. All united in condemning Labor; and Labor had the power, if it chose to risk all and exercise that power, of doing all classes the greatest amount of damage. A general strike, a mutiny of the workers, if continued forty-eight hours, would have resulted in inconceivable distress; continued a week, it would have meant chaos, with cities burning, criminals unchecked, complete cessation of all business, starvation, water-famine, disease rampant, a break-down of law and order, no safety anywhere. In the final arbitrament Labor held the whip-hand, and society by its irritable attitude was driving Labor into anarchism.

So the seeds are already sown for the crop of universal disorder that will smother modern civilization. This is the fulfillment of the New Era's golden promises — a civilization cracked and fast disintegrating! This is the highest achievement of an age of mechanical excellence: to destroy itself with its own equipment! This is the fruit of the gospel of Satan: a man-made inferno, instead of a man-made millennium! Evolution has proved a fiasco, if this welter of ruin is its logical goal. Or was evolution merely a cant term for degeneration? So much of our latter-day wisdom was cant.

The End is in Plain Sight

MANY of our cant expressions need rewording, as thus: optimism, willful obtuseness; altruism, super-selfishness; organized charity, organized cheating; the strenuous life, a suicidal impulse; sex-equality, social confusion; efficiency, industrial oppression; open covenants, open covetousness; a league of nations, alleged neighborliness; etc.

The New Era set great store on cant phrases. Perhaps much of its science was merely cant

and guesswork; and its boasted enlightenment sheer credulity. In a day when science is preparing to rewrite its text-books, it hardly knows where to commence; for so many cherished theories have been exploded that it cannot be sure what really are, beyond controversy, facts.

It is written: "I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent". Surely these words are being fulfilled! The wise and the prudent are planning for what never will be built, and disregarding the plain signs of what is certain to occur. For "the day of Jehovah" is at hand, and a cataclysm is impending that will involve the "present evil world" in a vortex of ruin, out of which will emerge the true New Era, the real Golden Age, the long-promised kingdom of God.

BREVITIES

Great American Desert

By Edward Curlee

I LIVE in what was called in 1874 the Great American Desert. As a boy I watched the long lines of immigrant wagons that lined the Republican Valley. I saw them go west by the thousand and back by the nine hundred and ninety-nines, and with many others swore that it could not be done; that this was a desert and nothing else could be made out of it; that it ought to have been left for the Indians, etc.,etc. Now this same land is worth $50 to $200 per acre. I have seen, from my own home, a literal fulfillment of the prophecy that "the desert shall rejoice and blossom as the rose".

Dollar-a-Month Ships

WHEN the foreign-trade "experts" of the Shipping Board are able to keep in commission only twenty percent of the vessels, while British vessels are carrying profitable cargoes the world over, there is something more than ordinary the matter with the business acumen of the office holders at the head. And when idle ships are to be rented, like pianos, for a dollar a month it becomes, not business, but charity. It might as well be a dollar a year, if that were not redolent of war memories.

Dollar-a-month ships, it is said, would help unemployment by giving work to the limited number that constitute a ship's crew, unless dollar-a-month men could be found to work for that sum and their board and lodging aboard ship. Thousands of idle men could easily be found to take up this proposition to tide over the hard-times period, and ships might then sail the deep loaded to the gunwales with such companies of the idle as could be loaded on in addition to the cargo of coal. For it is proposed that the dollar-a-month ships shall carry coal to foreign ports, in order to relieve unemployment at the mines. In order to give all the idle miners this chance to mine coal, it is not at all unlikely that nearly if not quite all of the thousand idle ships could find employment, at least while sailing to foreign port, and waiting for the foreigners to buy the coal. For the business would have to be on a cash basis, even though the foreigners are accustomed to six to twelve months' credit.

The combination of politicians and unemployment gives birth to some strange propositions.

Homes Owned, Rented, or Mortgaged

THE 1920 Census report on the relative percentage of homes rented, owned, encumbered, and free shows a few interesting drifts. The figures for the United States and two localities are as follows, and illustrate the principal features of the report:

	United States		Idaho		Baltimore	
	'20	'00	'20	'00	'20	'00
Rented	54.4	53.9	39.1	29.3	53.7	72.1
Owned	45.6	46.1	60.9	70.7	46.3	27.9
Owned free	28.2	31.7	32.6	61.2	24.9	20.5
Owned encumbered	17.5	14.5	28.3	9.5	21.4	7.4

In the United States as a whole there has been, since 1900, a wholesome increase in rented and encumbered homes. That this is not an unhealthful tendency appears from the two typical localities of Idaho and Baltimore. In the well established cities the people are owning more homes and paying off more mortgages, as illustrated in the Baltimore figures, which are an

example of practically every city in the country.

In the rural districts, illustrated by the state of Idaho, the people acquire ownership of a farm by three steps: (1) renting the farm; (2) buying the farm with a mortgage, and (3) paying off the mortgage. Practically all the newer agricultural states, which are still being settled, show the first stage of the process of ownership, as do the cities which have been growing rapidly, for example, Akron, Ohio. The older states, such as New Jersey and the more prosperous New England states, are in the third stage of ownership. The New England states which have had numerous abandoned farms are back again in the first stage, through renting and mortgaging of the old farms by new owners. Thus is the country passing into the hands of owners without encumbrance.

Aged Industrial Workers

By John Buckley

FEW people give a thought to the condition of the aged poor in our larger industrial centers, other than the poor themselves. While the business man or the clerk may be able to continue in active service until he is sixty, the mechanic or the laborer begins to find difficulty in securing employment after passing forty years of age.

Statistics show that the average life of the working man is thirty-five years, while that of the business man is fifty. This difference may in part be laid to a difference in the forms of occupation and in the manner of living and housing. It is more likely due to lack of occupation, which is necessary to insure good health. A man engaged in shop-work can hold his job longer than the one who has to work on ladders or staging; and when it is necessary to wear glasses, it usually becomes necessary to make a change, to work on the level.

In the Steel Mills, in structural work or building, the man over forty must give way. On machine work there is no call for so strenuous an effort, and experience is valuable. I have worked with men seventy years of age, and over. They were, however, men who had worked in the shop for years, and their ability was known. If they were to get out of a job for any cause, they would never be able to find another.

While still physically fit, the worker is forced into idleness by the competition of younger men. Few of them can show a saving; and after rearing families, they are forced to become dependents. Living as the people do, in flats and tenements, there is nothing to do beyond light chores and sifting ashes. Happy is he who came from the country, and can go back to it.

To the man brought up to a busy life, nothing is worse than idleness; and he soon rusts out. The elderly woman finds occupation in nursing, and in the care of children. Her own having grown and gone into the world, she often cares for a second family, while the mother goes to work in the mill or the factory. Of the two, the man is more to be pitied; and it is not to be wondered at, that in this time of unemployment, men take the only way that they know to lessen the burden of a struggling family.

Scarcely a paper is printed that does not bear the record of an elderly suicide. They have created wealth for the country, and have done their bit. They pass on, that others may be happier than they.

How Granite is Formed

By George Truzzell

THE article on "Granite and a Prediction", in THE GOLDEN AGE of September 14th, will stand a little criticism. Mr. H. E. Coffey is wrong in saying that "granite is made from lava, cooled and crystallized far below the earth's surface". I have traveled over the waste places of the earth, and from both observation and inquiries have come to the conclusion that granite is formed from a sticky mud called gumbo. This mud is found in great quantities on the prairies of Northwest Canada; and in the Rocky Mountains is sometimes cut into when a new railway is being made. I have seen it myself, and have also been told by men in charge of the work in railway cuts that it was granite in the formation. One may ask how it came there. The answer is that it was deposited by water countless ages ago. The crystalline appearance of granite is due to the salinity of the moisture it once contained.

On the coast of Alaska rises a huge granite cliff out of the water with a 4-foot seam of coal running across the upper face. If this mass of granite had been formed from lava, there would have been no seam of coal in it.

All natural rocks are formed by the action of water; sandstone from beds of sand, gypsum from alkali, limestone from carbonated water;

while lava is the product of volcanic fire. All mountain ranges are the edge of some vast continents and oceans, deposited there by water untold ages ago. In the Sierra Madre mountains near Los Angeles on the line of the Mount Lowe Railway, the granite strata tip upward at an angle of 45 degrees, which plainly shows how water did its work ages ago. There are also strata of different-colored dried mud and one of sand running through solid granite.

The equator was in another part of the earth when the present mountains were made, and is now moving imperceptibly each year north or south, probably south. One cannot guess the age of the earth with correctness; it is certainly thousands of millions of years old. We have trees 6,000 years old here in California. There has been no change of the earth in their locality since they first started to grow.

[THE GOLDEN AGE believes that Mr. Truzzell is in error in thinking that the equator is moving appreciably or has ever moved appreciably. The location of coal deposits in the arctic zone is not to be explained in that way, but by the fact that prior to the Flood the whole earth was enveloped in a canopy of moisture which made it a vast hot-house. Prior to the Flood we read: "The Lord God had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground". We think it quite possible that some of the sequoias of California, and possibly a few of the deep-sea monsters, are the only living things on the planet that have survived the days of Noah.]

Experiences in the Boer War *By Pickering Hilliard*

REFERRING to your issue of September 18, I would like to answer D. Erasmus on his remarks about the "Pirate Empire". I also went through the Boer War as a soldier, with the regular British forces. Now, in the first place, war is war, whether carried on by Great Britain, France, America, or any other country. I have nothing against the Boers. I always loved them like a brother; and when in South Africa I did not see an individual unkind act committed by any of my comrades toward the enemy. I was in the south-eastern Orange Free State. Truly there were many farms burnt, but only on orders from the commander-in-chief, after they had been proved to be storehouses for ammunition, etc.; and any person who served with the Eighth Division knows that every soldier had to go short of food for weeks at a time, in order that prisoners could have the same rations as himself.

I would like to relate a little anecdote of something that occurred near Ficksburg early in 1900. With three comrades I resolved to visit a farm about ten miles from camp, to procure some provisions. This was against all orders; and we were running the risk of severe punishment if it became known. We had money to pay for anything we could get in the way of "eats", as at this time we were almost starved. One small cup of flour and little boiled trek ox per day was all that we were allowed.

When we arrived at the farm, we found it occupied by three women; and almost as if by magic we were surrounded by a group of the enemy. We were not even armed; and even if we had been, I hardly think we would have made any resistance. We just wanted something to eat. They cross-examined us; and when they found us to be Regular Tommies from overseas, what do you think they did? It may surprise you. They spread a nice white cloth and made a large pot of fragrant coffee; and with some fine white bread and preserved fruit we enjoyed a meal such as we had never before enjoyed in South Africa. It was a banquet. We had not tasted bread for months; even the hard army biscuit had completely disappeared from our daily ménu. So we considered ourselves in clover when they presented us with a freshly baked loaf each, and wished us God-speed to camp.

Now these Boers knew that they had nothing to fear from a British Regular. It was the hated Cape Dutch in the pay of the British that abused them—those traitors who volunteered to fight against their own flesh and blood. No wonder a patriotic Boer despised these carrion of their own race! D. Erasmus knows that this is true.

As to the causes of the war, that is another story, as Kipling would say. But we know that the Jameson Raid, instigated by Cecil Rhodes and a group of American advisers, had something to do with bringing it about. But, as I said before, war is war; and the newspapers at that time, even as now, printed an immense number of falsehoods.

Errata—Number 58

Page 111, 4, for Pollus read Pollux; 6, for Aloith read Alioth. Page 112, 6, for Atonatuik read Atonatuih. Page 113, for Altair, read Altar.

Profiteers Running Europe

THE condition of the mark in Germany and Poland and of monetary units in other European countries has been the subject of the most anxious thought throughout the economic world. The purpose of a unit of value is to act as a measure of the value of other things. If the yardstick should suddenly begin to oscillate in length from thirty-six inches down to two, and then to one, to three, to a half, a quarter and again to one inch, the effect on all businesses dealing in things measured by the yard, foot or inch, would be the same as what has happened in Europe through the oscillations of the value of the various monetary units.

The same parties that robbed governments and people during and after the World War are chiefly responsible for the grave situation in which Europe finds itself from the money changes. Says a special European correspondent of the London *Daily Herald*:

"This violent oscillation is a result of sentiment and of speculation. It will tend to right itself. But it is an example of the way in which speculation—and playing the exchanges is the favorite City game now—can make havoc with the rates and prevent that stability which is so essential if any business is to be done. The speculators are playing the devil with legitimate trade. But nothing will be done to interfere with them. There are top influential people among them. City gossip tells of big money made over Silesia by at least one wealthy man very closely linked with the Ministry.

"Apart from the checking of speculation, it is, however, true that neither Downing Street nor Lombard Street can stop the steady fall of Continental exchange. That is due primarily to the financial methods of the Continental countries themselves, which have met recurrent deficits by the easy method of printing new money, with the inevitable results. Thus Poland at the beginning of 1920 had 4,846,000,000 marks in circulation. At the end of the year the currency was 49,351,000,000 marks. Now it is getting on toward 500,000,000,000.

"What is to be done about it? I doubt if *anything* can be done now. Cancellation of indemnities, repudiation of external debts, *might* save the situation. Two years ago it *could* have saved it. Now I am inclined to think it is too late. Commercial Europe committed suicide at Versailles."

A collapse in world credit, it is said, would be the sure means to cause the complete fall of the present order of things—the complete end of the present world. Such a collapse has taken place largely in Central Europe. The rest of the continent is trembling on the brink; for it is considered that if the Teutonic countries go, the rest of Europe will fall with them into economic disintegration. England, it is thought, would follow Europe, and nothing then could save the United States and other western countries, with their only important foreign markets gone, and the business of the country disorganized by the distress of financial circles.

In the dust and flame of the collapse of a civilization are seen prowling the same ghouls that did not hesitate to rob their governments of billions while the soldiers were dying and the nations were fighting for their lives. The profiteer picked the pockets of the fighters—and now he is robbing the dead.

The Scriptures foreknew such things and foretold that "evil men shall wax worse and worse", as one of the marked characteristics of the end of the present world or order of things. —2 Timothy 3:13.

Purchased Possessions and Stolen

By Hope B. Buckley

THE GOLDEN AGE for September 14 arrived a little over a week ago; and in reply to statement made by G. H. Martin concerning 'the sin of the American white man reaching out with unwelcome hands and appropriating the God-given heritages of others' I would like to make him acquainted with a few facts that almost any school child in this state could tell him.

Florida was purchased from Spain in 1819 for $5,000,000; Louisiana was purchased from France in 1803 for $15,000,000 (this includes all the middle-western states); California was purchased from Mexico in 1848 for $18,000,000; later, the lower part of Arizona and a part of New Mexico were purchased for $10,000,000.

Texas and Oregon came into the Union of their own free will and for their own benefit, as did each state that formed later, also the Hawaiian Islands; while the Philippines, Porto Rico, and another small island were purchased from Spain for $20,000,000 with the idea of freeing them from a tyrannical government, teaching them self-government and turning the government of them over to the inhabitants of same. Alaska was purchased from Russia in 1868 for $7,200,000. I believe I have covered the whole territory now. I also trust that you

will agree that we acted not from selfish motives but for the sake of humanity. This answer is from one who is thankful and proud to be an American.

Who Owns America?

By Joseph Greig

WHO owns America? This truly is no idle query, but rather a question which involves the entire right of sovereignty the world over; yea, the vital issue which has given rise to the many centuries of military and judiciary combat throughout human history.

Referring, for instance, to the outlawing of this country's aboriginals, Governor Horatio Seymour is quoted as saying:

"Every human being born upon our continent, or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection —except those who belong to the tribes that once owned this country. The cannibals from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law; but not those who, above all, should be protected from wrong."

Benjamin Franklin likewise smelled the stench of dishonor on America when he pointed out the criminal usurper thus: "Look at your hands! They are stained with the blood of your relatives."

No wonder President Harding graciously received the delegations of this people who held this fair land by right of priority! The young Indian damsel who interceded for her people, like Queen Esther of old, provoked columns of space in the daily press by reason of the eloquence of her plea.

We cite GOLDEN AGE readers to review the U. S. court decisions and broken treaties for an answer to the sharp query foregoing. Indeed, it will stagger reason to believe that such shaky foundations will support a superstructure of honesty.

Another simple matter of today which is holding back the overflow of benefit due the race by reason of the presence of the New Ruler, is that of inventions. Paul once addressed his Christian brethren who failed to note the breadth of his apostleship, by saying, "Well, if you will not receive me as an apostle, receive me as a simpleton". He well knew that they would pay attention to a feeble-minded one and would drink in the chatter of such a one. Likewise we would like to ask why so many patents, super-valuable to the people at large, fail to materialize. One such was said to lessen the cost of living to a few cents per day by abstracting electrical energy from the atmosphere and turning it into heat and light and power, by the use of a machine. Perhaps it might have revolutionized present machinery or stopped the flow of Rockefeller oil. I don't know. I ask as a simpleton. You may be enlightened. At any rate thousands of patents are bought up by marketeers before they see the break of day. Surely, however, the light goes forward; and soon mankind will come into their inheritance of the joint dominion of earth, as Matthew 25:31-46 so graphically pictures.

Now, when these intricacies of ownership become more confused, the hosts of Gog and Magog will result. Witness then, when the gates of Jerusalem yield to their entry. The first swoop down upon the Holy City will be successful; but lo! the second will cause Israel to cry aloud for divine intercession. Their supplications will be honored by their invisible Messiah's "standing up" with "all power" as the rightful sovereign. As recorded in Zechariah 14th chapter, this Spirit-Prince will touch the optic nerve of His enemies, and then their tongues, and then their flesh, until all the rebellious are silenced before him. Thus war will be made to cease from the ends of the earth, and thenceforth the sway of the Golden Rule will continue to settle all the vexed issues of mankind until the whole earth will be returned to Edenic perfection.

These probes into the house of the great robber (see Zechariah 5th chapter) will continue to expose the brazenness of the arch enemy of man until the honest-hearted will loathe the things they once held in esteem. Thank God, this order shall perish in a merciful oblivion; and the squarest of square deals will be shared by every member of the Adamic family. Then we shall no longer need to sing the following sarcasm of Labor, but shall give praise to a loving and righteous Creator:

"Be content, man, be content.
Pay your taxes, pay your rent.
Mansions here are very rare;
All can get them in the air.
Earthly things you must despise.
Think of mansions in the skies.
But let us, the parsons, stay
In the rich man's paradise.
Be content, man, be content.
Work until your back is bent.
If you fail, go out and die.
There are mansions in the sky."

Great Joy for All People Coming Soon

(A CHRISTMAS SERMON BY THE LATE PASTOR RUSSELL)

"Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the City of Bethlehem a Savior, which is Christ the Lord."— Luke 2:10, 11.

Great joy to all people? Did God send that message by the angels? Can we believe it implicitly? If so, it tells us of the most momentous change conceivable in human conditions. Of the present the poet has truthfully said:

"Now the world is full of suffering,
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow
Fill my eyes with pitying tears.
'Tis the earth's dark night of weeping;
Wrong and evil triumph now;
I can wait, for just before me
Beams the morning's roseate glow."

This is in full agreement with the prophetic declaration, "Weeping may endure for a night, but joy cometh in the morning". (Psalm 30:5) The question is not as respects the weeping and the night, the reign of darkness, of sin, or death. This is fact—not imagination, not speculation. Even those most favorably situated share with the world in general the condition which the Apostle describes, saying, "The whole creation groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God" (Romans 8:22, 19), waiting for the morning of the new and better day referred to by the angels and by all the prophets and apostles, as well as by our Redeemer. What interests us in this connection is the promised escape from present conditions to those of joy, happiness and blessing. Whoever can heartily believe the angelic message will surely agree that it is good tidings—a message of peace on earth and good will to men. But show us how it can be brought about, and when. Prove the matter to us, not only Scripturally, but demonstrate it logically, for it is contrary to all that we have ever been taught or ever believed, and it seems too good to be true.

Dear friends, I address you as Christian believers, pupils in the School of Christ, students of the Lord's Word, and remind you that not only all creation is groaning, but that the Apostle includes us and all believers in the matter, saying, "Ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of our body," the Body of Christ. (Romans 8:23) We have indeed a faith which the world has not—a message of peace and fellowship of spirit with the Lord, and, many of us, also a communion with saints; but blessed as these divine favors are, they leave much to be desired, and we groan, waiting for the glorious consummation — the conditions which are to be ours in the Resurrection morning.

THE CAUSE OF OUR GROANING

In order to appreciate the Bible explanation of how the relief and joy are coming to the world, we must note these declarations respecting the cause and source of our tribulations. Nowhere is the matter so beautifully and thoroughly summed up as in the Apostle's statement, "By one man's disobedience sin entered into the world, and death as the result of sin; and so death passed upon all men, for that all have sinned". (Romans 5:12) That explanation shows the entire situation. We perceive that sin has gotten hold of our race; has blemished its organism; has more or less defiled its every member. And we perceive that death is its natural outworking or penalty, and that all of our sorrows and troubles and weaknesses, mental, moral, and physical, are the results of this dying process, which is operating in us. The Scriptural explanation that the entire matter in its start in weakness, original sin, was in Eden, with our first parents, is logical. We perceive exactly how these blemishes have been conveyed from parent to child with increasing force and virulence. Thus we confirm the statement that we were "born in sin and shapen in inquity; in sin did our mothers conceive us," and that there is none righteous from the crown of the head to the soles of the feet.

As a race we are unable to justify ourselves before God, for, as the Apostle declares, "We cannot do the things that we would", for "there is none righteous, no, not one," in the absolute sense. (Romans 3:10) We see, then, that our Creator determined not to sympathize with, nor encourage, nor permit sin, but to destroy it.

His work has operated along the lines of justice, in sentencing us to death and in holding to that sentence for now six thousand years.

CAN DIVINE SENTENCE ALTER?

Is it supposable that the unchangeable God will change? Surely not! What then is there as a basis for hope, since He has already decreed us unworthy of life—worthy of destruction—death? Does not justice rule in all of the divine dealings? Could God violate this element of His character, of which we read, "Justice is the foundation of his throne"? We must assent that God cannot change. But the Scriptures reveal to us another of God's attributes coming to our relief—His love. We inquire with deepest interest, Is it possible for God's love to triumph over His justice? We answer, No, the divine attributes are so perfectly coördinated that one cannot trample upon another. Human wisdom might here drop the matter as hopeless, but the divine plan shows us to the contrary — that divine love provided for the satisfaction of justice, by a sacrifice and corresponding price. To our astonishment, the Scriptures hold up our Lord, "The man Christ Jesus, who gave himself a ransom for all; to be testified in due time". (1 Timothy 2:5, 6) Now we begin to see that our all-wise and all-just Creator, in the fulness of His love, provided for the satisfaction of His own justice, and thus provided for the relief of our race, and for the fulfillment of our text, that ultimately great joy should come to all people, through Messiah's sacrifice.

But would it be just to lay the penalty of Adam's sin upon a substitute? Would it be just to cause the innocent to suffer for the guilty? Ah, yes! That course would be unjust. But that is not the divine program. On the contrary, divine wisdom set before the Redeemer a great prize and rich reward if He would undertake the sacrifice incidental to our deliverance from the power of sin and death. Jesus did this. As we read, "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Hebrews 12:2) The Apostle, telling us of the sacrifice, assures us that He voluntarily left the glory which He had with the Father, was made flesh, and gave Himself as the "propitiation for our sins; and not for ours only, but for the sins of the whole world".—1 John 2:2.

The Apostle assures us further that He who was rich became poor for our sakes, voluntarily, and has now been gloriously rewarded in part, for His faithfulness to the Father's will. He notes how Jesus humbled Himself, even unto the death of the cross, and then adds, "Wherefore God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth; that every tongue shall confess that Jesus Christ is Lord. to the glory of the Father".—Philippians 2:9-11.

JUSTICE, WISDOM, LOVE, POWER

These are the fundamental divine attributes. The first three have been exhibited to us in operation. We wonder and adore divine justice, unchangeable; divine wisdom, inscrutable; divine love, immeasurable. What remains, therefore, is to see the final demonstration of divine power in action. A sample of it was given us by our Lord, when He awakened Lazarus from the sleep of death, as showing further the glories of His coming kingdom—the divine kingdom. Divine power is still more manifest in our Lord's own resurrection, His "change" from earthly to heavenly condition. "in a moment, in the twinkling of an eye". (1 Corinthians 15:52) The work of this gospel age, the selection of the church from amongst mankind, demonstrates further the justice, wisdom, love and power of God; but the power still waits for a full development. If that element of the divine character shall prevail, it will indeed mean what our text declares, that "great joy shall be to all people".

Love divine has sought the world and bought it with the precious sacrifice of our Redeemer. Adam was the transgressor, and all his race suffer in consequence. Jesus Christ redeemed father Adam, and in so doing, redeemed all of his family and all of his inheritance. Our glorious Lord purposes to take the place of Adam and to adopt all of his children, if they will, and to give them back again all that was lost in their father Adam. We must remember that, no matter what our plane of birth, no matter how deep our degradation, our rights, as the children of Adam, were the perfect human rights, had those not been forfeited by his disobedience. Consequently the restoration which our Redeemer purposes is not merely a restoring to each individual of the things which he

once possessed, but a restitution of all that was his by right under the original divine arrangement, if Adam had not sinned. Hallelujah! What a Savior! "Able to save unto the uttermost them that come unto God by him." (Hebrews 7:25) So surely as the divine program has thus been carried out, exhibiting God's justice and wisdom and love, so surely the remainder of the divine program will follow, and demonstrate divine power.

WHY SO LONG A DELAY?

With a haste which properly belongs to our short-lived and dying condition, we wonder why divine power has not made greater haste in the deliverance of Adam and his race from the bondage of sin and death—why Messiah, after purchasing the world and the fulness thereof, has not made haste to take possession of it, but has permitted the reign of sin and death to continue, and has permitted Satan still to be the god of this world and the deceiver of men.

The Scriptures give the only answer. They tell us that, from the divine standpoint, the six thousand years of the reign of sin and death are a short time in God's sight—that a thousand years in God's sight are but as yesterday, and that we are to have patience and faith. They show us that the divine command was to multiply and fill the earth, and that this work has been much more rapidly accomplished under the reign of sin and death than it would have been otherwise, and that thus God has provided by now a sufficient number of Adam's race to fill the whole earth. They show us further that these have all had some lessons and experiences along the line of sin and death, and will, thereby, be prepared for the lessons on the side of righteousness, the lessons which God purposes they shall have in the future, when the Redeemer shall fulfill His promise and call them forth from the tomb, the prison-house of death.

An example of the operation was granted to us when our Lord called to his friend Lazarus, who was dead, "Lazarus, come forth"—and the dead came forth. He was not alive. He was dead, or, from the divine standpoint of speaking of things which are not yet accomplished, as though they were, he was asleep, just as Stephen was asleep when he was stoned to death, and as the good and bad of all the past are said to be asleep with their fathers.

Another particular reason for the delay of the establishment of Messiah's kingdom and the blessing of the world which He redeemed is that there is another feature of the divine purpose, namely, the selecting, or electing, of a "little flock" to be the church of Christ, His bride and joint-heir in His kingdom glory and Millennial work. The type or pattern of this church was Israel in the flesh and the overcomers of that time, briefly mentioned by the Apostle in Hebrews 11. They are to have a special reward and share in the services of the future. They, however, were not invited to be members of the bride class, the selection of which began at Pentecost and will, we believe, very soon be completed, when the last one of them shall have been accepted, found faithful, chiseled and polished, and made ready for the kingdom glory, into which they will be ushered by the power of the first resurrection. "So also is the resurrection of the dead; it is sown a natural body; it is raised a spiritual body." (1 Corinthians 15:42, 44) "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had they received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20:4.

JOY IN THE MORNING

That time is Scripturally designated the "morning" of the New Dispensation. The picture is carried out by telling us that now darkness covers the earth and gross darkness the heathen, but that in due time the light of divine glory shall arise. Meantime the Lord's faithful must walk by faith and not by sight, and the Father's Word of promise must be the lamp to their pathway, the light of their footsteps, even as a "lamp shining in a dark place, until the day dawn".—2 Peter 1:19.

Our Lord Himself is styled the "Sun of Righteousness", which shall arise with healing restitution in His beams. (Malachi 4:2) And in one of His parables our Lord represents His church, which is also to be with Him the "Sun of Righteousness", which is to return and refresh the world. He describes the future glory of the garnered wheat of this gospel age, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father". (Matthew 13:43) The results will be the scattering of

the ignorance and superstition and darkness of sin, which now prevails, and the enlightenment of all mankind.

A further guarantee of the blessing of that time is given us in the assurance that one of the first works of our Lord, in respect to the establishment of His kingdom, will be the binding of Satan. The Apostle says, "And he laid hold on Satan, and bound him for a thousand years, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished". How careful our Lord is to prove to us how every detail of that glorious plan has been worked out, and that nothing shall fail! He assures us as follows: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it". (Isaiah 55:11) And if our faith be lame, He assures our hearts, saying, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts".—Isaiah 55:9.

"GREAT JOY TO ALL PEOPLE"

Our Lord said, "Blessed are they that mourn; for they shall be comforted". (Matthew 5:4) So if we find that the great majority of mankind have had considerable experience in mourning and sorrow, under the reign of sin and death, there is comfort in the thought that the same large majority of the race shall be comforted, shall receive joy. All will have the opportunity of coming to this estate of joy, promised for all who were redeemed by the precious blood. And the promised "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," will be world-wide in their influence. All except the church will share in that glorious restitution blessing. And the faithful of the church will have, before then, received their [illegible] blessing, through the "change" of nature from human to divine. "Behold, I show you a mystery," says the Apostle, "we shall be changed, in a moment, in the twinkling of an eye".—1 Corinthians 15:51,52.

The restitution work will begin immediately with the generation living at that time — following the great time of trouble, which the Scriptures declare will usher in the Millennium. As soon as order and blessing shall be established in the world, under that glorious kingdom or dominion, invisible to men except through its agents or channels, then will begin the awakening of the sleeping millions—gradually. The last will be first, so that the first Adam will probably be the last to be awakened. But their awakening will be for the purpose of bringing them to an accurate knowledge of God, His justice, wisdom, love and power, to the intent that, if they will be rightly exercised in obedience to Christ, the great Mediator between God and men, they will gradually regain the perfection lost by original sin and, if they become careless, they will receive stripes, chastisements, that by these judgments of the Lord, they may finally regain all that was lost. Their joys will be increasing with every step taken on the return journey back from sin and death to perfection of life. The joy will be unto all people, yet there is the intimation that some will reject the divine favor. As it is written, "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people".—Acts 3:23.

Thus enlightened by the divine message, our hearts will undoubtedly be drawn nearer and nearer to the Fountain of all Grace and our lives will be all sunshine. Let us not only put off the works of darkness, but put off all that pertains to the darkness and error, and be clothed in garments of lights, and give

"Praise to him by whose kind favor
Heavenly Truth has reached our ears;
May its sweet, reviving savor
Fill our hearts and calm our fears."

CHRISTMAS 1921

Spirit of Christmas, the whole world is waiting,
Waiting and longing for Christ and for you.
Song of the angels, oh! banish all hating;
Peace and good will ring, O joy-bells, ring true!
Spread the glad tidings, the new day is dawning.
Lift up your heads, all ye saints, and rejoice.
Glory to God in the highest! 'Tis morning.
Praise Him, oh! praise Him with heart and with voice.

—Agnes Nourse.

Advanced Studies in the *Divine Plan of the Ages* (CONCLUDED)

The Advanced Bible Studies, discontinued with this issue, may be found in The Divine Plan of the Ages, Volume I of Pastor Russell's STUDIES IN THE SCRIPTURES. Write to us for catalogue. With our next issue, Number 60, we begin running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies hitherto published.

386. *Are the promises to the church earthly or heavenly, and to what age is the heavenly calling confined? When did the earthly calling begin, and when will it end?*

Let such as have laid all upon the altar of sacrifice continually bear in mind that, while the Word of God contains both earthly and heavenly promises, only the latter belong to us. Our treasure is in heaven; let our hearts continually be there. Our calling is not only to the spirit nature, but to the highest order of that nature, the divine — "so much better than the angels".—2 Peter 1:4; Hebrews 1:4.

This heavenly calling is confined to the gospel age; it was never made before it, and it will cease with its close. An earthly calling was made, though imperfectly understood, before the heavenly calling, and we are told that it will be continued after the gospel age. Life (for those restored as human beings) and immortality (the prize for which the body of Christ running have both been brought to light during this age. (2 Timothy 1:10) Both the human and spirit natures will be glorious in their perfection, yet distinct and separate. No insignificant feature of the glory of God's finished work will be the beautiful variety, yet wonderful harmony, of all things, animate and inanimate — harmony with each other and harmony with God.

THREE WAYS — THE BROAD WAY, THE NARROW WAY, THE HIGHWAY

387. *What Scriptures bring to our attention the "three ways", and how are they designated?*

"Wide is the gate of destruction, and broad that way leading thither; and many are they who enter through it. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it!"—Matthew 7:13, 14, *Diaglott translation.*

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, nor be found there; but they that walk there shall be delivered."—Isaiah 35:8, 9.

Three ways, the "broad road", the "narrow way" and the "highway", are thus brought to our attention in the Scriptures.

"BROAD ROAD TO DESTRUCTION"

388. *Why is the broad way so named?*

This road is thus named because it is most easy to the degenerate human race. Six thousand years ago, as a sinner condemned to destruction, Adam (and the race represented in him) started upon this road, and after nine hundred and thirty years he reached its end—destruction. As years and centuries have rolled on, the downward path has become more and more smoothly worn, and the race has sped more and more rapidly to destruction, the way becoming daily more glazed and slimed and slippery with sin. And not only does the way grow more slippery, but mankind daily loses the power of resistance, so that now the average length of human life is about thirty-five years. Men now reach the end of the road—destruction—nine hundred years more quickly than did the first man.

389. *How long has the race traveled this "broad way", and have none ever tried to retrace their steps? When and how was the only way of escape brought to light?*

For six thousand years the race has steadily pursued the broad, downward way. Only a few, comparatively, have tried to change their course and retrace their steps. In fact, to retrace all the steps, and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results. For six thousand years sin and death have reigned relentlessly over mankind, and driven them upon this broad road to destruction. And not until the gospel age was a way of escape brought to light.

Though in previous ages rays of hope were dimly seen in types and shadows, which were joyfully hailed and acted upon by a few, yet life and immortality were not brought to light until the appearing of our Lord and Savior, Jesus Christ, and the proclamation by the apostles of the good tidings of redemption and remission of sins and a consequent resurrection from the

destruction. (2 Timothy 1:10) The teachings of Jesus and the apostles bring to light life—a restitution or restoration to life, for all mankind, as based upon the merit and sacrifice of the Redeemer; and they show this to be the significance of many Old Testament types. They also bring to light immortality, the prize of the high calling of the gospel church.

390. *What is the new way to life opened up for the royal priesthood?*

Although a way of escape from the broad road to destruction has been brought to light through the gospel, the great mass of mankind heeds not the good tidings, because depraved by sin and blinded by the adversary. Those who now gratefully accept the promise of life, restoration to human existence, through Christ, have pointed out to them a new way which has been opened up, by which consecrated believers may go beyond the human nature and be changed to a higher nature—the spirit nature. This new way "consecrated for us"—the royal priesthood (Hebrews 10:20)—our Lord called

"THE NARROW WAY TO LIFE"

391. *Why is it that after having heard of the new way, so few are willing to walk therein?*

Our Master tells us that it is because of the narrowness of this way that the many prefer to remain on the broad road to destruction. "Strait [difficult] is the gate and narrow is the way that leadeth unto life, and few there be that find it."

392. *What is the end to which this narrow way leads? And what is this "highest form of life"?*

Before considering this way and its dangers and difficulties, let us notice the end to which it leads—life. As already seen, life may be enjoyed on various planes of being, higher as well as lower than human. Life is a broad and comprehensive term, but here our Lord uses it in reference to that highest form of life, pertaining to the divine nature — immortality — the prize for which He invited us to run. What is life? Not only do we realize it in ourselves, but we see its operation in lower animals, and even in vegetation; and we are told of its existence in higher forms, angelic and divine. How shall we define a term so comprehensive?

393. *How shall we define life? What is the difference between the operation of the principle of life in Jehovah and in mankind?*

While we may not be able to discover the secret springs of life in all, we may safely assume that the divine Being, Jehovah, is the great fountain of all life, from which all these springs are supplied. All living things emanate from God and depend on Him for life. All life, whether in God or in His creatures, is the same; it is an energizing principle, not a substance. It is a principle which inheres in God, but which in His creatures results from certain causes which God has ordained, and of it He is therefore the cause, the author or fountain. Hence the creature is in no sense a part or an offspring of the Creator's essence or nature, as some imagine, but he is God's handiwork infused with life.

394. *What are the characteristic conditions of the divine nature with respect to life?*

Recognizing the fact that only in the divine nature is life, independent, unlimited, exhaustless, ever continuous and neither produced nor controlled by circumstances, we see that of necessity Jehovah is superior to those physical laws and supplies which He ordained for the sustenance of His creatures. It is this quality which pertains only to the divine nature, that is described by the term immortality. As shown in the preceding chapter, immortal signifies death-proof, consequently disease and pain-proof. In fact, immortality may be used as a synonym for divinity. From the divine, immortal Fountain proceed all life and blessing, every good and perfect gift, as from the sun the earth receives her light and vigor.

395. *Using the illustrations of light reflected from a diamond and from a brick, and the measure of life in diamond and from a brick, and the measure of life in perfection than any other creature.*

The sun is the great fountain of light to the earth, illuminating all things, producing many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, upon a brick, and upon various kinds of glass, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and to transmit it. So with life; it all flows from the one exhaustless Fountain. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher manifestations of life, in beast, fish and fowl. Like the various kinds of glass under sunlight,

so these various creatures show forth differently the various organic powers they possess, when life animates their organisms.

The polished diamond is so adapted to the light that it appears as though it possessed it within itself, and were itself a miniature sun. So with man, one of the masterpieces of God's creation, made only "a little lower than the angels". He was so grandly formed as to able to receive and retain life by the use of the means which God supplied, and never grow dim. Thus was Adam before he fell grander than any other earthly creature, not by reason of any difference in the life principle implanted, but because of a grander organism. Yet, let us remember that as the diamond can reflect no light except when shone upon by the sun, so man can possess and enjoy life only as the supply of life is continued. Man has not inherent life; he is no more a fountain of life than a diamond is a fountain of light. And one of the very strongest evidences that we have not an exhaustless supply of life in ourselves, or, in other words, that we are not immortal, is that since sin entered, death has passed upon all our race.

396. *How did the conditions in Eden show man's dependence upon a continued supply of life? And what was the natural result when Adam was separated from the "trees of life"?*

God had arranged that man in Eden should have access to life-sustaining trees, and the paradise in which Adam was placed was abundantly supplied with numbers of "every [kind of] tree" good for food or for adornment. (Genesis 2:9, 16, 17) Among the trees of life good for food was one forbidden. While for a time forbidden to eat of the tree of knowledge, he was permitted to eat freely of trees which sustained life perfectly; and he was separated from them only after transgression, that thereby the death-penalty might go into effect.—Gen. 3:22.

Thus the glory and beauty of humanity are seen to be dependent on the continued supply of [illegible] beauty of the diamond is dependent on the continued supply of sunlight. When sin deprived humanity of the right to life, and the supply was withheld, immediately the jewel began to lose its brilliancy and beauty, and finally it is deprived of its last vestige in the tomb. His beauty consumes away like a moth. (Psalm 39:11) As the diamond loses its beauty and brilliancy when the light is withdrawn, so man loses his life when God withholds the supplies from him. "Yea, man giveth up the ghost [life] and where is he?" (Job 14:10) "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Verse 21) "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecclesiastes 9:10.

THE ROAD TO RESTITUTION

But since a ransom has been found, since the death penalty has been provided by the Redeemer, the jewel is to have its beauty restored, and is again to reflect perfectly the Creator's image, when the Sun of Righteousness shall arise with healing in his wings. (Malachi 4:2) It is because of the sin-offering, the sacrifice of Christ, that "all that are in their graves shall come forth". There shall be a restitution of all things; first an opportunity or offer of restitution to all, and ultimately the attainment of human perfection by all who will obey the Redeemer.

397. *What is the reward promised to those who pursue the "narrow way" to the end? And who alone originally possessed immortality?*

This, however, is not the reward to which Jesus refers as the end of the narrow way. From other Scriptures we learn that the reward promised to those who walk the narrow way is the "divine nature", life inherent, life in that superlative degree which only the divine nature can possess—immortality. What a hope! Dare we aspire to such a height of glory? Surely not without positive and explicit invitation could any rightfully thus aspire.

From 1 Timothy 6:14-16 we learn that the immortal or divine nature was originally the possession of divinity only. We read: "He [Jesus] in his time [the Millennial age] will show who is the blessed and only potentate—the King of king and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see". All other beings, angels, men, beasts, birds, fish, etc., are but vessels, holding each its measure of life, and all differing in character, capacity and quality according to the organism which it has pleased the great Creator to provide for each.

AMAZING GRACE!—IMMORTALITY ALSO TO THE BRIDE

398. *What Scriptures teach that the Son of God possesses immortality since His resurrection? And to whom has this great honor been subsequently extended?*

Further, we learn that Jehovah, who alone possessed immortality originally, has highly exalted His Son, our Lord Jesus, to the same divine, immortal nature: hence He is now the express image of the Father's person. (Hebrews 1:3) So we read, "As the Father hath life in himself [God's definition of "immortality"—life in himself—not drawn from other sources, nor dependent on circumstances, but independent, inherent life], so hath he given to the Son to have life in himself."—John 5:26.

Since the resurrection of the Lord Jesus, then, two beings are immortal; and—amazing grace! the same offer is made to the bride of the Lamb, being selected during the gospel age! Yet not all of the "great company" who are nominally of the church will receive this great prize, but only that "little flock" of overcomers who so run as to obtain it: who follow closely in the Master's footsteps; who, like Him, walk the narrow way of sacrifice, even unto death. These, when born from the dead in the resurrection, will have the divine nature and form. This immortality, the independent, self-existent, divine nature, is the life to which the narrow way leads—"strait is the gate and narrow the way that leadeth unto life".

This class is not to be raised from the tomb human beings; for we are assured by the Apostle that, although sown in the tomb natural bodies, they will be raised spirit bodies. These all shall be "changed"; and even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. But "it doth not yet appear what we shall be"—what a spirit body is; but "we know that when he shall appear, we shall be like him", and share in "the glory to be revealed".—1 John 3:2; Colossians 1:27; 2 Corinthians 4:17; John 17:22; 1 Peter 5:10; 2 Thessalonians 2:14.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. **Questions by J. L. Hoagland.**

1. *What did God say to the serpent (Genesis 3:15) after he had tempted Eve to disobey God and thus caused her death and the death of Adam?*

Ans.: "I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel."

2. *What does woman in the Bible symbolize?*

Ans.: Quite often the church in the flesh, not united to any earthly head, but, instead, waiting for her Lord and Head to come and take her to Himself as His bride and joint-heir in the kingdom. See Revelation 12:1, 6; Matthew 25:6; Romans 8:17.

3. *Who are "the seed" of "the serpent"?*

Ans.: Jesus said (John 8:44) "Ye are of your father the devil, and the lusts of your father [the devil] ye will do".

4. *What is meant by "lusts" in this passage?*

Ans.: It is from a Greek word that means longings or desires.

5. *Then, in plain English, how would this passage read?*

Ans.: You are of your father the devil [the serpent] because you do his will—carry out his wishes or desires.

6. *Would it be carrying out Satan's desires to have people preach and teach the same old lie he (the devil) taught to mother Eve, "Thou shalt not surely [really] die"—you only seem to die?*

Ans.: It certainly would fulfill Satan's desires.

7. *Then who are "the seed" of "the serpent"—the devil?*

Ans.: It would include all those who fulfill the devil's desires by teaching and preaching that man does not really die.

8. *Was it made plain just who the seed of the woman was to be?*

Ans.: It was not.

9. *What thought do we get from the promise (Genesis 3:15) that the seed of the woman would bruise the serpent's head?*

Ans.: A great One would be developed through the woman that would in due course of time destroy the devil (Hebrews 2:14), and "spoil his goods" (Matthew 12:29) by undoing all the evil that Satan has brought upon mankind.

10. *Was this same promise in a different form given to Abraham?*

Ans.: Yes; God promised that in Abraham and his seed He would bless all the families and nations of the earth. See Genesis 12:3; 22:18.

11. *What did the apostle Paul say was "the mystery which hath been hid from ages and from generations" (Colossians 1:26)?*

ns.: "Christ in you [the church class] the hope of [illegible]"—Colossians 1:27.

3. What is meant by the word "Christ"?

ns.: It means anointed.

3. Was Jesus anointed of the holy spirit, and do the church class receive the same anointing?

ns.: Yes; Jesus was anointed of God (Luke 4:18; Acts 10:38), and also the church.—2 Corinthians 1:21; 1 John 2:27.

4. Then, in plain language, what is this great mystery that St. Paul is speaking of?

Ans.: It is that the promised seed (the great deliverer) is not a single individual or person, but "many" (1 Corinthians 12:12-14, 27); that God's dear Son "is the Head of the body [the body of the Christ], the church" (Colossians 1:18), and that all who are Christ's are "Abraham's seed and heirs according to the promise" to bless all families and nations of the earth. See Galatians 3:8, 16, 29; Genesis 12:3; 22:18.

NOTICE!

Beginning with our next issue THE GOLDEN AGE will publish a list of questions each issue taken from Judge Rutherford's new book, "The Harp of God". The answers will be found in THE GOLDEN AGE and in the book. See advertisement on last page.

CHRISTMAS CAROL

It came upon the midnight clear,
That glorious song of old.
From angels bending near the earth
To touch their harps of gold;
"Peace on earth, good will to men,
From heaven's all-gracious King".
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling
And the whole world give back the song
Which now the angels sing.

HOLLANDISH HYMN, Number 160

[This hymn, translated for THE GOLDEN AGE, is sung by the Hollandish people on the night of each December 31st]

Hours, days, months, and years,
Swiftly as the shadows go;
Ah, we find upon our pathway
Naught that's lasting here below.
In the way that we must traverse,
Scarce a footprint e'er remains,
Only on the soul the present
Leaves its blessings or its stains.

Generations languish earthward,
And we bloom upon their graves;
And in time our children mourn us—
Fallen, like the autumn leaves.
Dust, that ages slow have gathered,
Rests with [illegible] grave;
Without Thee, Eternal Father,
Ah, who could our being save?

Though Thou turnedst to destruction,
Still Thy grace forsakes us not,
Heavenly light shines round about us,
Glory is Thy children's lot.
'Neath Thy loving care and guidance
All the weary, dying way
Leads us, as Thy Word hath spoken,
To the full and perfect Day.

Neither weal nor woe can harm me,
Neither grief nor chastening rod,
Thou art ever left to cheer me,
Thou'rt eternally my God.
Whate'er sorrow here may threaten,
Unto Thee for rest I go;
Thou art, through Thy Son, my Father,
Spite of changes, spite of woe.

Father, still, in all my sorrows,
Father, though in shade or sun,
Father, in the Vale of Shadow,
Father, too, when death has won.
Though on earth is naught but changing,
Thou, O God, dost faithful stand;
E'en my soul rests in Thy mercy,
Slumbers in Thy Father-hand.

Haste then, years, haste freely onward,
With your sunlight and your pain,
What of grief ye bring upon me,
Mine is peace that shall remain.
Though all else on earth should fail me,
Onward led by Thy dear hand,
Bright, beyond our mean existence
Shines my heavenly Fatherland.

FOR more than two years now The Golden Age has been going regularly to its subscribers. Once it was found necessary to advance the subscription price from $1.50 to $2.00, on account of marked rises in paper prices and other costs of production. But now we have a Holiday surprise for our readers—from January 1, 1922, the annual subscription price to our journal is

reduced to $1.00 per year

(Canada and foreign $1.50)

This drop in price does not indicate any change in the size of the magazine nor in the number or quality of the contributions. It is simply a drop in price.

The GOLDEN AGE